

Jane's Class

Jane's ESP Class

1970 ~ 1975

with a few of her later "un-class" meetings
1975 ~ 1978

Forward

This is a copy of Jane's ESP Class sessions. A copy of a compiled copy which I obtained from O.G. Tigerman himself, in the early 1980's. And *that* compiled copy was of the original mimeographed transcripts of tapes of Jane's classes, possibly. If there were no other copies in between, that is. As many may not have known, including me, O.G., a retired airline pilot, was once a member of Jane's class.

While visiting my father, I had "accidentally" noticed an ad in the *Los Angeles Times*. It announced a session that was going to explain some of the Seth material, and was to be held in Los Angeles the following week. As an early Seth reader, I decided to drive up from Camp Pendleton to see what it was all about, arriving at a common room located in a savings & loan building on the evening specified. There were about 10 or 12 people there, at the most. O.G. spent about an hour talking of Seth concepts. There were only a few questions afterward, and the meeting began to break up. As an aside, he mentioned that he would send a copy of Jane's classes to anyone who was interested for \$10, the cost involved. Perhaps one other person besides myself ordered one.

Anyway, I gave him my address and \$10, and sure enough, about a week later two volumes arrived, copies of the original mimeographed transcripts. All the pages, including index, were printed on one side and "bound" with heavy, blue, paper covers with a black strip of cloth tape along the spine. They were quite sturdy for infrequent usage.

I read bits of it now and then, but, as with many things, set it aside for later perusal. After moving to Denver in 1993, I did come back to it. As I was placing these volumes on my new bookshelf, I realized that making a few copies of them would be a good idea, especially since I'd acquired a new copier for another project. However, I found that the print quality of the earlier sessions was execrable! One could barely read it without frequent pauses to try to make out many of the words. Besides that, folding over the cover and pages to make copies was a pain. One of the pages was so bad that I began to "repair" some of the letters with a pen, so one could read the words more easily. This rapidly escalated, and I found myself compulsively repairing *all* the words on the page, and the next page, and on and on for almost all the pages in the first volume. Luckily, the quality of the print improved, so the work picked up speed.

Next I made three copies of all the pages in the first volume, badly creasing its cover in the process. This creasing part bothered me a good deal, so I decided to do the 2nd volume differently. I retyped the whole thing into my computer! Several advantages to this were that I could use smaller, clearer, type, compress the text, and "sort of" read the sessions as I went along. I considered buying a scanner to treat the first volume the same way, but that was 10 years ago, and I still haven't bought one. Since then, however, I've decided to keep that early print. It was the "pica" of the typewriters of the olden days, and I now find that it has a certain charm or aura that I'm reluctant to change.

As "luck" would have it, last month I obtained O.G.'s personal copy of these mimeographed sessions, many of the pages inscribed with his marks: underlinings, circlings, stars, and other handwritten notes. It was being raffled off on the final night of The 2nd Colorado Seth Conference at Winter Park, Colorado, September 21, 2002. I had placed only a single ticket in each of 25 different bags, and I "won" *his* copy, among a few other items. As I was perusing it, Andy Hauk, another old ESP class member, came over and said it was O.G.'s personal copy. Anyway, I took this event as a pointed message.....get busy with this material: review it, organize it, pretty it up and reproduce it!

So now I've compared O.G.'s copy, page-by-page, with the one he sent me over 15 years ago, and have found a few discrepancies. There is almost a year of meetings missing from O.G.'s copy, from November 1972 to September 1973, except for one transcript dated May 15, 1973, as well as a few "un-class" sessions. However, I've added those missing sessions to the others in O.G.'s copy, but separated by colored sheets. I've also added the index compiled by Jim Gerardi in 1978 for the "blue-bound" volumes. Since there are no continuous page numbers in these volumes, references are to session dates only. The advantage of this latter is that the text can be retyped in smaller print, compressed, and the same index used without concern for changing page numbers in the index. I wondered if Jim Gerardi had, in some way, re-compiled the sessions for these volumes, as they are very "clean" and complete. My new indexed compilation of class members names have been added to this copy, as well.

I believe that this material is as important as any Seth has given, and should be distributed widely. Sue Watkins has used some of it in her book, *Conversations with Seth, Vols. I & II* (Prentice Hall, © Sue Watkins). My intention is to make a few more copies to distribute among members of our local Seth group, in a loose-leaf format to encourage further copying. I suppose that some day it may be professionally published *in toto*. I hope so.

Wendell C. Thomas
Denver, October, 2002

Below are e-mails exchanged with Andy Hauck and Helen Walker about OG Tigerman----

Wendell Thomas
Denver, CO, 80207

Hi Andy,

I'd first like say how much I enjoyed your presentation the last day of the conference. It was a wonderful wrap-up, and a great *outfit*. I even got the videotape for review & posterity.

I've started a page-by-page review of the two collections of Jane's ESP Class sessions that I have here, as explained below in the "Forward" that I want to use when I finish. So far, a comparison of each page is identical down to the last glitch. However, the copy that you told me was O.G.'s personal one is missing a number of sessions, as well as the index, compared to the one that he sold me 15 years ago for \$10. Also, his personal copy is full of underlinings and circlings of various passages, and which are missing in "my" \$10 copy. So I assume that he must have had access to another, "more perfect" copy from which he made a few copies to pass along to others (for the \$10 cost).

When I'm finished with this, I'd like to make a few copies of the more complete versions to pass around to members of our Seth group, plus a few interested others (and one for you, too, if you'd like). I'm not doing this for profit, but rather with the idea that this material should be preserved, and the more people that have it, the better the chances will be that it is. So far, this is just a first draft of the Forward.

I also feel rather history-conscious, and so am putting all I know about *my* contact with the material in the Forward, in case someone may be interested some day. So, Andy, I'm writing you to see if there is anything you might want to add to the history of this stuff that might be of significance or of historical interest.

A few of the things I'm curious about:

Was it Rick Stack that recorded the class sessions and then transcribed them? Was there a nominal charge? Did he(?) pass them out at the following week's sessions? Was there a complete set available after Jane stopped having classes?

Could you review how O.G.'s copy came to be in the raffle?

Any other comments?

AND.....if you *do* feel like replying, would it be all right with you if I put it in *in toto*, or would you rather I paraphrased it? Best wishes, Wendell

From: "Charles Hauck" <cahauck@bellatlantic.net>
To: "w.c.thomas" <wethomas@concentric.net>
References: <3DB8AEAB.589A2F68@concentric.net>
Subject: Re: OG's class notes
Date: Fri, 25 Oct 2002 01:55:20 -0400

This is a multi-part message in MIME format.

Hi Wendell,

It was great to see you again and you looked so good on Sat. night I wanted to ask you for a date. :) -- As to your questions, It was not Rick who recorded the sessions but I can recognize the guy but don't know his name so I'm not of much help. Rick always got there late with the other New York boys. Yes the previous class transcripts were handed out for free and it wasn't a big deal. Sometimes there would be questions about the transcripts but not always. I don't know of them being available directly but you could ask the gentleman who was doing them and he would accommodate you. Come to think of it his name may be Hugh Wheeler but I'm not sure. As to O.G's copy, I think his wife gave it to friends and they probably donated it after his graduation. As for myself, I have a copy but thank you for thinking of me. Take care of yourself and I look forward to seeing you and or hearing from you .
Andy.

From: "Charles Hauck" <cahauck@bellatlantic.net>
 To: "w.c.thomas" <wcthomas@concentric.net>
 Subject: Re: OG's class notes
 Date: Sat, 26 Oct 2002 11:28:21 -0400
 This is a multi-part message in MIME format.

Hi Wendall,

Yes, by all means use it. It might be helpful to others as they read the material. Take care, Andy.

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Note: The reference I made about Andy's outfit was about how good he looked in his sport coat, shirt & tie and polished shoes as he gave his presentation, instead of the usual T-shirts most of us wore on other days.

His reference about "you looked so good Saturday night..." was about my anima's costume for the party: Black wig, white turtleneck, a stretchy, red, midi skirt, black hose, white heels and wide black belt.

Andy's reference to O.G.'s "graduation" was about his death some years ago.

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11/20/2

Hi Helen,

At our last meeting, I heard you mention that OG Tigerman and two other people used to go around giving talks on the Seth material. I thought that information like that might be interesting to those who get copies of the ESP classes, and might even be of historical significance someday, too.

I've already included a few of Andy's comments, and I wondered if you'd like to make a few as well...or even some tales to tell. And if you even have a few pages worth, so much the better. I'll just go and stick it in, if you like.

Gamma Bunny's going to Oregon for about a week, so I'll have plenty of undisturbed room to make copies of the sessions in a few days. Since I don't have a collator, I imagine it's going to take a while. I used to do this for 10 copies of art review books that I made some time ago, so I'm pretty much used to it.

Best wishes Wendell

From: Mysterylight2@aol.com
 Date: Sat, 30 Nov 2002 10:30:21 EST
 Subject: Re: OG Tigerman
 To: wcthomas@concentric.net
 MIME-Version: 1.0

Dear Wendell,

I first met OG at an Austin Seth Center conference where OG, Andy Hauck and Joyce Kovelman were giving a two day workshop on Seth. Joyce later organized and put on several conferences at the San Fernando Valley Seth Conference.

OG, Andy and I were among the presenters at those conferences. Sometimes OG was sharing Andy's slot. I don't know if they gave their workshop or other lectures outside the Seth conferences or Seth discussion groups anywhere or not. Andy would be the one to give you more information about OG.

I, personally, didn't know OG well. I will say that he was very likable and fun. Sorry I can't give you more information.

I trust your Thanksgiving was special this year and now we look forward to the Christmas season. I hope to see you at our Seth Group meeting in December; it's just in two weeks!
 Helen

sun. 12/1

Dear Helen,

Thanks for your recollections on OG. I do believe that I'll put that in with the other notes in the ESP Class transcripts, if you don't mind. This project is taking longer than I thought. Instead of a few days, it's going to take weeks, thanks to the frequent glitches in the copying process.

Best wishes Wendell

About the ESP Class ~ ~

".....Jane started her ESP class in September 1967. We met Sue (Watkins) in September 1968; she began attending class a month later, and did so more or less regularly until the end of class in February 1975."

-- Rob's notes, *The Individual and the Nature of Mass Events*, Session 806, pp. 68-9

".....but one student in particular taped the Seth sessions for the record, transcribed them, made mimeographed copies, and distributed them to students for 25 cents apiece. Obviously, the cost hardly compensated for the work involved, and I'd like to thank H.W. publicly here for that service."

-- Jane Roberts' Introduction, *Conversations with Seth, Vol.1*, by Sue Watkins, p. 2

"Through the years, Seth's class comments were preserved by two or three "regulars" who taped, transcribed, and duplicated the sessions as a favor to Jane and Rob and the rest of us. Although numerous members made tapes of the class goings-on, the responsibility of transcribing Seth's remarks was usually taken on by one person, who somehow managed to have copies for us by the following Tuesday. In the early classes, Florence MacIntyre and Brad Lanton did the job; then Natalie Swing did so for several years, with occasional time off when I agreed to do it (it takes at least twice as long to transcribe and type up anything as it takes to record it in the first place). Finally, Harold Wiles, manager of a local shopping mall, made the tapes and written transcripts for the last four or five years, laboriously typing stencils and running them through an old hand-cranked mimeo so we'd all be sure to have copies.

" 'Without those people to depend on for session copies,' Jane says, 'I would never have let Seth come through in class.' "

-- Sue Watkins' Prologue, *Conversations with Seth, Vol.1*, p.10

Reflecting on the slowness of some of Seth's deliveries: "In ESP class, Seth comes through trigger fast....."

-- Jane's comment during a session break. *The Unknown Reality, Vol. 1*, p.214n

"From here on I'll start presenting excerpts from a few of the sessions Jane has delivered in her ESP class. I've saved some of this material for a considerable time. More often than not I wasn't present when Seth produced this material, and in all cases it was recorded by students; Jane meets with them on Tuesday evening when I'm usually occupied typing Monday night's private session, or book material, often from my own notes."

-- Rob, in his notes, *The Unknown Reality, Vol. 2*, p.719

"Now another event took place in October 1978 that is most important to Jane and me: Sue Watkins received the go-ahead from Tam Mossman to write a book on the ESP classes that Jane had conducted for some seven and a half years, from the fall of 1967 to February 1975. It's to be called *Conversations with Seth*. This is great news for the three of us, of course. It's a project that Jane herself never figured she'd do, but wanted done---and Sue, who was a class member, is talented psychically herself, has a newspaper and reporting background, and is ideally qualified for the job."

-- Rob's notes, *The Individual and the Nature of Mass Events*, p.155

"On that day (February 13,1980) Tam Mossman of Prentice Hall called Sue Watkins to ask her permission to publish *Conversations with Seth* in two volumes: Sue's account of Jane's ESP classes is now too long for a single book. Actually, then, Sue finished Volume 1 while in Florida last month. Tam plans to have the first volume in the stores this October, and is scheduling Volume 2 for publication in January 1981."

-- Rob's notes, *Dreams, "Evolution" and Value Fulfillment*, Vol. 1, Session 901, p.236

"Strange it may be, but Jane and I never conducted a search for class artifacts, as our friends had just been doing, and as other former students had done before."

-- Rob's notes, *Dreams, "Evolution" and Value Fulfillment*, Vol. 2, p.491

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June 30, 1970 through June 16, 1978

compiled by Jim Gerardi
October, 1978

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Paula	4/17/73	5	Rick	9/5/71
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	8/27/74	1
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Seth speaking to Pat after she had discussed life in the convent and her feeling of having had to go there:

NOW, I AM GLAD THAT NOW I UNDERSTAND WHAT YOU EXPECT AND IN OUR NEXT CLASS YOU WILL BEAT YOUR CHEST. I DO MY BEST TO PLEASE.

NOW, YOU WERE EARLY GIVEN THE IDEA THAT A PORTION OF YOUR PERSONALITY WAS GUILTY AND THEREFORE YOU WERE RELIEVED WHEN YOU WERE TOLD THAT THERE WERE METHODS WHEREBY YOU COULD RELIEVE THIS GUILT. YOU ACCEPTED, FOR EXAMPLE, THE PENANCES AND SO FORTH, BECAUSE AS A CHILD, GIVEN THE IDEA OF GUILT, YOU WONDERED WHAT PUNISHMENT WOULD BEFALL YOU. NOW, A CHILD IS VERY DEPENDENT UPON A PARENT. TO THE CHILD A PARENT SEEMS LIKE GOD, AND THEREFORE, A CHILD FEELS GUILTY, FEELS AFRAID THAT THE PARENT WILL CAST HIM OUT, PARTICULARLY THE MOTHER, SO THE CHILD THEN FEELS HE WILL BE COMPLETELY ABANDONED. NOW, IF THE GUILT IS SEVERE ENOUGH, AS UNFORTUNATELY IT OFTEN IS, (THIS PSUEDO GUILT) THEN THE YOUNG ADULT WILL DO ALMOST ANYTHING TO RELIEVE IT. HE DOES NOT REALIZE THAT WHAT HE ACTUALLY FEELS IS THE EARLY FEAR OF THE CHILD OF THE PARENTS ABANDONMENT. THIS IS NOT IN HIS CONSCIOUS MIND AND THEREFORE ANYTHING ELSE IS ACCEPTED WITH RELIEF. WHEN YOU FELT YOU HAD DONE ENOUGH PENANCE YOU DID NOT KNOW HOW TO DEAL WITH THE PART OF YOU YOU THOUGHT YOU HAD LEFT. YOU WERE SO USED TO THINKING OF YOURSELF AS GUILTY AND HERE YOU HAD A NEW SENSE TO DEAL WITH. YOU WERE LIKE A CHILD WITH A NEW TOY AND HOW COULD IT BE AS GOOD AS YOU SUPPOSED AND WHERE WAS THE HIDDEN BLEMISH, AND SO YOU HAVE BEEN LOOKING FOR THE HIDDEN BLEMISH. IN THE BACK OF YOUR MIND ALSO YOU WONDER IF YOU HAVEN'T DONE ENOUGH PENANCE AND SO YOU WORRY AND STEW. YOU ARE MAKING PROGRESS HOWEVER, YOU ARE LOOKING INWARD AND YOU ARE ACCEPTING THE RESPONSIBILITY FOR YOURSELF AND YOUR OWN DEVELOPMENT.

NOW, THERE IS ONE VERY COZY ANSWER THAT IS QUITE HANDY AT TIMES AND IT NEATLY RELIEVES YOU OF ALL SENSE OF RESPONSIBILITY. IT TAKES A WHILE TO UNDERSTAND WHO AND WHAT YOU ARE AND WHILE YOU ARE LEARNING IT IS OFTEN VERY HARD TO HAVE SOMEONE ELSE TELL YOU AND SAY YOU ARE THIS AND SO YOU CAN DO THIS, THIS, AND THIS AND THIS IS GOOD AND THIS IS BAD, AS YOU INDEED TELL YOUR CHILDREN, AND SO YOU DO NOT HAVE TO ASK YOURSELF QUESTIONS AND YOU DO NOT, YOURSELF, HAVE TO PROBE THE NATURE OF GOOD AND EVIL BECAUSE YOU ACCEPT WHAT HAS BEEN TOLD YOU, AND WHEN YOU ARE IN SUCH A STATE YOU DO NOT DEVELOP. SOMETIMES YOU ARE SAFE, BUT YOU DO NOT DEVELOP AND OFTEN YOU ARE NOT EVEN SAFE.

NOW, EACH OF YOU IN THIS ROOM IS A COMPLETE AND SEPARATE INDIVIDUAL. YOU EACH HAD A HAND IN THE CREATION OF REALITY AS IT IS KNOWN. YOU HAVE AN EFFECT UPON THOSE THAT YOU KNOW AND LOVE, BEYOND WHAT IS USUALLY SUPPOSED. AS I HAVE SAID OFTEN, THERE ARE NO LIMITATIONS, EVEN TO THE SELF THAT YOU KNOW, EXCEPT THOSE THAT YOU YOURSELVES IMPOSE: THEREFORE YOU ARE MEANT TO USE YOUR ABILITIES AND TO DEVELOP THEM, AND WHEN I SPEAK OF ABILITIES, I DO NOT NECESSARILY MEAN PSYCHIC ABILI-

TIES ALONE. YOUR SPONTANEITY IS YOUR LIFE. IT IS UP TO YOU TO EXPAND THE NATURE OF YOUR OWN CONSCIOUSNESS SO THAT YOU UNDERSTAND ME. GUILT WILL NOT HELP YOU, IT IS ONLY A HINDRANCE. IT INHIBITS: IT DOES NOT ENCOURAGE.

To Eric: NOW, I DID NOT MEAN TO IGNORE YOU AND I GIVE YOU MY MOST HEARTY WELCOME. I WAS A YOUNG MAN AND MY HAIR WAS LONGER THAN YOURS, BUT I WORE LACE ABOUT MINE. AT OTHER TIMES MY STYLE WAS SOMEWHAT DIFFERENT BUT WHEN MY HAIR WAS WORN SOMEWHAT IN THE STYLE OF YOURS THEN I WORE MORE SPORTY ATTIRE TO GO ALONG WITH IT.

NOW IF THERE IS ANY ONE THING I TRY TO DO IN THESE SESSIONS, AGAIN THROUGH MY PERSONALITY AS I SHOW YOU, AND THAT IS AN OLD. . . . IS TO SHOW YOU THAT SPONTANEITY IS IMPORTANT AND THAT DEATH IS NOT THE ENDING THAT YOU SUPPOSE AND THAT NO HOB-GOBLENS ARE WAITING TO GET YOU WHEN YOU DIE, AND THAT YOU ARE GOING TO BE VERY BUSY WHEN YOU ARE FINISHED WITH THIS EXISTENCE AS INDEED I AM STILL BUSY. YOU ARE GOING TO HAVE A LOT TO DO. NOW, YOU HAVE A LOT TO DO NOW, BUT CONSCIOUSLY YOU ARE NOT AWARE OF WHAT YOU DO AND LITTLE BY LITTLE YOU MUST LEARN TO ACCEPT GREATER AND GREATER PORTIONS OF YOUR OWN REALITY, IN THIS LIFE AND FUTURE LIVES. IN YOUR TERMS, THE QUICKER YOU LEARN THE BETTER, THIS DESPITE THE FACT THAT TIME DOES NOT EXIST.

Al commented: "It is pretty important that we challenge all of our whole existence."

IT IS INDEED, AND IT IS IMPORTANT THAT YOU EXPERIENCE, THAT YOU OPEN YOURSELVES UP TO EXPERIENCE THAT YOU MAY PERHAPS HAVE BELIEVED IMPOSSIBLE IN THE PAST FOR THERE ARE NO BARRIERS, ONLY THOSE YOU IMPOSE. WHEN YOU REALIZE, DEEPLY REALIZE, THAT OTHER REALITIES EXIST YOU CAN BEGIN TO PERCEIVE YOUR OWN PART IN THEM. AS LONG AS YOU DO NOT REALIZE THEY EXIST YOU WILL RATIONALIZE THE GREATEST INDICATIONS OF THEM THAT YOU MAY PERCEIVE. COME INTO MY PARLOR SAID THE SPIDER TO THE FLY.

NOW, YOU MAY ALL TAKE YOUR BREAK.

DO NOT FORGET WHEN I SPEAK TO YOU I AM NOT SPEAKING SYMBOLICALLY. THESE ARE NOT FINE PHILOSOPHIES TO BE LISTENED TO AND IGNORED, NOT FANCY WORDS AGAIN TO BE ENJOYED AND THEN FORGOTTEN. YOU NOT ONLY LITERALLY FORM YOUR OWN REALITY, AND THERE IS NO SYMBOLISM IN THAT STATEMENT. IF YOU DO NOT LIKE THE REALITY THAT YOU ARE FORMING THEN YOU CAN CHANGE IT AND HONESTY IS EXTREMELY IMPORTANT IN THE. . . (words lost).

To Bee: NOW, WHEN I AM LOOKING AT SOMEONE IN PARTICULAR YOU DO KNOW THAT I AM LOOKING AT YOU AND YOU KNOW TO WHAT I AM REFERING. YOU MUST FIRST RECOGNIZE THE FACT HONESTLY, THAT THERE ARE CERTAIN PORTIONS OF YOUR REALITY THAT YOU DO NOT LIKE. DO NOT. . . (lost). . . HONEST AND THEN YOU CAN CHANGE THE REALITY AND YOU SHOULD. . . (lost). . . TO LEARN MORE ABOUT YOURSELF. IN LEARNING WHAT YOU ARE YOU WILL DISCOVER WHAT REALITY IS AND AGAIN WHAT THE NATURE OF. . . (lost). . . IS. YOU CAN USE WHATEVER TERM YOU LIKE.

To Pat: NOW, YOU MUST HONOR YOURSELF AND DO YOURSELF JUSTICE. UNTIL YOU CAN HONOR AND LOVE YOURSELVES YOU CANNOT HONOR NOR LOVE ANYTHING ELSE OR ANYONE ELSE AND AS LONG AS YOU SEE YOURSELVES AS GUILTY, THEN YOU WILL SEE GUILT IN EVERY OTHER PERSON YOU LOOK AT AND YOU WILL SEE EVIL IN THE NATURE OF REALITY. THE ANSWERS, YOU SEE, ARE WITHIN YOURSELVES. IT IS ONLY WHEN YOU DO NOT REALIZE THEY ARE THERE THAT YOU HAVE SUCH DIFFICULTIES. YOU HAVE ONLY TO LET GO. IMAGINE THAT YOUR FEAR IS A BALL AND THROW IT OUT THE WINDOW. YOU DO NOT NEED IT. YOU SEE, YOU ARE SO CONVINCED THAT YOU ARE GUILTY AND YOU ARE SO CONVINCED THAT YOUR EGO IS THE MOST IMPORTANT PART OF YOU, WHEN INSTEAD, IT IS ONLY THE PORTION OF YOURSELVES THAT YOU FOCUSED UPON AS A CHILD. ONCE YOU REALIZE YOUR BASIC FREEDOM YOU CAN USE IT. PSYCHOLOGICAL TIME SIMPLY ALLOWS YOU TO LET GO, TO RELAX. NOW, TO GET OUT OF YOUR BODY YOU MUST FIRST GET OUT OF YOUR MIND. YOU MUST LET YOUR CONCEPTS GO AND EXPERIENCE THE NATURE OF YOUR OWN REALITY. WITHOUT WORDS OR SYMBOLS YOU MUST LEARN TO LOOK THROUGH THE PROPS. YOU CAN STILL USE THEM AS PROPS BUT YOU WILL KNOW THAT MORE EXISTS.

NOW, YOUR EDUCATED FRIEND OVER HERE KNOWS FULL WELL AND BETTER THAN ANY OF YOU, THAT THE TABLE IS MADE OF ATOMS AND MOLECULES BUT IT DOES NOT FORBID HIM FROM USING THE TABLE VERY NICELY AS A PROP AND SO YOU CAN STILL USE THE PROP WITH WHICH YOU ARE FAMILIAR BUT YOU MUST REALIZE THAT THAT IS ALL THEY ARE.

To Bee: YOU DO NOT NEED TO KEEP SUCH A TIGHT REIN UPON YOURSELF. YOU WILL NOT DO ANYTHING SO DREADFUL IF YOU ALLOW YOURSELF SOME FREEDOM. WHEN YOU LET YOURSELF GO YOU DO NOT LOSE YOURSELF BUT YOU FIND YOURSELF. THIS IS PERHAPS THE HARDEST LESSON BUT IT IS ONE YOU MUST LEARN.

NOW, I HAVE HAD MANY SELVES AND I HAVE LET THEM ALL GO AND SO HAVE YOU, YOU JUST DO NOT REALIZE THE FACT. YOU ARE FREE WHETHER OR NOT YOU REALIZE THAT YOU ARE FREE, SO YOU MAY AS WELL ENJOY AND USE YOUR FREEDOM AS DENY IT.

In answer to a question from Eric: (some of the words lost. . .) . . .NOW IN THE DREAM STATE YOU ENJOY MUCH GREATER FREEDOM THAN YOU DO IN THE WAKING STATE AND IF YOU CAN CATCH AHOOLD OF THIS FEELING, YOU CAN USE IT. YOU USE MANY OF YOUR NATURAL AND NATIVE ABILITIES WHEN IT SEEMS TO YOUR EGO THAT YOU ARE CONSCIOUS.

NOW, SINCE IN THE DREAM STATE YOU ARE ABLE, QUITE EASILY TO PERCEIVE THE FUTURE, WHY DO YOU FIND IT SUCH A FRIGHTENING THING TO DO WHEN YOU ARE AWAKE? BECAUSE SOMEONE ELSE WILL SAY "THIS IS NOT REAL"? BECAUSE THEIR IDEA OF REALITY IS LIMITED, WHY SHOULD YOU LIMIT YOURS? BECAUSE ANOTHER MAN IS BLIND YOU DO NOT CLOSE YOUR EYES SO THAT YOU CAN AGREE. THAT IS WHAT YOU ARE DOING WHEN YOU LIMIT YOUR OWN IDEA OF REALITY.

NOW, HERE WE ARE AGAIN WITH OUR LONG, FIERCE FACES. IT SEEMS I MUST BE SAYING SOMETHING VERY HORRIBLE TO PUT ALL ON EDGE FOR YOU SEEM SO SOLEMN, INDEED. IF I AM NOT SOLEMN, AND I AM SUPPOSED TO BE DEAD, THEN WHY DO YOU HAVE SUCH LONG FACES? IT WOULD LEAD ME TO. .(BELIEVE THAT) . . .TO BE ALIVE MUST BE

A DREADFUL STATE INDEED.

Pat told of her experience of the mirror trance.

NOW, YOU ARE GETTING SOME DISTORTION SIMPLY BECAUSE OF THE FOCUSING; HOWEVER, YOU ARE ALSO WORKING TOWARD AN INNER IMAGE OF A SELF IN A PREVIOUS LIFE BUT IT IS HIGHLY DISTORTED. IF YOU WANT TO SEE THE IMAGE, THEN CONTINUE. IT IS A FACE THAT YOU WERE AT ONE TIME.

Pat: "Is it worth the effort?"

THAT, I AM AFRAID, YOU WILL HAVE TO ANSWER FOR YOURSELF. I WOULD, FOR MYSELF, ANSWER IN THE AFFIRMATIVE. THERE ARE BETTER THINGS YOU CAN USE THIS STATE FOR. THERE IS NO REASON TO BE AFRAID. YOUR OWN FACE MAY NOT HAVE BEEN BEAUTIFUL BUT IT WAS YOUR OWN.

NOW, I WILL LET YOU ALL TAKE A BREAK AND I HOPE YOU DO NOT BREAK THE MIRROR.

NOW, THIS IS YOUR BREAK. YOU SEE, AND I HAVE SAID THIS AGAIN MANY TIMES IN CLASS, SPONTANIETY KNOWS ITS OWN DISCIPLINE. THE BODY BREATHES BEAUTIFULLY IN A HIGHLY DISCIPLINED MANNER AND KNOWS NOTHING OF YOUR IDEA OF DISCIPLINE. INDEED, THE SEASONS COME AND GO. IN YOUR LOCATION IT DOES NOT SNOW, USUALLY, IN JULY. THE FLOWERS APPEAR AND DISAPPEAR. EVERYTHING HAS ITS SEASON AND YET THERE IS NO DISCIPLINE IMPOSED FROM WITHOUT. SPONTANIETY HAS ITS OWN DISCIPLINE AND ITS OWN KNOWLEDGE AND WHEN YOU ATTEMPT TO RULE SPONTANIETY WITH A HEAVY HAND THEN RIGIDITY ENTERS IN AND YOU DESTROY THE FOUNTAIN OF INNER KNOWLEDGE AND INTUITION AND UNDERSTANDING AND YOU DISTORT THE EMOTIONS THAT YOU HAVE.

Eric: "Is consciousness overriding our natural subconscious?"

IT IS INDEED, BUT WHAT YOU DO NOT UNDERSTAND IS THAT YOUR SO CALLED SUBCONSCIOUS IS HIGHLY CONSCIOUS, YOU SIMPLY ARE NOT AWARE OF IT CONSCIOUSLY; THEREFORE YOU MUST EXPAND THE CONSCIOUSNESS THAT YOU KNOW SO THAT IT IS AWARE OF THIS OTHER PORTION OF YOUR OWN IDENTITY. YOU DO NOT REALLY HAVE A CONSCIOUS STATE AND AN UNCONSCIOUS STATE, THEY ARE THE SAME. YOU HAVE A CONSCIOUSNESS. SOMETIMES YOU ARE AWARE OF CERTAIN PORTIONS OF IT AND SOMETIMES YOU ARE AWARE OF OTHER PORTIONS OF IT. YOU HAVE BEEN TOLD THAT YOU CANNOT KNOW WHAT HAPPENS TO YOU WHEN YOUR BODY SLEEPS BUT YOU CAN INDEED. THAT PORTION OF YOU IS ALSO CONSCIOUS, THERE IS AN ARTIFICIAL DIVISION CREATED. I WILL LET YOU RETURN TO YOUR BREAK.

I AM GOING TO CLOSE OUR SESSION, FAR BE IT FROM ME TO KEEP YOU FROM YOUR SLEEP. I WOULD ALSO LIKE TO SEE YOU DO SOME WORK WHILE YOU ARE SLEEPING HOWEVER. I WORK WHILE I AM SLEEPING, WHY SHOULD YOU NOT? INCIDENTALLY, I SPOKE HUMOROUSLY, BECAUSE FOR YOUR INFORMATION, WE DO NOT SLEEP, IN YOUR TERMS. WE REST WHEN WE WISH TO BUT WE DO NOT SLEEP, AND SO WE ARE NOT HUDDLED UP WITH BLANKETS OVER OUR HEADS FOR EIGHT HOURS AT A TIME. WE ARE TOO CURIOUS.

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5.

NOW, I WOULD SINCERELY LIKE TO SEE SOME ACTION ON YOUR PART AND I WILL GIVE YOU INSTRUCTIONS IN THE SLEEP STATE WHEN YOU ARE READY FOR THEM SO YOU HAVE A STANDING INVITATION OUT AND I WILL PROMISE YOU IT WILL NOT BE A POMPOUS (?) WEEK.

Eric: "While we are sleeping you will instruct us?

I WILL INDEED. YOU HAVE TO TAKE SOME STEPS ON YOUR OWN, HOWEVER. NOW, I BID YOU A FOND GOOD EVENING AND I WISH YOU AN EXCITING NIGHT.

GOOD EVENING.

June 15, 1971

Following a discussion on reincarnation:

NOW I BID YOU ALL GOOD EVENING. I HAVE ONLY A FEW COMMENTS TO MAKE, HOWEVER, BUT EVERYONE, INCLUDING OUR VISITORS, EVERYONE WHO COMES HERE COMES FOR A REASON SIMPLY AS YOU COME TOGETHER IN ANY CONTEXT FOR A REASON. THERE IS A REASON WHY YOU HAVE BEEN BORN INTO THIS PLACE AND THIS TIME AS YOU KNOW IT AND GRANTING THAT, THERE IS ALSO A REASON WHY YOU HAVE COME HERE TO THIS ROOM AS YOU KNOW IT. THERE ARE, INDEED, THEN CONNECTIONS BETWEEN YOU THAT YOU WOULD CALL PAST CONNECTIONS BUT CONNECTIONS THAT ALSO REACH INTO THE FUTURE AS YOU CONCEIVE OF IT. YOU HAVE ALL MET EACH OTHER EITHER AS STRONG FRIENDS OR RELATIVES OR ACQUAINTANCES OR SIMPLY AS STRANGERS WHO PASSED EACH OTHER PERHAPS UPON A STREET IN ANOTHER TIME AND ANOTHER PLACE. AND SO THERE IS NOTHING STRANGE IN YOUR COMING HERE, YOU SIMPLY RECOGNIZE EACH OTHER AND YOU COME TOGETHER AS OLD FRIENDS HAVE A HABIT OF DOING AND YOU HAVE A GREAT PRETENSE THAT YOU HAVE NOT KNOWN EACH OTHER BEFORE AND THAT THE ENCOUNTER IS A NEW ONE. AND YOU KEEP WITHIN YOURSELF THESE MEMORIES BURIED.

To Tom: AND YOU DO NOT ALLOW YOURSELF TO REMEMBER THAT THE LADY OF VENICE WAS A VERY STRONG TASKMASTER FOLLOWED BY YOU IN CHINA, IN A CHING DYNASTY. OR THAT YOU RESENTED HIM GREATLY. AND ALL THE INTRICATE REASONING THAT YOU LEARNED AT THAT TIME YOU NOW HIDE FROM YOURSELF.

To Venice: AND THOSE CONNECTIONS THAT YOU KNOW VERY WELL, YOU DENY.

NOW THESE MATTERS ARE OPEN TO YOU TO A MUCH LARGER DEGREE WHEN YOU ARE IN ALPHA BUT I SUGGEST THAT FROM NOW ON YOU LEARN TO UTILIZE ALPHA II WHERE THE RESISTANCES THAT YOU SO NICELY THROW UP IN ALPHA I WILL BE TO SOME EXTENT DISREGARDED AS FAR AS REINCARNATIONAL INFORMATION IS CONCERNED.

To Sue: NOW I WILL TELL YOU THE FULL STORY BUT AT ANOTHER TIME AND IF YOU HAVE NOT ALREADY DISCOVERED IT.

NOW WHAT YOU ALL DO WHEN I SPEAK IS RECOGNIZE WITHIN MY OWN VITALITY YOUR OWN. FOR AS I HAVE TOLD YOU OFTEN WHEN I SPEAK I SPEAK FOR YOU. AND YOU CAN FEEL AS AN ECHO WITHIN MY WORDS THE ENERGY OF THE INTERIOR SELF THAT IS YOUR TRUE IDENTITY. AND, ALSO IF YOU ALLOW IT, THE VOICE CAN ALSO BE USED TO ECHO OTHER VOICES THAT HAVE BEEN YOUR OWN IN OTHER TIMES AND PLACES AS RUBERT EARLIER SAID. AND IT CAN ALSO BE USED TO ACQUAINT YOU WITH THE EASY RELEASE OF ENERGY THAT IS YOUR OWN AND THE FREE SPONTANEOUS JOY OF EXPRESSING IT. WHY DO YOU THEN HAMPER YOURSELVES? THE FREEDOM IS YOURS NOW, AS AVAILABLE TO YOU AS IT IS TO ME, AND EASIER FOR YOU TO USE SINCE YOU ARE MORE FAMILIAR WITH YOUR OWN BODY THAN I AM WITH RUBERT'S. YOU DIRECT IT OUTWARD UNCONSCIOUSLY AS YOU GO ABOUT YOUR DAILY ENDEAVORS SO EASILY AND SO AUTOMATICALLY THAT THE MIRACLE OF IT ESCAPES YOU. AND YET IF YOU LISTEN YOU CAN HEAR THE EASY RELEASE OF ENERGY AS THE BLOOD FLOWS THROUGHOUT YOUR VEINS AND DIRECTED OUTWARD FOR THOSE PURPOSES IN WHICH YOU BELIEVE.

To Mike: NOW OVER HERE OUR FRIEND, YOU ARE TRYING TOO HARD AND TOO CONSCIOUSLY. IMAGINE A STREAM OR A BREEZE AND GO ALONG WITH IT. YOU HAVE IT IN YOUR MIND THAT THERE IS SOME DAM OR WALL THAT YOU MUST ENCOUNTER BEFORE YOU ARE FREE TO LEAVE YOUR BODY AND SUCH IS NOT THE CASE. ALLOW YOUR ENERGY TO FLOW FREELY BUT FROM YOU AND YOU WILL FLOW WITH IT.

To Sue: NOW YOUR FRIEND WAS A JEALOUS LEADER. A VERY GOOD LEADER, BUT A JEALOUS ONE.

Eric: Is Mike's problem his trying to project? I have some problems trying to project. I have not been successful, at least not that I know of yet and I think of a wall too that I can't get out of.

YOU ARE AFRAID, AND HE IS UNCONSCIOUSLY, THAT YOU WILL FALL OFF THE EDGES OF THE KNOWN UNIVERSE, THAT THE CONSCIOUS MIND WILL FUNCTION OUT OF THE BODY AND THAT ONLY CHAOS WILL MEET YOU AND THIS IS NOT THE CASE. THERE ARE SOME DIFFERENCES HERE BETWEEN WHAT YOU CONSCIOUSLY TELL YOURSELF AND WHAT YOU UNCONSCIOUSLY ARE AFRAID OF AND WHAT YOU UNCONSCIOUSLY BELIEVE. IF YOU IMAGINE YOURSELF AS A PART OF ENERGY AND A PART OF ALL THAT IS AND AN IDENTITY THAT FORMS AND CREATES YOUR BODY THEN YOU KNOW YOU CREATE IT WITH EACH BREATH THAT YOU TAKE. AND WITH EACH PORTION OF YOUR THOUGHT AND DESIRE AND YOU CAN LEAVE IT AS FREELY AS A VAGABOND WHO CAN THEN FIND PEACE AND JOY AND CONTENTMENT IN ANY CORNER OF THE UNIVERSE AND RE-FORM YOUR BODY AS WELL WITH JOY AND EXALTATION AND NOT FEAR IT WILL DIS-INTEGRATE OR DISAPPEAR WHILE YOU ARE GONE.

Eric: I usually get tied up with my breathing. As soon as I feel like I might be able to forget about my body, my breathing, I stop breathing and then I worry about it.

YOU ARE OVERCONCENTRATING UPON METHODS. THINK OF YOUR PURPOSE AND THE METHODS WILL TAKE CARE OF THEMSELVES.

Tom: I guess in the beginning Jane and Rob were a little ambivalent as to whether they wanted to go and check the Frank Withers thing and we have not made any attempt to check the stuff that Bill gave the first time: that I, in the 40's and having been a lawyer and went to Northwestern law school, practiced law in the Loop, that kind of thing and Hazel last week stopped in Chicago on the way across country and got the address of the Bar Assoc. and some other people and we're finally going to check this stuff but I wondered if you could give us any information as to how we might go about it or if the initial information was accurate or if you can tell us anything that we ought to check into in particular.

YOUR PROBLEM IS THIS. IT IS NOT IMPORTANT IN THE BEGINNING WHETHER OR NOT THE INFORMATION CHECKED, FOR YOU WERE INVOLVED IN THE OPENING OF NEW CHANNELS. TO INSIST, THEREFORE, THAT ALL THE INFORMATION BE PERFECT, OR YOUR MATERIAL HAS NO VALUE, IS OF COURSE A PREDICAMENT THAT I HOPE YOU WILL NOT FALL INTO. DO YOU FOLLOW ME? THEREFORE, CHECK THE MATERIAL FOR YOU WILL NOT FEEL HAPPY UNLESS YOU DO AND THEN APPLY WHAT I HAVE TOLD YOU. AS YOU CONTINUE YOUR INFORMATION WILL PROVE MORE AND MORE

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CHECKABLE IN THE PHYSICAL REALITY TO WHICH YOU PRESENTLY ASCRIBE AND IF YOU ARE INTERESTED IN THAT AREA THEN, INDEED, IT MUST TO SOME EXTENT BEAR A STRONG RELATIONSHIP TO THE REALITY THAT YOU KNOW IF YOU REQUEST IT. IF YOU DEMAND THAT AS PART OF THE VALIDITY OF WHAT YOU ARE GETTING THEN YOU WILL RECEIVE IT BUT DO NOT RUSH. ALLOW YOURSELF FREEDOM AND TIME. DO YOU FOLLOW ME?

Tom: Yes, I just wondered if you had any additional information perhaps that we might want to look into as we proceeded. I don't think it's the kind of a thing, for example, if it doesn't check out we are not going to say, "Well, Bill, you're a fake. . . go away. . . ."

YOU ARE FORMING THE PSYCHOLOGICAL BRIDGE. USE IT AND ALLOW IT TO GROW. THE FOUNDATIONS OF IT BEGIN IN ONE PLACE AND END UP IN ANOTHER. IT BECOMES STRONGER AS YOU CONTINUE AND IT CAN BE USED FOR VARIOUS THINGS AS YOU CONTINUE. DO NOT REQUIRE IT TO CARRY TOO MUCH WEIGHT BEFORE IT IS READY TO. GIVE IT TIME, LET IT GROW. NOW BILL WILL BECOME MORE AND MORE BILL, LESS AND LESS LIKE SETH, MORE AND MORE LIKE BILL AND THEN LESS LIKE BILL AND MORE LIKE SOMEONE ELSE ENTIRELY DIFFERENT. YOU ARE ON A JOURNEY. THE JOURNEY CREATES ITS OWN DESTINATION. YOU HAVE A MORE SOLID FRAMEWORK NOW THAN YOU HAD EARLIER AND YOU HAVE GOTTEN OVER SUCCESSFULLY SEVERAL PITFALLS INTO WHICH YOU COULD HAVE FALLEN.

During break a discussion of Grace Rittenberger's method of giving life readings, especially the form letter of questions.

AND FOR THE REST OF YOU A FAR MORE FORMAL FRAMEWORK THAN I SHOULD GET YOU USE TO. IT WOULD DO YOU ALL GOOD. YOU WOULD NOT STAND FOR IT BUT IT WOULD DO YOU GOOD.

To Mary: I BEG YOUR PARDON FOR THE INTERRUPTION.

I WOULD NOT LIKE IT BUT IT WOULD BE A GOOD IDEA FOR THEM. IT WOULD GET THEM IN SHAPE. TEMPERMENTALLY, HOWEVER, I HAVE NEVER GONE FOR SUCH A FRAMEWORK BUT I WILL HAVE TO THINK ONE UP, IT IS A FINE CHALLENGE. I WISH TO SHOW YOU THAT AFTER DEATH YOU STILL HAVE A TEMPERMENT IN CASE ANY OF YOU WONDERED.

To Venice: PARTICULARLY FOR OUR LADY OF VENICE OVER HERE IN THE CORNER. THIS INTELLECT WILL STILL BE BUGGING YOU. I WANT YOU TO KNOW IT. SETTLE YOUR ACCOUNTS WITH IT NOW AND TAKE IT ALONG ON YOUR JOURNIES. IT IS YOU WHO KEEP YOUR INTELLECT IN SUCH A CLOSED ROOM WHILE YOUR INTUITIONS WANT TO GIVE IT MORE FREEDOM. THE DIVISIONS DO NOT EXIST, THEY ARE MIRAGES.

To Mary: AND NOW I DO, INDEED, MYSELF APOLOGIZE.

Jane had the class go into Alpha to experience their own impressions.

NOW YOU HAVE BEEN GIVEN A SMALL INSIGHT INTO THE WAYS IN WHICH YOUR INNER MEMORIES WORK. YOU REACT TO OTHERS, NOT ONLY BECAUSE OF THEIR POSITION AND RELATIONSHIP TO YOU IN THIS PLACE

AND IN THIS TIME, BUT BECAUSE OF MEMORIES FROM THE PAST AND, IN YOUR TERMS, BECAUSE OF MEMORIES FROM THE FUTURE. FOR WHAT YOU DO TODAY AFFECTS NOT ONLY THE FUTURE IN YOUR TERMS BUT ALSO THE PAST. AND THE WORDS THAT YOU SPOKE NOW AFFECT THE PAST AS YOU THINK OF IT FOR TIME HAS OPEN ENDS. NOW IF YOU THINK OF TIME AS A LINE, I DO NOT ONLY MEAN THAT TIME IS OPEN ENDED AT EITHER SIDE, YOU SEE, FOR TIME CANNOT BE CONSIDERED AS A SINGLE LINE, INSTEAD IT GOES OUT IN ALL DIRECTIONS: THE DIRECTIONS OF WHICH YOU CAN CONCEIVE AND DIRECTIONS OF WHICH YOU CANNOT CONCEIVE. YOU DO NOT UNDERSTAND THE NATURE OF CREATIVITY AND, THEREFORE, YOU CANNOT UNDERSTAND THE NATURE OF TIME. SO WHEN I TELL YOU THAT TIME HAS OPEN ENDS I WILL PRESENTLY BE SATISFIED IF YOU UNDERSTAND THAT YOU CAN AFFECT BOTH THE PAST AND THE FUTURE FROM YOUR PRESENT VIEWPOINT AND THAT IS EXTREMELY SIMPLE. THE WHOLE IDEA IS FAR MORE COMPLEX.

OUR FRIEND TOM REACTS TO OUR LADY OF VENICE, THEREFORE, AS SHE APPEARS TO HIM NOW IN THIS PLACE AND IN THIS TIME AND YET HE ALSO REACTS AS A PERSON THAT HE WAS, IN YOUR TERMS, AND OUR LADY OF VENICE REACTS AS A PERSON SHE WAS, IN YOUR TERMS.

IN LARGER TERMS, HOWEVER, YOU ARE NOT ONLY THE PEOPLE THAT YOU WERE BUT THE PEOPLE THAT YOU WILL BE. SO YOU ARE AFFECTED, AGAIN ONLY IN YOUR TERMS, BY YOUR FUTURE REINCARNATIONS AS WELL AS YOUR PAST ONES. YOU CAN, THEREFORE, IN YOUR PRESENT SAY SOMETHING THAT WILL CHANGE THE PAST. AND 5000 YEARS FROM NOW YOU CAN SPEAK TO YOUR PRESENT SELVES AND CARRY A MESSAGE WHICH YOU WILL NOW, IN THIS MOMENT, UNDERSTAND. NOW YOU CAN OPEN YOURSELVES TO THIS REALITY OR YOU CAN DENY IT. YOU CAN OPEN YOURSELVES IN DREAMS AND IF YOU PREFER, REVERIES, TO THESE REALITIES OR CLOSE YOURSELVES TO THEM. YOU CAN WITH YOUR MIRROR ACCEPT THESE OTHER PERSONALITIES, SEARCH THEM OUT AND RECOGNIZE THEM, OR PRETEND THAT THEY DO NOT EXIST. BUT THIS IN NO WAY DENIES THE VALIDITY OF YOUR ENTIRE PERSONALITY. NOW IF YOU ARE GOING TO UNDERSTAND HUMAN PERSONALITY OR DEAL WITH THE PSYCHOLOGY OF BEING THEN YOU MUST FIRST OF ALL EXAMINE YOUR OWN BE-ING AND YOU CANNOT EXAMINE IT AS YOU CAN A ROCK. YOU MUST BECOME YOUR OWN VEHICLE AND TRAVEL THROUGH THE REALITIES THAT LIE WITHIN YOURSELVES. TRAVEL THROUGH YOUR OWN REACTIONS TO EACH OTHER AND YOU WILL FIND THE ANSWERS THAT SEEM TO ELUDE YOU. FOLLOW MINUTELY, EVEN IN CLASS, THE REACTIONS THAT YOU HAVE ONE TO ANOTHER AND THEY WILL LEAD YOU TO INNER PATHWAYS. DO NOT THINK; THIS COULD BE TRUE BUT IT IS FANTASY; FOLLOW IT THROUGH AND SEE WHAT YOU GET AND THEN EXAMINE IT. THE ANSWERS NEVER LIE OUTSIDE OF YOURSELVES. THEY DO NOT LIE IN A BILL. THEY DO NOT LIE IN A SETH. THE ANSWERS LIE WITHIN SUE AND ELEANOR AND MARY AND BEE AND TOM. THEY LIE WITHIN EACH ONE OF YOU.

During break a discussion of the above.

To Al: YOU CAN EXPERIENCE IT AND THEN LET THE INTELLECT FIGURE OUT WHAT THE INNER SELF HAS LEARNED.

Al: If our intellects are capable of it.

THEY ARE CAPABLE OF FAR MORE THAN YOU ALLOW THEM TO BE CAPABLE OF IF YOU DO NOT HAMPER THEM BY IDEAS OF WHAT IS POSSIBLE

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AND WHAT IS NOT. IT WAS A GOOD QUESTION. AND IT GOT A GOOD ANSWER. IT IS NOT WHAT I EXPECT OF YOU BUT WHAT YOU EXPECT OF YOU. AND THAT IS WHAT I EXPECTED OF YOU.

NOW BEFORE I BID YOU A FOND GOOD EVENING LET ME TELL YOU THAT THOSE OF YOU WHO COME TO CLASS REGULARLY AND GRAVITATE HERE, IF YOU HAVE NOT ALREADY DISCOVERED THIS FOR YOURSELF, ARE THE BLACK SHEEP OF THE UNIVERSE. YOU WANT TO GO YOUR OWN WAY. YOU DO NOT WANT DOGMA. YOU WILL NOT BE SATISFIED WITH HEARTS AND FLOWERS. IT IS NOT AN EASY WAY AND ALL OF YOU KNOW THAT. IT IS PAST THE TIME FOR YOU TO BE ENTRANCED BY OTHER PERSONALITIES INCLUDING MY OWN. IT IS TIME FOR YOU TO BECOME ENTRANCED WITH YOUR OWN PERSONALITY. IT IS TIME FOR YOU TO FEEL INDEPENDENT ENOUGH TO LAUNCH YOURSELVES FROM YOUR OWN SUBJECTIVE REALITY INTO OTHERS; TO EMERGE, TO DROP THE PARAPHENALIA OF ALL DOGMA. NOT FOR NEW DOGMA BUT FOR NEW FREEDOM. NOT TO SUBSTITUTE ONE AUTHORITY FOR ANOTHER BUT TO ALLOW YOURSELVES THE FREEDOM TO RECOGNIZE THAT THE PRIME AUTHORITY IS ALL THAT IS THAT RESIDES WITHIN YOU AND THAT SPEAKS WITH YOUR OWN VOICE.

To Mary: LISTEN TO YOUR OWN VOICE, PROUDLY AND GLADLY. DO NOT FEEL YOU NEED TO GO TO OTHERS BUT ACKNOWLEDGE THE AUTHORITY THAT RESIDES WITHIN YOURSELVES AND IN THAT WAY YOU DEVELOP AND USE YOUR OWN ABILITIES.

To Mike: AND YOU OVER THERE, BECOME MORE LOOSE IN YOUR EXPERIMENTS. YOU HAVE THE DETERMINATION THAT THIS ONE HAS (Pat) BUT YOU NEED THE LOOSENESS AND IT WILL COME EASILY IF YOU ALLOW IT TO.

NOW THIS IS A BIG OCCASSION FOR OUR FRIEND, RUBERT, SINCE HIS WRITING DESK AND ALL HIS MATERIALS ARE NOW IN THE OTHER ROOM AND AS I ALWAYS DO TO SHOW NOT ONLY GUESTS AND SEEMING STRANGERS THE NATURE OF VITALITY BUT ALWAYS TO IMPRESS IT AS DEEPLY AS POSSIBLE INTO YOUR KNOWLEDGE. THEN LET ME AGAIN REMIND YOU THAT THIS VITALITY IS YOUR OWN, THAT LIFE, PHYSICAL OR NON-PHYSICAL, IS A FULL VITALITY THAT IT IS NOT NECESSARILY QUIET, THAT IT IS NOT NECESSARILY SEDATE AND THOUGH MY VOICE DOES NOT RING WITH THE INNOCENT CHATTER OF CHILDREN THAT THAT SAME VITALITY THAT FILLS THEM FILLS ME AND FILLS EACH OF YOU. THAT AS YOU HEAR IT HERE FEEL IT WITHIN YOURSELVES. LET IT RISE. LIFE IS NOT QUIET, IT IS NOT SEDATE. ALL THAT IS IS NOT SOME LONG HAired GENTLEMAN WITH A SAINTLY FACE. AND THE SOUL THAT EACH OF YOU BELIEVE IN IS NOT SOME QUIET DISTANT NOTE FAR DIVORCED FROM YOUR OWN REALITY. IT IS A PULSE THAT BEATS WITHIN YOU AND THE PUPIL OF YOUR EYE AND THE BIG TOE OF YOUR FOOT AND YOUR ELBOW. IT IS NOT NECESSARILY ADULT, IT IS NOT NECESSARILY DIGNIFIED. IT IS THE FORCE THAT GIVES YOU ALL LIFE AND DO NOT RESTRAIN IT.

AND SO I BID YOU ALL A FOND GOOD EVENING, EVEN TO OUR CHINESE FRIEND OVER HERE. AND THOSE BLESSINGS THAT I HAVE TO GIVE I GIVE YOU AND THOSE I HAVE NOT YOU WILL HAVE TO SEARCH FOR.

Following a discussion of everyone's experiences during the week.

NOW I WANT YOU TO GET USED TO ALPHA II AND SO I WOULD LIKE YOU TO TAKE YOUR EYES OFF THIS CHARMING FACE AND CLOSE YOUR EYES. NOW I WANT YOU TO REALIZE THAT YOUR PERCEPTIONS AT THIS POINT ARE LIMITED ONLY BECAUSE YOU HAVE PREVIOUSLY CHOSEN TO LIMIT THEM. THE INNER SENSES, HOWEVER, ARE FREE; YOUR PERCEPTION IS NOT IDEALLY LIMITED AND IT IS NOT PRACTICALLY LIMITED ONCE YOU REALIZE THIS. IN ALPHA I, YOU ARE USED TO ONE SHORT ADJACENT STEP AWAY FROM WHAT YOU CALL YOUR CONSCIOUSNESS. NOW I WANT YOU TO TAKE ONE OTHER STEP BEYOND THIS. I WANT YOU TO REALIZE THAT YOU ARE INDEED HIGHLY PERCEPTIVE: THAT AROUND YOU AND ABOUT YOU IN ALL DIRECTIONS THE INNER SENSES REACH... THAT YOU ARE IN THE MIDST OF OTHER REALITIES YOU ARE IN THE HABIT OF BLOCKING OUT, AND YOU ARE NOW LEARNING TO ACCEPT THEM; TO OPEN UP YOUR PERCEPTIONS; TO OPEN DOORS THAT HAVE BEEN CLOSED. THEREFORE, I WANT YOU TO IMAGINE IN YOUR MIND ALPHA II AND A DOOR THAT HAS BEEN CLOSED AND THAT NOW OPENS. IT IS AN ADJACENT DOOR. IT IS A PLACE WHERE YOU HAVE WALKED OFTEN. YOU MAY SEE DIFFERENT SIGNS AND PICTURES IN YOUR MIND, INDIVIDUALLY, AS YOU OPEN THIS DOOR, FOR THERE WILL BE DIFFERENT MEANINGS HERE FOR EACH OF YOU BUT I WANT YOU TO SEE YOURSELVES OPENING THAT DOOR AND WALKING THROUGH.

BEYOND THAT DOOR ARE REALITIES OF WHICH YOU HAVE ALWAYS KNOWN AND PEOPLE WITH WHOM YOU HAVE ALWAYS BEEN ACQUAINTED. I WANT YOU TO FREELY OPEN THE INNER EYES AND SEE THEIR FACES. OPEN THE INNER CORE AND HEAR THEIR VOICES. I WANT YOU TO WALK FREELY AND WITH JOY WITHIN THESE OTHER REALITIES THAT EXIST NOW AS SURELY AS THIS ROOM EXISTS. I WANT YOU, THEREFORE, ONE BY ONE, TO OPEN THE INNER SENSES AND TO DIRECT THEM ALONG THESE LINES. THE PHYSICAL BODY WILL NOT HINDER YOU, IN FACT IT WILL HELP YOU, FOR EVEN HIDDEN WITHIN THE FLESH ARE MECHANISMS THAT WILL HELP THE INNER SENSES TO OPERATE EVEN IN THIS ENVIRONMENT. AND SO ONE BY ONE, THE INNER SENSES CAN BEGIN TO OPERATE SO THAT WHAT YOU SEE CAN BECOME CLEAR, AND WHAT YOU HEAR CAN BECOME VOCAL AND CLEAR AND STRONG. I WANT YOU TO REALIZE THAT YOU ARE GETTING GLIMPSES OF A REALITY THAT EXISTS NOW, IN YOUR TERMS, THAT EXISTED IN THE PAST AND, IN YOUR TERMS, WILL EXIST IN THE FUTURE. AND A REALITY THAT IS NEVERTHELESS INSTANTANEOUS AND AS A PART OF YOU AS YOUR OWN HEARTBEAT. I WANT YOU TO LEARN TO MANIPULATE IN THAT ENVIRONMENT. I WANT YOU FREELY WITHIN IT TO LOOK ABOUT. I WANT YOU TO RECOGNIZE THE CORE OF IDENTITY WITHIN YOURSELVES THAT IS FAMILIAR WITH THIS INNER ENVIRONMENT, FOR FROM YOUR VIEWPOINT OTHER REALITIES ALSO OPEN. OTHER DOORS THAT YOU CAN ALSO ENTER; OTHER CHANNELS INTO KNOWLEDGE THAT ARE YOURS FOR THE ASKING. I WANT YOU TO REST NOW HERE FOR A MOMENT.

(long pause). . . . NOW I WANT YOU TO CONTINUE ONWARD AND IN YOUR MIND VISUALIZE, IF YOU PREFER, STILL ANOTHER DOOR OR A PATH OR AN AVENUE, OR AN ALLEY, OR A STREET, OR A LANDSCAPE; BUT STILL ANOTHER REALITY THAT OPENS ADJACENTLY FROM THIS ONE. A REALITY THAT IS INVOLVED WITH PROBABILITIES; AND, AS YOU GLIMPSE THAT REALITY, YOU SEE THAT IT IS FAR VASTER, AND THAT IT OPENS UP INTO STILL OTHER AREAS AND FIELDS AND ROOMS.

FROM THIS VIEWPOINT YOU CAN SENSE THE OTHER PROBABILITIES THAT REACH OUTWARD FROM YOURSELF LIKE RAYS OF LIGHT...THE OTHER PROBABILITIES THAT YOU HAVE BROUGHT INTO EXISTENCE AND CREATION AND SONG AUTOMATICALLY, JOYFULLY AND CREATIVELY. I WANT YOU TO FEEL THEIR REALITY, THEIR STRENGTH AND VITALITY AND TO REALIZE THAT THEY ALSO REINFORCE YOUR OWN LIFE AND YOUR OWN EXISTENCE.

NOW I WANT THOSE OF YOU WHO CAN TO FOLLOW STILL FURTHER, FOR WE WILL TRAVEL BEYOND THESE FIELDS OF PROBABILITIES IN WHICH ALL TIMES ARE BORN. INTO ANOTHER DIMENSION IN WHICH TIMES ARE NOT MANUFACTURED AND MOMENTS OF ANY KIND DO NOT EXIST. INTO AN IMMENSE SYSTEM OF BEGINNINGS THAT ARE BEYOND ANY BEGINNINGS THAT YOU MAY HAVE IMAGINED, IN WHICH ALL PROBABILITIES EXIST, IN YOUR TERMS, AS YET UNBORN; AND YET IN GREATER TERMS ALREADY BEING ACCOMPLISHED AND COMING INTO NEW EXISTENCE. AND YOU ALSO HAVE A REALITY HERE; AND THIS REALITY, TO SOME EXTENT, NURSES YOUR OWN EXISTENCE AND REACHES DOWN INTO THE SYSTEM THAT YOU KNOW, EVEN THOUGH YOU ARE USUALLY NOT ACQUAINTED WITH THIS REALITY. AND THIS IS ONLY AT THE EDGES AND THE BOUNDARIES OF THE ONE SYSTEM IN WHICH YOU HAVE YOUR EXISTENCE. FOR BEYOND THIS, THERE ARE STILL OTHER BEGINNINGS SO ALIEN THAT I CANNOT EXPLAIN THEM, AND YET THEY ARE CONNECTED WITH YOUR OWN LIFE, AND THEY FIND EXISTENCE AND EXPRESSION EVEN IN THE SMALL CELLS WITHIN YOUR PHYSICAL FLESH.

AND NOW I AM GOING TO ASK YOU TO RETURN SLOWLY BACK THROUGH THESE DIMENSIONS, PAUSING BUT BRIEFLY. I AM GOING TO TRY TO PUT PHYSICAL EXISTENCE INTO A DIFFERENT PERSPECTIVE FOR YOU... YOU ARE ALL BORN INTO THIS TIME AND THIS PLACE.

SOMEONE HERE THIS EVENING MENTIONED THAT IT SEEMED THAT YOU ONLY LEARN WHAT LIFE IS AND WHO YOU ARE AND THEN YOUR LIFE IS OVER; THE TIME IS BRIEF. ANOTHER STUDENT MENTIONED AN ELDERLY FATHER. THOSE OF YOU WHO HAVE PARENTS LIVING SEE THEM DAILY GROW OLDER AND THE SCORN OF YOU TURNS TO THE COMPASSION THAT COMES WITH YEARS, AND THE BRAVADO CHANGES TO UNDERSTANDING. AND YET, WITHIN THE UNDERSTANDING THERE IS ALSO BRAVADO. YOU ARE TEACHING YOURSELVES THE VALUE OF CONSCIOUSNESS AND VITALITY AND STRENGTH AND LIFE, BY PRETENDING TO YOURSELVES THAT DEATH IS DEATH AND THAT YOUR CONSCIOUSNESS WILL NOT CONTINUE AND THAT YOUR PARENTS WHO DIE ARE FOREVER STILL: BY PRETENDING THAT THE VOICES YOU HAVE HEARD IN CHILDHOOD WILL BE HEARD NO MORE.... BY PRETENDING THAT WHEN YOU BREATHE YOUR LAST BREATH HERE, YOUR CONSCIOUSNESS IS FOREVER STILL. YOU ARE TEACHING YOURSELVES THE VALUE OF BEING, AND YOU HAVE CHOSEN THIS CONTEXT IN WHICH TO DO IT. YOU HAVE CHOSEN FORTH THE UNOPERABLE INTIMACY OF TRAGEDY AND FLESH AND PAIN IN ORDER TO TEACH YOURSELVES THE UNOPERABLE EXULTANT NATURE OF YOUR OWN VITALITY AND ENERGY AND SONG. AND THESE LESSONS SERVE YOU WELL, AND WHAT YOU LEARN GOES OUT FROM YOU IN ALL DIRECTIONS AND EACH TRIUMPH THAT YOU MAKE IS NOT YOURS ALONE, BUT REACHES EVEN INTO THOSE DIMENSIONS OF WHICH I HAVE SPOKEN..

NOW I ASK YOU TO RETURN FONDLY TO YOUR IMAGE AND THE KNOWLEDGE OF IT. TO THE INTIMATE KNOWLEDGE OF FLESH AND BONE AND CELL...TO THE INTIMATE KNOWLEDGE OF THE EARTH FROM WHICH NOW, AT LEAST, YOU SPRING AND TO WHICH THE SEED SEEMS TO RETURN.

FOR YOU HAVE CHOSEN A GOOD TEACHER, THE EARTH THAT YOU HAVE CREATED; THEREFORE, TRUST IT AND OPEN YOUR EYES AND RETURN YOUR ATTENTION TO THE ROOM.

During break, a discussion of each one's experience in Alpha.

I AM NOT FINISHED WITH YOU. WE ARE GOING TO GET INTO MORE OF AN EMOTIONAL LEVEL ALSO, IN LATER CLASSES. I WILL NOT LET YOU FORGET THAT YOU SEE, BUT FOR TONIGHT THE EXPERIMENT IS NOT OVER.

To Bud: THE ANSWERS ARE WITHIN YOURSELF. TRUST YOURSELF. DO NOT GO RUNNING FROM TEACHER TO TEACHER. ALL THEY KNOW--TEACHERS--IS HOW TO LOOK INWARD. LOOK INWARD INTO YOUR OWN REALITY, AND FIND YOUR OWN FREEDOMS, YOUR OWN TRUTHS, YOUR OWN WAY, YOUR OWN QUESTIONS--AND THESE WILL LEAD TO YOUR OWN ANSWERS.

NOW I WANT YOU TO DO SEVERAL THINGS. FIRST OF ALL, THROUGH LISTENING TO MY VOICE, I WANT YOU TO BE REMINDED OF THE SHEER PHYSICAL VITALITY THAT IS NOW A PART OF YOUR OWN BEING. THE PHYSICAL LIFE THAT YOU DO NOT UNDERSTAND, THAT IS NOW THE VEHICLE FOR THE EXPRESSION OF YOUR SELF. I WANT YOU TO BE INTIMATELY AWARE OF IT AND REALIZE THAT THE BLOOD RUSHES WITHIN YOUR VEINS WITH AS MUCH FORCE AS THIS VOICE SPEAKS. THEN I WANT YOU TO GIVE US A BRIEF MOMENT WHILE I SHOW YOU, TO SOME EXTENT, THE VAST DISTANCES, IN YOUR TERMS, IN WHICH YOUR REALITY HAS ITS MEANING. THE DIMENSIONS OF EXISTENCE IN WHICH YOU ALSO HAVE YOUR PART.

Long pause and Jane goes into a deeper trance.

SETH II

CERTAIN TRANSLATIONS ARE BEING MADE FOR YOU SO THAT THESE COMMUNICATIONS MAKE SENSE TO YOU. WE WOULD LIKE YOU TO CLOSE YOUR EYES OR UN-FOCUS THEM. YOUR THOUGHTS SUGGEST THAT YOU USE THESE SOUNDS AND GUIDELINES. THOSE AMONG YOU WHO CAN FOLLOW, THEN HOLD ON TO THESE SOUNDS AND LET THEM CARRY YOU WITHOUT TRYING, AND EXPERIMENT AT YOUR SETH'S SUGGESTION. OUR ENERGY IS AS VITAL, FAR MORE THAN YOUR OWN. OUR ENERGY FORMS WORLDS. THE EXCESS OF OUR ENERGY SPILLS OVER INTO OTHER CREATIONS. WE HELP MAINTAIN YOUR LIVES AS YOU HELP MAINTAIN EXISTENCES OF WHICH YOU HAVE NO KNOWLEDGE. WE WATCH YOU AS YOU WATCH OTHERS, YET SO VAST IS THE DISTANCE, IN YOUR TERMS, THAT COMMUNICATION IS DIFFICULT. WE DO NOT WATCH AS HUMAN FORMS; YOU PERCEIVE US THAT WAY IN A DISTORTED VIEW. IN YOUR TERMS, OUR FORMS WOULD BE GEOMETRICAL. WE DO NOT UNDERSTAND TOO CLEARLY THE NATURE OF THE REALITY THAT YOU ARE CREATING EVEN THOUGH THE SEEDS WERE GIVEN TO YOU BY US. WE RESPECT IT AND REVERE IT. WE WATCH IT AS WE WATCH OTHERS. DO NOT LET THE WEAK SOUNDS THAT REACH YOU CONFUSE YOU. THE STRENGTH BEHIND THEM WOULD FORM THE WORLD AS YOU KNOW IT AND SUSTAIN IT FOR CENTURIES.

During break a discussion of the above.

6/22/71

SETH I: I DO INDEED BID YOU ALL A FOND GOOD EVENING AND THE EXPERIMENT CONTINUES AND IT WILL CONTINUE FOR THE WEEK WHILE YOU GO ABOUT YOUR DAILY CHORES. NOW THERE IS NOTHING TO PREVENT YOU FROM WATCHING THE WATCHERS, YOU KNOW, AND THIS SHOULD INTRIGUE YOU.

Rich: "Do you see, in other words, when Jane is speaking can you see the room or do you only see the room. . . ."

WHEN I AM SPEAKING--WHEN I AM SPEAKING I FORCE MYSELF TO CONCENTRATE UPON THIS MINUTE PORTION OF SPACE AND TIME THAT YOU THINK OF AS THIS ROOM AT THIS TIME. WHEN RUBERT IS RUBERT, OR IF YOU PREFER, WHEN RUBERT IS JANE, THEN I LET HIM TAKE CARE OF HIS OWN PERCEPTIONS AND I AM SIMPLY AWARE OF YOU AS YOU ARE. THAT MEANS I AM AWARE OF YOUR IDENTITIES AS THEY ARE AND I AM NOT LIMITED BY THE ONE PERSON YOU THINK YOU ARE AT THIS TIME, SO I CAN LOOK AT YOU FOR EXAMPLE, KNOWING YOUR REINCARNATIONAL EXISTENCES AND I AM NOT LIMITED TO COMMUNICATING TO THE ONE SELF YOU THINK YOURSELF TO BE.

Rich: "Would you be aware of, say the pot on the table?"

ONLY IF I WERE INTERESTED IN THE POT ON THE TABLE.

Rich: "How would it appear to you?"

AS A POT ON THE TABLE.

Rich: "The same way it would appear. . . .?"

WHEN I USE PERCEPTIONS IN YOUR REALITY THEN I AUTOMATICALLY TRANSLATE INNER DATA INTO PHYSICAL TERMS, OTHERWISE I AM NOT LIMITED TO THAT KIND OF PERCEPTION. I CAN VIEW WHAT YOU THINK OF AS THAT POT IN MANY DIFFERENT WAYS FOR EXAMPLE. I NEED NOT PERCEIVE IT AS A POT BUT I CAN PERCEIVE IT AS A POT. YOU MUST PERCEIVE IT AS A POT.

AND NOW I AM SAYING GOOD EVENING. . . .

RICH: "You didn't answer my question."

I DID, INDEED, YOU DID NOT LISTEN TO THE ANSWER. YOUR QUESTIONS OBSESSED YOU AND YOU DO NOT LISTEN.

Rich: "It was just a general question of could you see the room in the same terms that we see it, when you're not looking through Jane's eyes, if you wanted to or would it. . . ."

IF I WANTED TO INDEED BUT THERE WOULD BE LITTLE REASON TO SO LIMIT MY OWN PERCEPTION OF IT. ITS REALITY AS YOU KNOW IT IS A PORTION OF MY ENTIRE PERCEPTION OF IT. NOW WHEN YOU GET THE SESSION THE ENTIRE ANSWER, AS SIMPLY AS POSSIBLE, IS GIVEN IN THAT LAST SENTENCE.

Rich: "You answered the question, I understand.

THANK YOU

Bud: "What is your destiny?"

I DO NOT KNOW MY DESTINY EVEN ANYMORE THAN A RAINDROP DOES. I TRUST THE NATURE OF VITALITY AND BEING AND BECAUSE I AM I FULFILL MY DESTINY AS YOU FULFILL YOUR OWN DESTINY SIMPLY THROUGH BEING.

Bud: "And that is the answer to it all?"

THAT IS THE ANSWER TO THE QUESTION THAT YOU HAVE ASKED ME AS YOU ASKED IT. IT IS NOT THE ANSWER TO THE NATURE OF REALITY OR TO THE RESPONSIBILITY OF CONSCIOUSNESS.

Bud: "Then can we talk about that sometime?"

WE CAN INDEED.

Eleanor: "Last week you said that we are the black sheep of the universe and I want to know do all the black sheep of the universe have dimples?"

NOW THERE ARE SOME MATTERS THAT IN THE GREAT PROFUNDITY OF MY NATURE EVEN I DO NOT HAVE AN ANSWER TO AND THAT IS A QUESTION THAT WE WILL HAVE TO REFER TO GREATER TEACHERS THAN I.

Bee: "Was there any truth to the impressions I received of resentment from Jane?"

THERE WAS SUCH A RELATIONSHIP AND OUR FRIEND TOOK VERY SADLY TO A MENIAL POSITION FOR IT FOLLOWED ONE IN WHICH HE WAS A GREAT LEADER. AND IN THE SECOND ONE HE TRIED TO TEACH HIMSELF HUMILITY. AND HE WAS A SLOW LEANER INDEED.

AND NOW I DO BID YOU A FOND GOOD EVENING REMEMBERING THAT THE EXPERIMENT CONTINUES. . . .

June 29, 1971

Following a discussion of last weeks class:

SETH II . . .THE EXPERIMENT CONTINUES. I ASK THOSE OF YOU WHO ARE READY TO FOLLOW WITH ME--AS WE HAVE OBSERVED YOU--THEN, IN YOUR OWN WAY--AS YOU ARE ABLE--FOLLOW US. WE ARE TRYING TO NOT OBSERVE, AS MUCH AS APPRECIATE, THE NATURE OF YOUR PRESENT EXISTENCE; SO THOSE OF YOU WHO ARE CURIOUS AND WILLING ABOUT THE NATURE OF NON-PHYSICAL REALITY THEN FOLLOW AS FAR AS YOU CAN, USING THE VOICE AS A GUIDELINE, INTO EXISTENCE THAT HAS NO REALITY IN PHYSICAL TERMS...THAT KNOWS NEITHER BLOOD NOR TISSUE...THAT KNOWS NOT HAND OR FINGER OR ARM. FOLLOW THEN BEYOND THE KNOWLEDGE OF THE FLESH TO THOSE DOMAINS FROM WHICH FLESH WAS BORN AND IS BORN. FEEL THE KERNEL OF YOUR CONSCIOUSNESS RISE AS ONE OF YOUR SEEDS, HIGHER...BEYOND THE KNOWLEDGE OF SEASONS...BEYOND THE FEELING OF YOUR DAYS OR MOMENTS... BEYOND THE RELATIONSHIPS OF BLOOD...BEYOND ALL THOSE KINSHIPS WHICH YOU TAKE FOR GRANTED. TO YOU ON THE WAY THERE WILL BE AN UNBEARABLE LONELINESS--YOU ARE SO USED TO RELATING TO THE WARM VICTORY OF FLESH, IT WILL SEEM ISOLATED. THERE IS NO PHYSICAL BEING WITH WHOM, THEN, YOU CAN RELATE: AND YET, BEYOND THIS AND THROUGH THE ISOLATION IS A POINT OF LIGHT THAT IS CONSCIOUSNESS...THAT PULSES WITH THE POWER BEHIND ALL THE EMOTIONS THAT YOU KNOW AND THAT FEEDS THEM...THAT SENDS THEM SPARKLING AND TUMBLING DOWN INTO THE REALITY THAT YOU KNOW. A WARMTH THAT FORMS THE VERY PULSE OF PHYSICAL EXISTENCE AND YET IS BORN FROM THE DEVOTION OF OUR ISOLATION...THAT IS BORN FROM THE CREATIVITY THAT IS BEYOND FLESH AND BONE...THAT FORMS FINGERS WITHOUT FEELING FINGERS...THAT FORMS SEASONS WITHOUT KNOWING SPRING...THAT CREATES SAND WITHOUT KNOWING SAND OR GROUND...THAT CREATES THE REALITY THAT YOU KNOW WITHOUT EXPERIENCING IT...THAT FORMS FATHERS, SONS AND DAUGHTERS AND MOTHERS WITHOUT KNOWING WHAT FATHERS AND MOTHERS AND DAUGHTERS AND SONS ARE, AND YET FROM THIS DEVOTION, FROM THAT CREATIVITY COMES ALL THAT YOU KNOW. AND ALL OF THAT ALSO HAS BEEN GIVEN TO US FOR THE ENERGY THAT WE HAVE IS NOT OURS ALONE, NOR ARE WE THE SOURCE OF IT, FOR IT FLOWS THROUGH US AS IT FLOWS THROUGH YOU. THE EXPERIMENT THEN CONTINUES AS IT HAS CONTINUED BUT YOU WERE NOT AWARE OF IT.

Following a discussion of the above:

SETH I. . . .NOW I AM NOT OPEN TO QUESTIONS THIS EVENING. THAT WILL TAKE CARE OF THAT.

To Tom: I WANT TO MAKE A REMARK TO YOU. YOUR IMAGE WAS AN EXCELLENT ONE AND IN YOUR TERMS IT REPRESENTS THE CHARACTERISTICS OF SPACE AS YOU MIGHT RELATE TO IT AND ALSO TO THOSE BLACK POCKETS OF WHICH THE PHYSICISTS ARE SPEAKING WERE ALL REALITIES SWOOPED INTO THESE SO TO SPEAK. BUT THESE ARE OTHER DIMENSIONS OF ACTUALITY WHERE THE REALITY THAT YOU KNOW AUTO-

MATICALLY IS TRANSLATED IN DIFFERENT TERMS NOT, HOWEVER, AN-NIHILATED THERE AS IT SEEMS, BUT TRANSLATED. NOW EARLIER RUBERT TOLD YOU TO TAKE TWO STEPS TO THE LEFT. NOW YOU ARE READY FOR A FURTHER DEVELOPMENT IN YOUR ABILITIES AND TWO STEPS AT THAT IMAGE WILL HELP YOU FOR THERE IS A HIGHLY DEPENDABLE PERSONALITY, AND WE WILL NOT ARGUE OVER THE TERMS, IN APPROX-IMATELY THAT AREA THAT, IN YOUR TERMS IS A COMPOSITE OF BILL AND SOMEONE ELSE. A GROWTH OF BILL IF YOU PREFER AND THAT CAN BE YOUR PERSONAL KEY TO CONTACT.

NOW YOU HAVE ALL BEEN EXPERIENCING, THE REGULAR STUDENTS, TO SOME DEGREE MOBILITY OF CONSCIOUSNESS. YOU ARE LEARNING TO USE THE INNER SELF AS YOU LEARN TO USE ARMS AND LEGS. AND AS WE CONTINUE YOU WILL FIND YOURSELVES IN OTHER LEVELS OF REALITY AND ABLE TO MANIPULATE WITHIN THEM. THIS IS MERELY A BEGINNING OF COURSES IN WHICH YOU WILL BECOME INVOLVED AND YOU WILL MEET YOURSELVES IN THOSE OTHER LEVELS OF ACTUALITY AS ON SEVERAL OCCASIONS YOU SEEM TO MEET YOURSELVES IN REIN-CARNATIONAL SITUATIONS IN THIS ROOM SO THAT YOU WILL BE ABLE TO RELATE NOT ONLY TO THE PHYSICAL INDIVIDUAL IN THIS SPACE AND IN THIS TIME AND IN THIS ROOM BUT ALSO ABLE TO RELATE TO OTHER PORTIONS OF YOUR PERSONALITY, IN YOUR TERMS, THAT EXISTED IN THE PAST OR WILL EXIST IN THE FUTURE. AND UNDERSTAND YOU HAVE DONE VERY LITTLE WORK ALONG THE LINES OF YOUR FUTURE IN THOSE TERMS. NOW I AM DOING THIS TO HELP RUBERT ALL THE WAY DOWN AND ALSO TO GIVE YOU SOME INFORMATION FOR THAT SYMBOL WAS A GOOD ONE (to Tom).

TO THOSE OF YOU WHO ARE NOT REGULAR STUDENTS I BID YOU WELCOME AND BOTH OF YOU HAVE HITCH-HIKED THROUGH TIME ALSO. IT IS HARDER TO GET RIDES THAT WAY.

Tom: "Eleanor and I have had this thing going tonight that carries back from other weeks about the Indian problem but there are some powerful things here and it sure would be nice if you wanted to talk about that a little bit."

WHY DON'T YOU PLAY IT THROUGH?

"Well we almost did."

RUBERT ALSO SPOKE OF REINCARNATIONAL DRAMAS.

"I kinda got the feeling this wouldn't be a good night for it from Rubert's point of view."

I WILL TAKE CARE OF RUBERT. HE IS A GOOD FRIEND OF MINE. I WILL COMMENT ON WHATEVER YOU GET BUT THE TIME HAS ALSO COME FOR YOU TO MEET EACH OTHER, NOT ONLY AS THE PEOPLE YOU KNOW YOURSELVES TO BE HERE, BUT AS THE PEOPLE THAT YOU ALSO KNOW YOU HAVE BEEN AND TO ADMIT THOSE RECOGNITIONS THAT ARE BEGIN-NING TO FLASH ACROSS YOUR CONSCIOUSNESS. YOU ARE PLAYING GAMES NOW, ACTING IN PLAYS THAT YOU CALL PRESENT TIMES AND YOU TAKE YOUR ROLES VERY SERIOUSLY BUT THERE ARE OTHER DRAMAS GOING ON AT THE SAME TIME. AND OUR LADY OF VENICE WILL BECOME INVOLVED IN SOME OF THESE. AND LET US SEE SOME OF THOSE ACTED OUT AND RELEASED AND THE ENERGY THAT IS HIDDEN THERE USED CONSTRUCTIVELY.

3.

6/29/71

To Vickie: YOU ARE DOING WELL AND I AM GLAD TO SEE A GOOD SMILE FROM YOU FOR A CHANGE.

WE ARE NOW HAVING A SETH BREAK.

I DO BID YOU A FOND GOOD EVENING AND I SUGGEST THAT YOU PAY PARTICULAR ATTENTION NOT ONLY TO YOUR DREAM PERIODS BUT TO YOUR ORDINARY WAKING EXPERIENCE THIS WEEK FOR CLUES AS TO YOUR OWN REINCARNTATIONAL . . .(words lost). . .AND FOR CLUES ALSO AS TO THE NATURE OF THE EXPERIMENT WHICH IS STILL CONTINUING AND WHOSE NATURE YOU DO NOT AS YET COMPLETELY UNDERSTAND. THERE SHOULD BE AN IMPORTANT CLASS MEETING AT ANOTHER LEVEL OF REALITY AND HOPEFULLY YOU WILL REMEMBER IT. YOU WILL BE ASKED QUESTIONS, EXAMINE THE NATURE OF THE QUESTIONS AND THAT IS ALL THAT I WILL TELL YOU. AND ALL THOSE BLESSINGS THAT I HAVE TO GIVE I DO GIVE YOU AND THOSE THAT I DO NOT HAVE TO GIVE YOU WILL HAVE TO FIND FOR YOURSELVES BUT THE WAYS ARE ALWAYS THERE FOR YOU TO FIND YOUR OWN ADDITIONAL RESOURCES, EACH OF YOU IN YOUR OWN WAY. AND NOW I DO BID YOU A FOND GOOD EVENING EVEN WITH YOUR STRANGE ARMS AND LEGS AS OUR FRIEND. . .(words lost). . . .

July 6, 1971

Following a discussion of last weeks class, Tom was giving his views on reincarnation; Seth came through:

NOW I HAVE NEVER SAID I WAS A NON-DESCRIPT PERSONALITY FLOATING THROUGH SPACE. NOT ONLY WOULD I NOT SAY IT OF ME, I WOULD NOT SAY IT OF YOU AND I WOULD NOT LIKE IT AND I DO NOT LIKE IT WHEN YOU SAY IT OF YOURSELF. YOU ARE EACH UNIQUE AND INDIVIDUAL AND YOU ARE EACH HIGHLY ORIGINAL AND AS RUBURT HAS SO NICELY SAID, YOU EACH HAVE YOUR OWN PATHS INTO EXPERIENCE AND UNDERSTANDING.

Tom - A substitute instead of non-descript - what I was trying to say was, rigidly defined, I can't accept that we are rigidly defined and structured as personalities.

YOU ARE CORRECT: I WILL TELL YOU WHAT I HAVE TRIED TO TELL YOU A MILLION TIMES IN MY OWN WAY AND WHAT I TRY TO SHOW YOU THROUGH THOSE ASPECTS OF MY PERSONALITY THAT COME THROUGH TO YOU AND WHAT IN MY TEACHINGS DIFFER FROM ANY OTHERS AND IT IS THIS:

THERE IS JOY AND VITALITY IN YOUR PHYSICAL EXISTENCE

NOW, I HOPE WHEN THIS IS RECORDED YOU WILL READ THESE STATEMENTS SIMPLY SEVERAL TIMES FOR I AM SAYING THIS AS CLEARLY AS I CAN. THESE ARE THE WAYS IN WHICH WHAT I SAY DIFFERS FROM THOSE STEREOTYPED STORIES OF WHICH RUBURT WAS SPEAKING. FIRST OF ALL THERE IS NOTHING WRONG WITH PHYSICAL EXISTENCE. YOU ARE NOT BORN THROUGH ANY SIN, EITHER ORIGINAL SIN OR FREUDIAN SIN. YOU ARE NOT EITHER THE PRODUCT OF SOME EXPERIMENT THAT DID NOT WORK ON THE PART OF SUPERIOR SCIENTISTS FROM ANOTHER PLANET. YOU ARE NOT AUTOMATICALLY HAMPERED WITH, YOU ARE NOT AUTOMATICALLY FLAWED, THERE IS NOTHING AUTOMATICALLY WRONG WITH YOU. THERE IS A SPIRITUALITY WITHIN YOUR TISSUES. PHYSICAL EXISTENCE IS SACRED AND GOOD. THERE IS NOTHING WRONG WITH IT. ATOMS AND MOLECULES, THEY ARE HOLY. YOUR CONSCIOUSNESS IS HOLY AND SO IS YOUR LITTLE TOE. YOU CAN ASPIRE—YOU MUST ASPIRE FOR THAT IS WITHIN YOU. BUT ALL THAT IS IS NOW WITHIN YOU. YOU DO NOT HAVE TO TRAVERSE WORLDS, YOU DO NOT HAVE TO MEET HOPELESS LITTLE GODS AT DOORWAYS TO LET YOU KNOW WHETHER OR NOT YOU CAN ENTER OR FOLLOW THROUGH ON TESTS AS SOME PSYCHICS TELL YOU. YOU DO NOT HAVE TO TAKE UPON YOURSELVES DEFINITE RITUALS. YOU HAVE ONLY TO LOOK WITHIN YOURSELF FOR THE SOURCE OF EXALTATION, CREATIVITY AND SONG.

NOW RUBURT HAS OFTEN WONDERED ABOUT THIS VOICE AND SO HAVE YOU AND HOW I USE IT AND THE SOUNDS AUTOMATICALLY, AS THEY GROW LOUDER, INCREASE THE ACCELERATION OF YOUR CONSCIOUSNESS. THEY CHANGE VIBRATIONS OF WHICH YOU ARE NOT AWARE, THEY ADD, THEREFORE, TO THE PSYCHOLOGICAL BRIDGE OF WHICH YOU ARE ALL PART WHEN YOU ARE IN THIS ROOM. THERE IS NO PART OF YOU THAT IS NOT HOLY, THAT IS NOT SCARED, AND THAT IS NOT ETERNAL. THE ANSWERS ARE INDEED WITHIN YOURSELVES. THEY CANNOT BE GIVEN TO YOU BY ME, I CAN ONLY SHOW YOU THE DIRECTION IN WHICH YOU MUST LOOK AND THE DIRECTION IS WITHIN EACH OF YOU.

NOW RUBERT MAKES CONTACT WITH ME BUT HAVING MADE CONTACT I AM LIKE SOME VITAL EVER GROWING FIELD THAT YOU FINALLY REACH. IT IS UP TO YOU TO WANDER IN THAT FIELD AND PLUCK YOUR OWN IDIOT FLOWERS AND FIND YOUR OWN PATHS. NOW AT THIS MOMENT THE FIELD IS THERE. THE FIELD THAT IS MY REALITY AND YET IS YOUR OWN REALITY AND YOU MUST INTELLECTUALLY PROBE IT AND INTUITIVELY PROBE IT AND FIND YOUR OWN PATHS WITHIN IT. ITS SOURCES RISE FROM YOUR OWN BEING AND FROM THE FOUNTAINHEAD OF CREATIVITY THAT IS WITHIN EACH OF YOU AND THE TEACHER IS WITHIN EACH OF YOU AND YOU ARE YOURSELVES THE TEACHER THAT YOU DO NOT RECOGNIZE. AND THE VOICE THAT SPEAKS IN YOUR DREAMS IS THE VOICE OF YOURSELF THAT YOU DO NOT RECOGNIZE SPEAKING FROM THE ANCIENT FOUNTS OF KNOWLEDGE THAT ARE YOUR OWN. I HAVE TOLD YOU OFTEN THAT I AM NO SPOOKY GUIDE THAT SPEAKS IN THE NIGHT. I AM MYSELF BUT I AM ALSO THE SPEECHLESS PORTION OF YOUR OWN SELVES. I AM HEIGHTH THAT YOU HAVE REACHED AND DO NOT KNOW THAT YOU HAVE REACHED. I AM YOUR OWN HEARTBEAT. I DO HAVE MY OWN INDIVIDUALITY YET THIS IN NO WAY MEANS THAT THERE IS NOT A MEETING GROUND BETWEEN WHAT I AM AND WHAT YOU ARE.

I HAVE TOLD YOU, THE REGULAR STUDENTS, THAT YOU ARE FINISHED WITH KINDERGARTEN. YOU HAVE BEEN TELLING SECRETS ON ANOTHER LEVEL IN REINCARNTATIONAL TERMS. IT IS AN EXTENSION OF WHAT YOU WERE DOING EARLIER, AN ACCELERATION. I WANT YOU TO LOOK THROUGH THE IMAGES THAT ARE NOT THERE THAT YOU SEE IN YOUR MINDS. I WANT YOU TO LOOK THROUGH THE GODS AND THE DEVILS TO SEE BEYOND THESE. I WANT YOU TO LOOK THROUGH THE VICTIM AND THE SLAYER. I WANT YOU TO LOOK THROUGH STEREOTYPED IMAGES OF GOOD AND EVIL UNTIL YOU UNDERSTAND WHAT YOUR OWN CREATIVITY IS. I WANT YOU TO UNDERSTAND THAT IN THIS MOMENT IN YOUR TIME, YOUR VERY CELLS RESPOND TO WHAT I SAY, NOT BECAUSE I SAY IT, BUT BECAUSE YOUR CELLS ALSO SPEAK THROUGH MY VOICE AND THE FORGOTTEN PORTIONS OF YOU TO WHICH YOU DO NOT LISTEN. THE VOICE THAT CRIES IN THE WILDERNESS IS YOUR OWN AND THE VOICE THAT ANSWERS FROM EONS OF TIME THAT YOU DO NOT UNDERSTAND IS YOUR OWN. YOU HAVE COUNTERPARTS, YOU ARE NOT ALONE. YOU HAVE BROTHERS AND SISTERS THAT YOU DO NOT RECOGNIZE. STRATUMS THAT FLY THROUGH THE NIGHT, IN YOUR TERMS NOW, HAVE KNOWN CONSCIOUSNESS AND SONG. THE AIR THAT BRUSHES PAST YOUR CHEEK IS ALIVE. IT TOO HAS KNOWN LOVE AND EXLTATION AND WILL AGAIN. IN WHAT I AM SAYING THERE ARE ANSWERS FOR YOU IF YOU HAVE THE WITS TO CATCH ON. IN THE POWER THAT YOU SENSE THERE ARE ANSWERS IF YOU HAVE THE WITS TO SENSE WITHIN YOURSELF THAT SAME POWER: TO FEEL WITHIN THE TIMBRES OF THE VOICE THE ECSTASY THAT SINGS THROUGH YOUR OWN BEING; TO LISTEN TO ALL THE TALES THAT YOURSELVES TELL YOU; TO THE SECRETS THAT FLY THROUGH THE AIR AND THAT IS WHAT I HAVE BEEN TELLING YOU ALL THIS TIME.

During break Asna gave his views of Seth and the material. Seth replied to him:

NOW YOU HAVE HEARD ME BEFORE AND LISTENED TO ME BEFORE AND YOU HAVE ARGUED WITH ME AS THIS ONE OVER HERE NOW LOVES TO DO. AND THERE WAS A TIME WHEN YOU AND RUBERT PLAYED IN THE RIVERS TOGETHER AS CHILDREN. I DID INDEED SAY TO THIS GROUP IT WAS A FAIRLY GOOD APPROXIMATION OF MY MANNER.

NOW I PROVIDE YOU WITH A BRIDGE AND I HAVE TOLD YOU THIS BEFORE. YOU EXPERIENCE ME AS A PARTICULAR PERSONALITY AND YOU RELATE TO IT AND I IN TURN RELATE TO YOU AS THE PARTICULAR PERSONALITIES THAT YOU THINK YOU ARE. THAT DOES NOT MEAN THAT WHAT YOU SEE OF MY PERSONALITY DEFINES ME OR THAT WHAT YOU THINK OF AS YOUR OWN PERSONALITY DEFINES YOU.

To Tom and Elanor: YOU ESCAPED FROM YOUR CURRENT PHYSICAL ROLES IN CLASS LAST WEEK, OUR COUSIN OF RICHELIEU, AND OUR FRIEND WHO LOVES THE IDIOT FLOWER, YOU EXPERIENCED YOUR EMOTIONAL REALITY ON AN ENTIRELY DIFFERENT LEVEL. YOU ENCOUNTERED YOUR OWN MEANING AND IN DIFFERENT CONTEXT. THERE ARE OTHER MEANINGS AND OTHER CONTEXTS. DO NOT, THEREFORE, THINK OF THAT REALITY AS THE ONLY ONE FOR IN OTHER CONTEXTS THERE WERE CHANGES OF ROLES BETWEEN BOTH SLAYER AND VICTIM. REMEMBER THAT. AND NOW BECAUSE OUR COUSIN OF RICHELIEU OVER HERE FELT SO SAD AND SO DESPONDENT I WILL LEAVE YOU WITH THAT ENERGY THAT IS AFTER ALL INHERENTLY YOUR OWN. IT WILL EVEN CONFOUND OUR FRIEND WHO YAWNS OVER HERE.

REMEMBER, THEREFORE, THAT YOUR OWN VITALITY IS WITHOUT BOUNDS; THAT IT IS EVER NEW; THAT IT SWEEPS THROUGH YOUR OWN FRAME AS EASILY AND AS NATURALLY AS THE ENERGY SWEEPS THROUGH THIS FORM; THAT YOU HAVE ONLY TO ACCEPT IT AND ACKNOWLEDGE IT AND AGAIN THAT THE VITALITY OF LIFE IS NOT QUIET; IT IS NOT ADULT; IT IS NOT DIGNIFIED; IT IS! ALL THE ALLEYWAYS DOWN WHICH YOU HAVE TRAVELED HAVE OPENINGS. ANY DISASTERS THAT YOU HAVE WORKED UPON YOURSELVES HAVE OPENINGS. ANY ENERGY THAT YOU NEED TO DIRECT TO ANY PART OF YOUR PHYSICAL IMAGE IS YOURS FOR THE ASKING. ANY THOUGHT THAT YOU HAVE IS CREATIVE. WHEN YOU LISTEN DO NOT ONLY LISTEN BUT FEEL - AND WITHIN THE ENERGY OF THIS VOICE FEEL, THEREFORE, THE ENERGY WITHIN YOURSELVES, WITHIN YOUR SPIRITS AND YOUR TISSUES, FOR YOU ARE NOW PRESENTLY DWELLING WITHIN TISSUE WHICH YOU HAVE ALSO FORMED. KNOW THEREFORE YOUR OWN EXALTATION AND YOUR OWN ENERGY AND YOUR OWN STRENGTH. FEEL WITHIN YOURSELVES THAT CONFIDENCE AND POWER AND DRAW UPON IT AS YOU GO ABOUT YOUR DAILY WAY. AND FEEL IT WITHIN YOU FOR IT COMES EASILY. AS EASILY AND MIRACULOUSLY AS A FLOWER GROWS OR AS A HAIR GROWS OUT OF YOUR SKULL OR AS A THOUGHT RISES FROM YOUR BRAIN, THAT ENERGY RESIDES WITHIN YOU. THAT ENERGY IS YOUR OWN - YOUR OWN DIVINITY RESTS WITHIN IT. THE BRIDGEWAYS THAT YOU FORM AND THAT ALL OF YOU KNOW ARE MADE OF THIS VITALITY. IN SILENCE IT GROWS AND IS NURTURED, BUT IT IS NOT OF ITSELF QUIET. IT IS VIGOROUS AND IT IS NOT AFRAID OF QUIET. IT FORMS YOU. GET ON GOOD TERMS WITH IT AND DO NOT DENY IT.

NOW I BID YOU ALL A FOND GOOD EVENING AND YET BEFORE I DO I ASK YOU TO IDENTIFY WITH THE POWER BEHIND THIS VOICE AND TO FEEL IT WITHIN YOUR VERY CELLS FOR IT IS YOUR OWN POWER, YOUR OWN ENERGY, YOUR OWN KNOWLEDGE AND THE DIVINITY FROM WHICH YOU HAVE SPRUNG AND WHICH IS A PART OF EACH OF YOU. THE VOICE THAT ANSWERS IS YOUR OWN, THEN LISTEN TO IT WITH LOVE AND UNDERSTANDING.

A discussion of class members experiences for the week.
Jane had three visitors who were interested in making a film.

NOW AGAIN NOTICE HOW GENTLY I PUT DOWN RUBERT'S NEW GLASSES. AFTER A WHILE HE WILL STOP WORRYING ABOUT THEM. OUR FRIENDS HERE WANT TO SEE IF I AM PHOTOGENIC AND SO I WILL GIVE THEM A BIG SMILE. THIS IS MY BIG SMILE. . .IT IS THE BEST I CAN DO WITH THE FACE I HAVE TO WORK WITH RIGHT NOW. IT DOES NOT SMILE LIKE THE FACES THAT I HAVE KNOWN WHEN I HAD MY OWN FACE BUT THEN WE MUST ALL PUT UP WITH ONE KIND OF DIFFICULTY OR ANOTHER.

NOW AS YOU KNOW, ONLY ONE NIGHT AFTER RUBERT STARTED IT FOR CERTAIN, I HAVE BEGUN MY OWN BOOK, AND THIS TIME WE WILL NOT BOTHER TRYING TO EXPLAIN WHO OR WHAT I AM FOR THE READER BUT WE WILL GET INTO THE GOODIES AND LET THEM LEARN ABOUT THEMSELVES. IT WILL BE A DO-IT-YOURSELF BOOK BUT A DIFFERENT DO-IT-YOURSELF BOOK THAN ANY YOU HAVE EVER READ BEFORE; AND I HOPE YOU ALL LIKE WHAT YOU END UP WITH WHEN YOU ARE FINISHED FOLLOWING THE DIRECTIONS WHEN I HAVE FINISHED GIVING THEM TO OUR FRIEND HERE.

NOW I WAS MOST INTERESTED IN YOUR DESCRIPTIONS OF SUMARI AND I GROW MORE AND MORE INTERESTED IN YOUR DESCRIPTION OF IT AND I AM SURE THEY WILL CHANGE AS TIME GOES BY IN YOUR TERMS. IN MY BOOK I WILL MENTION SUMARI. IN MY BOOK HOWEVER I WILL TELL YOU AND OTHER READERS WHO WILL NEVER COME TO THIS ROOM--HOPEFULLY, HOW TO SOLVE THESE PROBLEMS THAT ARE UNIQUELY YOUR OWN. TO DO THIS, HOWEVER, WILL TAKE SOME CONCENTRATION, SOME EFFORT, SOME INNER JOURNEYING AND IF NOTHING ELSE, SHOULD CERTAINLY IMPROVE YOUR SENSE OF HUMOR ABOUT YOURSELVES. IT IS BETTER THAN MIRROR WORK FOR IT WILL LET YOU SEE YOURSELVES WITHOUT A MIRROR, ONLY THE INNER ONE. WHEN THAT BOOK IS FINALLY DONE IT WILL BE A HANDBOOK FOR THIS CLASS AND I WILL BE EXPECTING YOU ALL TO USE IT. I WOULD LIKE SOME OF YOU TO EXPLAIN TO OUR FRIENDS HERE YOUR OWN UNDERSTANDING OF THE NATURE OF REALITY AND HOW YOU CREATE IT. I WOULD LIKE YOU TO EXPLAIN THE MEANING OF THE SUMARI SONG OF CREATION AS YOU UNDERSTAND IT OR AS YOU MISUNDERSTAND IT OR AS YOU DO NOT UNDERSTAND IT. ALL OF YOU HOWEVER, WHETHER OR NOT YOU ARE CONSCIOUSLY AWARE OF IT--THE REGULAR CLASS MEMBERS--ARE READY TO LEAVE A PLATEAU OF INNER ACTIVITY.

To Mary Anne: AND DO NOT WORRY OVER THERE ABOUT THE INSTRUCTIONS THAT YOU WERE GIVEN. THERE IS NO NEED TO MANUFACTURE BATTLES, THERE ARE ENOUGH OF THEM AS IT IS. THERE IS CERTAINLY NO NEED TO MANUFACTURE PSYCHIC BATTLES.

Mary Anne: That was valid then?

YOU ARE SIMPLY AT A STAGE OF DEVELOPMENT AND RUBERT TOLD YOU ALREADY--RELAX ALONG THOSE LINES ALSO.

NOW I WOULD LIKE YOU TO EXPLAIN TO OUR FRIENDS HERE THE SUBJECTS THAT I MENTIONED AND THEN I WILL HAVE A FEW MORE REMARKS FOR YOU ALL. I WOULD LIKE YOU TO BECOME EVEN MORE PROFICIENT ALONG SEVERAL LINES...ONE LINE IN PARTICULAR. OUR VISITOR OVER HERE MENTIONED FEELING A GREAT SENSE OF SELF-

AGREEMENT, OF SELF-ACCEPTANCE, AND I WOULD LIKE YOU ALL TO HAVE THE SAME FEELING: TO HOLD IT IN THE PALM OF YOUR MIND AND NOT TO KNOCK YOURSELF OVER THE HEAD SO OFTEN AND SO HARD--THESE THREE HERE (Pete, Eleanor, Pat) AND OUR LADY OF VENICE OVER IN THE CORNER. YOU CALL YOURSELVES NAMES THAT YOU WOULD NOT BEAR TO HAVE OTHERS CALL YOU AND YOU ARE MUCH LESS KINDLY TO YOURSELVES THAN YOU SHOULD BE. AND NOW FOR OUR EXPLANATIONS. I WILL BE HERE TO SEE HOW YOU DO.

Following a discussion of the above, Seth came through:

I HAVE A FEW WORDS YOU SEE CONCERNING METHODS OF ATTENDING CLASS. OFTEN YOU COME HERE, SOME OF YOU, POSSIBLE WAITING TO BE TOLD WHAT TO DO AND HOW TO DO IT. WHEN OTHERS SPEAK WHO SIT BESIDE YOU, YOU DO NOT LISTEN SOMETIMES AND THEREFORE OFTEN LOSE THE BENEFIT OF THEIR EXPERIENCE. SOMETIMES YOU CONTRIBUTE AND SOMETIMES YOU DO NOT. THIS IS ONE PLACE WHERE YOU SHOULD COME WITH YOUR WONDER AND WITH YOUR QUESTIONS AND WITH YOUR ENERGY AND ~~AND~~ WHERE YOU SHOULD REQUIRE THE MOST OF YOURSELF. . . WHERE YOU SHOULD ALLOW YOURSELF SPONTANIETY; WHERE YOU SHOULD RISE UP ABOVE WHAT SEEMS TO BE YOUR FRUSTRATIONS AND PROBLEMS; WHERE YOU SHOULD ALLOW YOURSELF TO FREE YOUR OWN ENERGY.

NOW SUPPOSING WE SAY TO OUR FRIEND, THE TURKISH DANCER HERE, TO START WITH THE SMALL FIRST TOE, THE LITTLE TOE. NOW YOU MAY KEEP YOUR EYES OPEN BUT IMAGINE THE FANTASTIC VITALITY THAT EXISTS WITHIN THE SMALLEST CELL WITHIN THAT TOE AND HOW MANY TIMES MULTIPLIED IT IS TO FORM THE PHYSICAL FLESH THAT YOU CALL THE TOE. AND THINK OF THE INNATE IDENTITY WITHIN EACH OF THOSE CELLS AND THE COOPERATION THAT GOES ON IN ORDER TO MAKE THIS MUNDANE LITTLE TOE OF YOURS. AND FEEL THE SENSATION OF THE OUTSIDE SKIN AGAINST THE SOCK AND THEN THE PRESSURE OF THE SHOE UPON THAT AND IMAGINE ALL OF THESE CONNECTIONS THAT MUST GO ON WITHIN YOUR BODY SO THAT YOU CAN CONCENTRATE SO UPON THAT LITTLE TOE WHICH IS SO FAR AWAY FROM YOUR HEAD.

NOW FOR OUR LITTLE GAME, IMAGINE THAT YOUR MIND IS IN YOUR LITTLE TOE AND TRY TO SENSE THE REST OF YOUR BODY FROM ITS VIEWPOINT. WHAT DOES IT FEEL? HOW DOES YOUR HEAD APPEAR? HOW FAR AWAY AND HOW DISTANT AND WHAT CONNECTIONS ARE THERE BETWEEN THE TWO? IMAGINE THE FLOW OF ENERGY THAT MUST GO ON. IMAGINE NOW AND ~~AND~~ FEEL THE CONNECTION BETWEEN THAT TOE AND THE NEXT TOE AND THE FASCINATING NETWORK OF VITALITY THAT MAKES UP THE ENTIRE FOOT AND HEEL.

ALL OF THAT ENERGY EXISTS IN EACH OF YOU, ALL OF IT IS CONSCIOUS WITH ITS OWN SENSE OF WONDER AND CREATIVITY. THERE IS NO REASON FOR YOU TO CLOSE IT OFF, TO CLOSE YOUR MIND OR HEART TO IT, ANY OF YOU. LET IT FILL YOUR BEING AND YOUR CONSCIOUSNESS, BECOME AWARE OF IT. YOU HAVE AN INSTANT SOURCE OF REFRESHMENT AND WONDER AND CREATIVITY FROM THAT KNOWLEDGE IF YOU BUT USE IT.

NOW ALL OF YOU KNOW WHAT I WILL DO NEXT. . . NOW (Loudly) FEEL THE ENERGY THAT GOES THROUGH THIS FRAIL FRAME AND REALIZE THAT IT SWEEPS THROUGH YOUR OWN BEING, IT IS YOUR OWN ENERGY,

YOU HAVE ACCESS TO IT. IT BELONGS TO THE UNIVERSE. IT BELONGS TO THE NATURE OF ALL THAT IS; IT SINGS WITHIN THE ATOMS AND MOLECULES THAT COMPOSE YOU. IT IS A PART OF YOUR HERITAGE AND YOUR BEING--LET IT THEN FILL YOU. DRAW UPON YOUR OWN ENERGY AND REALIZE IT IS YOUR COUNTERPART. FIND PEACE IN IT FOR IT IS A PART OF YOU AS YOU ARE OF IT. AND AGAIN REMEMBER THAT IT IS NOT NECESSARILY QUIET; THAT DIGNITY DOES NOT AUTOMATICALLY MAKE YOU HOLY; THAT THE ENERGY THAT SWEEPS THROUGH YOUR BEING DOES SO WITH JOY AND THAT THE ATOMS AND MOLECULES WITHIN YOU SING THEIR OWN DANCE ACCOMPLISHMENT OF WONDER OF CREATION AND NO ATOM OR MOLECULE GOES RUNNING THROUGH THE BODY WITH A LONG FACE.

NOW IT IS NOT GOING TO BE A POLLYANNA BOOK. I AM NOT GOING TO SAY: "AHA! GET RID OF YOUR NASTY OLD (Frustrations, or evasions. . .word obscure). . .AND FORGET THEM AND COVER THEM UP WITH ROSES." I AM NOT GOING TO SAY: "THINK PURELY ALL THE TIME," . . .FOR ONE THING I KNOW YOUR LIMITATIONS BECAUSE AT ONE TIME THEY WERE MY OWN. FIRST YOU MUST RECOGNIZE FEELINGS THAT YOU HAVE BEEN SO FAR UNABLE TO HANDLE AND THEN YOU CAN LEARN TO HANDLE THEM AND CHANNEL THEM, BUT YOU MUST CEASE BEING AFRAID OF THEM. YOU SEE, WHEN YOU ARE SPONTANEOUS THE FEELINGS WILL FLOW LIKE THE AIR THROUGH YOU: THERE WILL BE STORMS AND CALM BUT YOU KNOW YOU ARE THE SELF WHO HAS THE FEELING AND SO YOU SAY: "AH, THERE GOES A STORMY ONE. . .THERE GOES A PLEASANT ONE," . . .AND YOU ARE NOT READY BUT USUALLY BY THE TIME I GET AHOLD OF YOU, YOU ARE SO USED TO HIDING FEELINGS AND SO TERRIFIED OF WHAT YOU THINK OF AS BAD ONES, THAT YOU HAVE A VALCANO READY TO EXPLODE AND SO WHEN I SAY: "BE SPONTANEOUS!" . . .INSTANTLY WE GET FIRE AND BRIMSTONE IN THE ROOM SO WE WILL HAVE TO TAKE THAT INTO CONSIDERATION WITH YOU AND WITH OUR READERS AND TELL THEM HOW TO PROCEED UPON WHERE THEY THINK THEY ARE. . .SO IT WILL BE A DO-IT-YOURSELF BOOK TO FIND OUT WHO YOUR SELF IS AND AFTER THAT YOU SHOULD GET ALONG QUITE WELL. I AM NOT ONLY SPEAKING TO YOU HERE LISTENING TO ME OF COURSE, BUT TO RUBERT. TELL HIM THAT I SAID SO!

THE EXISTENCE OF REINCARNATION WILL OF COURSE BE MENTIONED, AND ITS MEANING, BUT YOU ARE NO MORE AT THE MERCY OF REINCARNATIONAL EXPERIENCE THAN YOU ARE AT THE MERCY OF BACKGROUND EXPERIENCE IN THIS LIFE AND YOU MUST LEARN THAT ALSO. SO I WILL KEEP HER BUSY THE REST OF THE TIME.

During a discussion of the above Jane asked if Seth had given an outline of the book.

I WILL GIVE RUBERT AN OUTLINE IF HE DEMANDS ONE; I THOUGHT HE HAD MORE FAITH THAN THAT. . .TELL HIM I SAID SO.

Mary Louise: Being dignified is not being nice.

I DID NOT SAY YOU COULD NOT BE NICE AND THAT YOU DID NOT HAVE TO FEEL THAT YOU MUST BE NICE AND I SAID THAT DIGNITY WAS NOT NECESSARILY GOODNESS AND THAT GOODNESS DID NOT NECESSARILY SPEAK WITH A QUIET VOICE.

Mary Louise: I was just practicing (loudly) shouting.

I WOULD LIKE TO HEAR A GOOD "MU" FROM YOU. . . .

Mary Louise gave a long. . . "Mu". . . .

IT IS MUCH MORE MUSICAL THAN I COULD DO AND I THINK THEY SHOULD APPLAUD.

NOW, I WANT YOU TO LISTEN, YOU MAY CLOSE YOUR EYES IF YOU LIKE AND IF YOU DO NOT WANT TO CLOSE YOUR EYES THEN LEAVE THEM OPEN. SIMPLY LET YOUR MIND DRIFT WITH THE SOUND AND GIVE US A MOMENT FOR THIS WILL BE A SUMARI. DO NOT EXPECT ANYTHING FOR YOURSELF NECESSARILY, SIMPLY LET YOUR MIND GO AND CARRY YOUR WONDER ALONG WITH IT.

Sumari came through with a song. Following a discussion of the song Seth came through:

NOW I LIKE OUR YOUNG QUOTER OVER HERE (Richard). YOU HAVE A PRETTY GOOD UNDERSTANDING OF MY BOOK.

IF YOU WANT I WILL ARRANGE A FAR MORE DRAMATIC PROCEDURE NOW FOR YOUR MOVIE . . . YOU SEE WE WILL START OUT LIKE THIS (gasping and rocking sideways and back and forth in the chair) (very slowly) . . . I READ YOU. . . I READ YOUR SOBER SPIRITS FROM THE OTHER WORLD. . . OH, I AM SO. . . HO-HO HO-HO. . . SING MY TRAVELS, OH, I HAVE TO SING. . . (In his natural voice). I CAN ACT IN ANY PICTURE YOU SEE. YOU HAVE JUST SEEN A FINE DISPLAY. (Everybody clapped for his performance)

REMEMBER THE MAGIC AND THE FUN WITHIN AND BE ABLE TO LAUGH AT YOURSELVES. I BID YOU ALL A FOND GOOD EVENING. THOSE BLESSINGS THAT I HAVE TO GIVE I GIVE YOU AND THOSE THAT I CANNOT GIVE YOU MUST GET FOR YOURSELVES.

Eleanor: This book, your book, have we all read this at one time?

OF COURSE YOU HAVE, YOU WOULD HAVE TO HAVE READ IT, HOW ELSE WOULD YOU KNOW HOW TO COME HERE?

Pat: Would you help me with the mirror images I see in my bedroom?

I WILL NOT MAKE ANY REMARKS ABOUT IMAGES IN BEDROOMS, BEYOND THAT HOWEVER YOU DO NOT NEED ANY HELP WITH THEM, YOU SIMPLY NEED TO UNDERSTAND THEM AND DO NOT TRY TOO HARD. YOU ARE TRYING TOO HARD TO UNDERSTAND WHAT HAS HAPPENED. IF YOU STILL NEED AN EXPLANATION WITHIN A MONTH THEN I WILL GIVE IT TO YOU.

Eleanor: How come that we knocked around together a few times, how come you smartened up so quick and I'm still flopping around like this?

NOW THERE ARE PORTIONS OF MY PERSONALITY YOU UNDERSTAND WHO MAY HAVE PLAYED GAMES WITH YOU AND THEY ARE STILL PLAYING GAMES. THEY ARE LEARNING AT THEIR OWN RATE AS YOU ARE LEARNING

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AT YOUR OWN RATE. YOU ARE MORE THAN YOUR REINCARNATIONAL SELVES AS THE WHOLE IS ALWAYS MORE THAN THE SUM OF ITS PARTS. IN YOUR PRESENT CONNOTATION YOU ARE SPEAKING MERELY OF ONE PART OF YOURSELF. . .NOW, DARE I LEAVE?

(To fill out the page. . .a paragraph from May 9, 1972--I don't have the complete transcript)

Class had been discussing our own reality and how we create it and Rick asked if there was any division:

NOW THERE IS NO DIVISION EXCEPT THE DIVISION THAT YOU MAKE WHEN YOU CLOSE OFF YOUR OWN THOUGHTS FROM YOURSELF, YOU MAKE A DIVISION. YOU HAVE BEEN SPEAKING ABOUT SECRETS, SECRETS THAT YOU HAVE KEPT FROM EACH OTHER; YOU HAVE NOT SPOKEN ABOUT THOSE SECRETS THAT YOU KEEP FROM YOURSELF; THOSE THOUGHTS WITH WHICH YOU ARE QUITE FAMILIAR AND YET YOU PRETEND NOT TO HEAR THEM; THOSE FEELINGS THAT ARE YOURS THAT YOU IGNORE; THOSE IMPULSES THAT YOU STOP JUST BEFORE THEY REACH YOUR CONSCIOUSNESS-- THE STREAM OF CONSCIOUSNESS. YOU LOOK DOWN INTO IT AND YOU SAY: "A-HA, THERE IS A NICE ONE" AND YOU PICK IT UP, THE REST OF IT YOU SAY: "SHA!! SUBCONSCIOUS MATTER. . .IT IS NO GOOD." AND YOU LET IT GO BY. YOU EACH KNOW YOURSELVES; IT IS SIMPLY A MATTER OF HOW MUCH KNOWLEDGE YOU ARE WILLING TO ASSIMILATE. THERE IS NO DIVISION, YOU KEEP SECRETS FROM YOURSELVES. THOSE ARE THE ONLY KIND OF SECRETS YOU REALLY HAVE TO WORRY ABOUT. SOME OF YOU HAVE LEARNED SOME OF YOUR OWN SECRETS, NOT THROUGH WHAT YOU HAVE SAID BUT THROUGH WHAT OTHERS HAVE SAID. AND THAT IS THE ANSWER TO YOUR QUESTION. . . .

Jane read a chapter from Oversoul Seven and led class in an experience of mobility of consciousness after which Seth came through:

YOU NOTE MY GENTLENESS (Putting Jane's glasses on the table). RUBERT WANTED YOU TO WORK ON YOUR OWN THIS EVENING BUT I WANTED YOU TO KNOW THAT I WAS HERE AND I WANT YOU TO REALIZE THAT YOU CAN SEE YOUR OWN INNER SELF AS CLEARLY AS YOU SAW THE IMAGE OF THE FLAME WITHIN YOUR MIND. YOU CAN SENSE YOUR OWN REALITY THAT CLEARLY; IT WILL NOT COME NECESSARILY AS AN IMAGE BUT IT CAN APPEAR TO YOU THAT BRILLIANTLY IF YOU CLOSE YOUR EYES AND EXPECT IT. IT IS WITHIN YOU NOW; IT IS IN EXISTENCE. AS RUBERT MENTIONED EARLIER, HE HAS ONLY TO WONDER WHERE PROTEOUS OR LYDIA OR MAHA OR JOSEPHINE ARE, AND HE CAN FIND THEM BUT HE FIRST TAKES IT FOR GRANTED THAT SOMEWHERE THEY EXIST, SO YOU MUST TAKE IT FOR GRANTED THAT SOMEWHERE YOU EXIST (Ricky) AND YOU (Richard).

IT DOES NOT MATTER THAT YOU TRY TO PINPOINT THE SOMEWHERE BUT YOU MUST LET THE SELF WITHIN YOU BECOME AWARE OF THE ENVIRONMENT IN WHICH IT HAS ITS MEANING AND VALIDITY AND NOT INSIST THAT IT APPEAR TO YOU IN CERTAIN TERMS. YOU MUST, THEREFORE LEARN TO RECOGNIZE YOURSELVES IN THE SPACIOUS PRESENT FOR A GREAT TIME PASSES AWAY THE PACKAGES AND VALISES OF THE MEMORY. MEMORIES ARE LIKE SCENERIES THAT PASS BY YOU AS YOU LOOK OUT OF A BUS. YOU ARE THE SELF HOWEVER AND YOU ARE TRAVELING. TO INSIST THAT YOU REMAIN IN THE SAME COUNTRY WHEN YOU HAVE BEEN TRAVELING SO LONG IS NOT EXPECTING VERY MUCH ON THE ONE HAND, AND EXPECTING TOO MUCH ON THE OTHER.

THE CANDLE EXERCISE WILL ALSO HELP YOU COME AWARE IN THE DREAM STATE, REMEMBER THE IMAGE OF THE CANDLE AS YOU GO TO BED AT NIGHT. LET IT BE A GUIDEPOST, A SIGN THAT SAYS, "I AM HERE" MEANING THAT YOU ARE HERE. LET IT STAND FOR THE INNER VOICE, THE INNER "I" OF YOUR DREAMS FOR OFTEN THE INNER "I" OF YOUR DREAMS IS NOT THE "I" THAT YOU KNOW. AND "I" IS SPELLED CAPITAL "I", NOT EYE. YOU CAN CORRELATE CAPITAL "I" WITH EYE HOWEVER, IF YOU ARE NOT SPEAKING OF PHYSICAL EYES. YOUR REALITY BLOSSOMS OUTWARD AT EVERY MOMENT-POINT; THEREFORE YOU ARE INDEED BORN WITHIN EACH MOMENT BUT YOU HAVE TO UNDERSTAND THE NATURE OF THE MOMENT-POINTS IN ORDER TO UNDERSTAND THAT YOU ARE BORN MANY TIMES WITHIN THE MOMENT.

NOW YOUR POTENTIALS SHOUT TO ME THAT YOU CAN BE QUITE AWARE OF YOUR DREAMING ACTIVITIES AND OF YOUR OUT-OF-BODY ACTIVITIES AND YET OFTEN YOU ARE NOT, SO THINK OF THE CANDLE AND USE IT AS AN IMAGE AND A GUIDEPOST. LET IT LIGHT UP IN YOUR PHYSICAL BRAINS AS YOU AWAKEN REMINDING YOU OF WHAT HAS GONE ON WHILE YOU SLEEP FOR YOUR ADVENTURES ARE EVERY BIT AS EXCITING AS THOSE OF RUBERT'S PROTEOUS AND ETCETERA. YOU HAVE ONLY TO REMEMBER THEM.

Eleanor: Is that what Jane is doing with this book?

I WILL NOT TELL YOU BECAUSE YOU WILL TELL HIM AND IT IS MUCH MORE EFFECTIVE NOW IF HE SIMPLY GOES ALONG WITH IT.

Eleanor: Well then, could you answer me this: about my thoughts on this tonight that Jane was reading, this chapter, was I correct?

HALF AND HALF.

Eleanor: Oh, hell, Seth, you really don't tell us anything do you?

NOT ANYTHING THAT YOU CAN LEARN FOR YOURSELF.

Eleanor: I have another question which I don't think I will ask.

IT IS BETTER THAN POUTING.

Eleanor: I'm not pouting I'm just thinking. Now, are Mary Anne and I probable selves?

NO, YOU ARE CONNECTED HOWEVER BUT NOT IN THAT MANNER. THERE IS A CORRELATION OF EXPERIENCE. NOW I GAVE YOU A GOODIE.

WHEN I AM SPEAKING TO YOU, YOU ARE SO CLOSE TO PERCEIVING THE NATURE OF YOUR OWN REALITY, YOU ARE BUT A HALF A BREATH AWAY AND I AM ALWAYS WAITING FOR THE TIME WHEN YOU WILL GRASP AROUND OF THAT INNER RECOGNITION AND I SUGGEST WHEN YOU GET THIS SESSION THAT YOU READ THAT SENTENCE CAREFULLY. AND NOW I BID YOU ALL A FOND GOOD EVENING.

Eleanor: It's not time to leave yet, Seth, it's only quarter to eleven.

BE MORE CONSCIOUS WHEN YOU ARE AWAKE AS WELL AS WHEN YOU ARE ASLEEP BUT REALIZE THAT YOUR ACTIVITY CONTINUES IN THE DREAM STATE, THAT IT IS NOT NONSENSE; THAT YOU ARE MISSING IMPORTANT CLUES. ONLY IF YOU TRULY DESIRE TO REMEMBER, WILL YOU REMEMBER. NO ONE WILL HAND YOU THESE MEMORIES IN A PACKAGE IN THE MORNING. YOU MUST GO INTO YOUR OWN DREAMS AS AN EXPLORER INTO A STRANGE LAND AND COME BACK WITH YOUR OWN MOMENTOS; YOUR OWN SNAPSHOTS OF INNER REALITY. THOSE OF YOU WHO ARE DARING AND COURAGEOUS AND PERSISTENT AND STUBBORN ENOUGH WILL PERSEVERE. YOU WILL NOT PERSEVERE BY SAYING, "I CANNOT REMEMBER MY DREAMS, IT IS IMPOSSIBLE FOR ME TO DO SO" OR "I DO NOT WANT TO REMEMBER MY DREAMS, THEY ARE TERRIFYING" OR "I TRY TO REMEMBER MY DREAMS BUT IT DOES NOT WORK." YOU WILL ONLY PERSEVERE BY TELLING YOURSELF, "I CAN REMEMBER MY DREAMS AND I SHALL, IT IS POSSIBLE FOR ME TO REMEMBER MY DREAMS AND I WILL. I WANT TO UNDERSTAND INNER REALITY AND I SHALL PERSEVERE" SO WHENEVER YOU TELL YOURSELF THAT YOU CANNOT REMEMBER, YOU ARE WORKING AGAINST YOURSELF. NO ONE MAKES YOUR THOUGHTS BUT YOURSELF. NO ONE IS RESPONSIBLE FOR THEM BUT YOURSELF SO YOU CAN CHANGE THE NATURE OF YOUR THOUGHTS, THE NATURE OF YOUR EXPECTATIONS AND YOU CAN ENTER THE DREAM STATE CONSCIOUSLY.

Fred: Can you tell me how I can open my creative channel so that I can channel energy in a certain direction and express myself creatively?

FOR THE PRESENT TIME YOU STILL NEED DISCIPLINE. YOU CAN BEGIN, HOWEVER, BY UTILIZING THE CREATIVE ENERGIES THAT YOU HAVE IN PAINTING BY LEARNING THE CRAFT OF PAINTING, CHANNELING YOUR INSPIRATIONS IN THAT DIRECTION BUT USING DISCIPLINE ALSO BY LEARNING THE CRAFT THAT IS CONNECTED WITH IT. YOU WILL DO BETTER THERE HOWEVER THAN VERBALLY.

Pat: In my bedroom images, would I be correct that both of them are my own?

THEY ARE INDEED, ONE IS OF A DIFFERENT NATURE.

Pat: A probable self is that it. Is the doorway the gray one?

IT IS INDEED.

Pat: And then the golden one is what I project, say at this point.

THE GOLDEN ONE IS YOUR SIGNPOST AS OF NOW.

NOW I WANT YOU TO TRAVEL THROUGH THE DREAM STATE. NO ONE CAN JOURNEY THROUGH YOUR OWN SUBJECTIVE REALITY BUT YOU. IT IS UNCONQUERED, UNKNOWN TERRITORY. IT IS A NEW AND UNIQUE REALITY AND IF YOU DO NOT EXPLOR IT AND LEARN FROM IT, NO ONE ELSE WILL. IT IS LIKE A GARDEN GONE UNRECOGNIZED. IT IS LIKE A TREASURE NO ONE KNOWS ABOUT BUT YOURSELF. IN SO DOING YOU CAN APPLY THE KNOWLEDGE TO HELP YOURSELVES AND OTHERS.

Eleanor: I'm just waiting to be recognized. I just don't want to jump right in you know, Seth, not like that.

I THOUGHT YOU WERE TIMING ME ALL THIS TIME.

Eleanor: I am, I am. Now I forgot what I was going to ask--Oh, what is the end result of all of us coming to class?

WHY SHOULD I ANSWER THAT FOR YOU?

Eleanor: Well these guys are all laughing but I don't think it's too funny. . .

I AM WAITING FOR THE ANSWER.

Eleanor: I know what you're doing, Seth. I've got them all going at the same time here.

I HOPE THE QUESTION DID NOT JUST NOW COME TO YOU. I WOULD HATE TO DO SOMETHING FOR AS LONG AS YOU HAVE DONE IT, WITHOUT FIRST THINKING OF THE REASONS. I WILL EXPECT AN ANSWER TO THAT QUESTION FROM YOU AND HAVING THEREFORE NICELY TURNED THE TABLES I WISH ALL A FOND GOOD EVENING AND THOSE OF YOU WHO ARE READY MAY HAVE SOME INTERESTING EXPERIENCES IN THE DREAM STATE AND I WILL BE THERE TO HELP ANYONE OUT OF THE BODY WHO IS BRAVE ENOUGH TO GO.

Jane read a chapter of Oversoul Seven. Virginia asked if meditation helped to bring out our psychic powers. A few class members relayed their experience of the week then Seth came through:

NOW EVERYONE HAS THEIR OWN TERMS. THEY USE WORDS AND THEY DEFINE THEM IN CERTAIN WAYS. YOU DO NOT NEED TO MEDITATE, SIMPLY TO BE, AND GET USED TO THE FEELING OF YOUR OWN BEING. NOW IF YOU WANT TO CALL THAT MEDITATION THEN MEDITATE.

To Richard: YOU WERE INVOLVED IN AN EXPERIENCE IN WHICH YOU WERE TRYING TO GIVE VOICE, IF YOU WILL FORGIVE ME, TO THOSE "HIGHER" PORTIONS OF YOURSELVES THAT USUALLY YOU STILL AND QUIET AND HUSH WITHOUT THINKING. YOU WERE THEREFORE TRYING TO GIVE FREEDOM TO OTHER PORTIONS OF YOUR PERSONALITY THAT YOU DO NOT RECOGNIZE AND STRUGGLING AGAINST THE EXPERIENCE. YOU WERE SAYING, "MY EGO IS MY EGO AND IT IS ME AND I WILL NOT LISTEN TO ANY OTHER PORTION OF MY PERSONALITY WHO HAS THE AUDACITY TO THINK IT KNOWS MORE THAN I DO!" BUT DO NOT WORRY BECAUSE YOU ARE LEARNING AND YOU WERE AWARE OF YOUR OWN SENSE OF RESISTANCE TO THE INNER PORTIONS OF THEMSELVES AND THEY SAY, "WHY CAN I NOT LISTEN TO THE INNER VOICE WHEN THERE IS NO RESISTANCE IN ME TO IT AND WHEN I WANT TO HEAR AND I WANT TO LISTEN AND I WANT TO BE SPONTANEOUS". BUT THEY ARE NOT AWARE OF THE FEELING AND SENSATION OF THEIR OWN RESISTANCE FOR THEY ARE AFRAID TO FEEL THEIR OWN RESISTANCE AND YOU MUST BECOME AWARE OF IT SO THAT YOU CAN BREAK THROUGH IT AND SO YOU ARE BECOMING AWARE OF IT.

NOW I GIVE MY GREETINGS TO ALL OF THOSE WHO ARE HERE FOR THE FIRST TIME THIS EVENING AND AS ALWAYS I GIVE MY GREETINGS TO THE OLD-HANDERS, THE OLD PROS WHO COME HERE ALL THE TIME.

To Eleanor: AND WHAT DO WE HAVE TO SAY FOR OURSELVES OVER HERE?

Eleanor: This novel that Jane is writing, it's a Sumari . . .

DID JANE SAY THAT SHE WAS WRITING A NOVEL? YOU SEE HOW LITTLE JANE KNOWS. A NOVEL IS BEING WRITTEN.

Eleanor: O.K. It is a Sumari novel, right?

IT IS INDEED

Eleanor: Thank you, Seth.

AND SOME OF YOU HAD A FEW COMMENTS TO MAKE CONCERNING THE RELATIONSHIP OF CYPRESS TO ONE OF THE SUMARI, SHALL WE SAY CHARACTERS, AND THAT WAS ALSO CORRECT BUT WHILE A NOVEL IS BEING WRITTEN AND WHILE I MADE A JOKE TO SAY THAT JANE WAS NOT WRITING IT, RUBERT AND JANE ARE INDEED TO SOME EXTENT WRITING IT AND DRAWING UPON ENERGY THAT IS HIGHLY IMPORTANT AND ALL OF THIS IS ALSO, YOU SEE, A DEMONSTRATION TO YOU FOR YOU KNEW WHEN THE BOOK WAS BEGUN, HOW MUCH OF YOUR TIME HAS BEEN INVOLVED SO FAR IN ITS MANUFACTURE. AND SO YOU WILL SEE THE MANY WAYS IN WHICH THIS ENERGY CAN BE USED.

NOW I TOLD YOU THAT I AM A TEACHER AND A CRAFTY ONE, AND THERE ARE MANY WAYS TO GET MY MATERIAL THROUGH AND IF YOU WANT TO READ IT AS A PRETTY STORY AND SAY, "ISN'T THAT INTERESTING AND THIS IS FAR OUT OR RIGHT ON!". . . THEN ALL OF US THINK THIS VERY AMUSING INDEED SO I AM ANSWERING PORTIONS OF YOUR QUESTION.

To Eleanor: AND NOW I WOULD LIKE YOU TO ANSWER YOUR OWN QUESTION, THE ONE THAT YOU ASKED LAST WEEK.

Eleanor: I'm sorry, Seth, I don't have an answer.

IF YOU DID NOT HAVE AN ANSWER, AND IT WAS YOUR QUESTION AND YOUR WAY OF POSING A QUESTION, THEN WHY DID YOU THINK THAT I COULD HAVE AN ANSWER FOR IT?

Eleanor: I bet I think twice before I ask you another one.

FEEL FREE.

Eleanor: I think I'm here because I am trying to tie up a lot of things. This is like a refresher course that I am well aware of all of these things and I want to get them together once more.

NOW WHEN YOU READ OVERSOUL SEVEN YOU WILL RECOGNIZE YOURSELVES IN MANY OF THE PREDICAMENTS AND MANY QUESTIONS THAT YOU HAVE YOU WILL FIND ANSWERS TO THOUGH YOU WILL INTERPRET THEM IN YOUR OWN WAY.

OUR FRIEND, A RELATIVELY NEW STUDENT WHO USUALLY FEELS TEN FEET HIGH AND USUALLY WEARS A WHITE SHIRT AND OF LATE HAS TAKEN TO SIT IN THE CORNER (Hugh) HAD A DREAM AND IN THAT DREAM HE SAW HIMSELF IN A CLASSROOM. NOW AS OUR REGULAR STUDENTS KNOW, THIS IS NOT THE ONLY CLASS GOING ON, IT IS SIMPLY THE ONE YOU USUALLY, BUT NOT ALWAYS, REMEMBER SO NOW AND THEN ONE OF YOU REMEMBERS. BY THE TIME YOU ARE FINISHED DISTORTING WHAT YOU REMEMBER YOU END UP WITH A CONCEPT THAT MAKES SENSE TO YOU SO WHEN YOU HAVE AN EXPERIENCE INVOLVING A SPIRITUAL TYPE CLASSROOM YOU END UP WITH THE WOODEN DESKS AND THE CHAIRS AS OVERSOUL SEVEN YOU SEE, CREATED THE BACKGROUND WITH THE CHAIRS AND THE SCHOOLROOM IN RUBERT'S EARLY CHAPTER. AND SO LOOK BEHIND THE SYMBOLS OF YOUR DREAMS AND IF YOU ARE DREAMING OF A CLASSROOM IT NEED NOT BE A PHYSICAL ONE.

To Mary Ann: AND IF YOU ARE HEALING PEOPLE IT NEED NOT EVEN BE A PHYSICAL HEALING IN THOSE TERMS. I AM SPEAKING TO OUR FLORENCE NIGHTENGALE OVER THERE BY THE WINDOW.

Mary Anne: . . . Not an emotional type, a mental type of healing?

IT CAN BE MANY TYPES OF HEALING. YOU WILL ALWAYS ALMOST INTERPRET THE HEALING AS A PHYSICAL ONE AND INDEED A PHYSICAL ONE MAY FOLLOW.

Mary Anne: The dream about that Dr. Thomas thing where the young boy had a fever and I was talking to him about anti-

biotics and he hadn't heard of them, was that a probable dream?

THAT WAS NOT. THE DOCTOR IN THAT DREAM WAS ANOTHER PORTION OF YOUR OWN PERSONALITY, IN YOUR TERMS, IN THE PAST. YOU WERE GIVING HIM WHAT WILL SEEM TO BE AN INSPIRATION AND HE WILL BEGIN TO LOOK FOR A WAY TO INVENT OR DISCOVER WHAT YOU WOULD THINK OF AS MIRACLE DRUGS. IN YOUR PRESENT THEREFORE YOU AFFECT WHAT YOU THINK OF AS THE PAST FOR AS I TOLD YOU THERE ARE NO CLOSED DOORS AND ACTION HAPPENS AT EVERY POINT.

NOW I WILL LET YOU TAKE A BREAK, NOT A CLASS BREAK BUT A SETH BREAK.

NOW I SHOULD PERHAPS MAKE A FEW COMMENTS TO CLEAR A FEW MATTERS. IF YOU HAVE TRAINED YOURSELVES THROUGH YOUR LIFETIME, IN YOUR TERMS, TO PAINT, IF YOU HAVE LEARNED THE CRAFT AND WORKED HARD, IN YOUR TERMS, AS YOU HAVE IN OTHER LIVES, BUT IF YOU HAVE THE TALENT AND YOU HAVE POLISHED IT THEN YOU PROVIDE A FRAMEWORK THROUGH WHICH SUCH ENERGY MAY SHOW ITSELF AND THROUGH WHICH CLUES MAY FLOW.

Pete: Is it necessary to take that, to go through that process of working hard. . . .

YOU MUST PROVIDE THAT FRAMEWORK. IF, FOR EXAMPLE, YOU HAVE EVEN IN THIS LIFE GIVEN YOURSELF THE TIME AND THE OPPORTUNITY TO LOOK ABOUT YOU, TO LOVE NATURE, TO FEEL A PART OF IT, THEN ALSO YOU PROVIDE A FRAMEWORK THROUGH WHICH YOU CAN BECOME FAMILIAR WITH TRUTHS; WITH THE NATURE OF REALITY AND A FRAMEWORK THROUGH WHICH INSIGHTS WILL FLOW TO YOU AND TO OTHERS. I AM BRINGING THIS UP BECAUSE I KNOW THAT LATER MY FRIEND RUBERT IS GOING TO QUESTION THE COUSIN OF RICHELIEU OVER THERE. WHILE IN MANY RESPECTS JANE, AS YOU KNOW JANE, IS NOT WRITING THE BOOK, THE TRAINING THAT JANE HAS GIVEN HERSELF, IN THOSE TERMS, AND THE DISCIPLINE IS BEING USED AND WITHOUT IT YOU WOULD NOT GET THAT KIND OF A PRODUCT. IT WOULD BE DISTORTED AND THE . . . (words lost) . . . OF THE CONCEPTS WOULD BE CLOUDED.

THIS ONE (Pete) DID A DRAWING, A SKETCH, THAT HE GAVE TO RUBERT. NOW IN THIS LIFE HE HAS LITTLE ART TRAINING BUT IN OTHER LIVES YOU WORKED HARD AT YOUR CRAFT. NOW THROUGH THAT PAINTING SOME SUMARI TRUTHS ARE EVIDENT FOR THOSE OF YOU WHO CAN READ IT BUT AGAIN THE INDIVIDUAL INCENTIVE AND DISCIPLINE EXISTS.

IN ALL OF YOUR LIVES THERE ARE FRAMEWORKS THAT YOU YOURSELVES HAVE MADE AND THROUGH THESE FRAMEWORKS INSIGHTS WILL OCCUR AND APPEAR TO YOU. YOU WILL DISCOVER WHAT THEY ARE AS THEY OCCUR. AS OUR FLORENCE NIGHTENGAL OVER HERE FOUND HERSELF INVOLVED WITH HEALING AS OTHERS FIND THEMSELVES INVOLVED WITH AUTOMATIC WRITING OR SPEAKING OR AS OUR VITAMIN FRIEND OVER HERE (Jean) FINDS HERSELF INVOLVED, BEAUTIFULLY, WITH HER FAMILY AND CHILDREN USING THIS ENERGY IN A FAMILY SITUATION WHERE IT IS CERTAINLY PUT TO THE GREATEST OF ADVANTAGE SO THERE IS NO DEFINITION OF THE WORD PSYCHIC. YOU ARE AS PSYCHIC DEALING WELL WITH YOUR FAMILY AS YOU ARE IF YOU CAN TELL WHAT IS GOING TO HAPPEN NEXT TUESDAY. YOU ARE AS PSYCHIC IF YOU CAN FIND

YOURSELF AN OLD FARM HOUSE (to Virginia) AS YOU ARE IF YOU KNOW WHAT IS GOING TO HAPPEN IN THE YEAR 2001. NOW I WILL LET YOU TAKE A BREAK.

Pete was explaining Sumari when Seth came through:

NOW EACH OF YOU ASK YOURSELVES A QUESTION THAT YOU WANT TO KNOW. YOU ASK YOUR OWN QUESTIONS AND EACH OF YOU ASK A QUESTION AND THEN WE WILL HAVE THE SUMARI ANSWER SONG. AS YOU LISTEN TO IT CLOSE YOUR EYES OR LEAVE THEM OPEN AS YOU PREFER BUT LISTEN TO THE SOUNDS. DO NOT TRY TO MAKE SENSE OF THE WORDS OR TO DIVIDE THE SYLLABLES BUT USE THE SOUND AS A CARRIER OF INSPIRATIONAL KNOWLEDGE AND OF INSIGHT AND FREE YOURSELVES TO FOLLOW THE INFORMATION THAT THE SOUNDS CARRY FOR EACH OF YOU PRIVATELY. NOW GIVE US A MOMENT. RUBERT ALWAYS PUTS HIS GLASSES BACK ON FOR SUMARI.

Jane gave class a choice of either telling a secret or answering a set of three questions: What image do you think you project? How do you want to change that image? What kind of image do you want to project?

Rich told a secret.

NOW WE WILL SEE THAT YOU DO SO THAT YOU WILL SEE THAT THERE ARE MANY WAYS TO BREAK AN EGG AND ALSO SO THAT YOU WILL NOT HAVE TO LOOK BACK FOR THE REST OF YOUR LIFE WITH ENVY TOWARD THE ECSTASIES OF YOUR YOUTH.

Gert asked Rich what he had been trying to escape.

HE WAS TRYING TO ESCAPE THE BURDEN OF CONSCIOUSNESS, THE BURDEN OF THE MIND THAT KNOWS THAT IT KNOWS; THE BURDEN OF QUESTIONS THAT SEEMINGLY COME WITHOUT END AND WITHOUT ANSWER. HE TRIED TO FOLLOW HIS MIND AND TO BITE IT, AS A CAT WILL RUN IN A CIRCLE TRYING TO BITE ITS TAIL. AND WHEN HE DOES HE YELLS AND HE DOES NOT SAY I HAVE ENOUGH OF THIS. AGAIN HE LOOKS AROUND AND THE TAIL FASCINATES HIM AND HE RUNS AROUND IN ANOTHER CIRCLE AND MERRILY HE GOES ON.

CONSCIOUSNESS CARRIES, IN THOSE TERMS, A BURDEN, FOR IT SEEKS ALWAYS TO KNOW ITSELF. IT TRIES TO KNOW ITS OWN PSYCHIC CONTENTS. AS THE EYE CANNOT LOOK INTO ITSELF EXCEPT FOR A MIRROR, SO YOU NEED PHYSICAL REALITY. IT IS THE MIRROR AND WHEN YOU REFUSE TO LOOK, TO USE THE MIRROR, YOU DO NOT SEE. HE WAS AFRAID OF THE MIRROR, HE WAS AFRAID OF THE TAIL BUT HE DID NOT THEN REALIZE THE VITALITY OF CONSCIOUSNESS OR OF HIS OWN CONSCIOUSNESS OR THE JOY THAT GIVES IT FORM. YOU MADE YOUR CONSCIOUSNESS INTO A MONSTER THAT SEEMED TO PURSUE YOU AND SO YOU WANTED TO ESCAPE IT BUT THE INNOCENCE OF CONSCIOUSNESS ELUDED YOU AND IS ONLY NOW RETURNING.

Rick said he was bothered by the conflict of teaching methods between Francois and Seth, also of the conflict between Francois and Jane.

NOW THERE ARE NEVER ANY CONFLICTS. THAT IS THE FIRST THING YOU OUGHT TO REALIZE EXCEPT THOSE CONFLICTS THAT YOU CREATE FOR A LEARNING SITUATION. THERE ARE MANY TEACHING TECHNIQUES. I HAVE MY OWN AND IF YOU WILL FORGIVE ME, I THINK THEY ARE EXCELLENT. NOW THERE ARE OTHER TECHNIQUES AND I DO NOT PARTICULARLY APPROVE OF THEM--I THINK THAT SOME OF THE TEACHERS ARE POOR TEACHERS BUT THEY ARE TEACHERS AND THEY HAVE THEIR OWN WAYS. YOU MUST LEARN, AND RUBERT MUST LEARN, TO LOOK BEYOND METHODS. BUT THE DEMONS DO NOT EXIST NOR THE GODS WHO WILL ANNIHILATE YOU IF YOU DO NOT 'CURTSY', BUT THERE IS NO CONFLICT. AND RUBERT KNOWS THERE IS NO CONFLICT, BUT BOTH RUBERT AND FRANCOIS ENJOYED THE IDEA OF CONFLICT.

NOW BY ALL MEANS LETS HAVE SOME MORE SECRETS. THAT SHOWS HOW HUMAN I AM, OR WAS, YOU SEE, BECAUSE YOU WERE SPEAKING ABOUT SECRETS BEING FASCINATING AND I WILL TELL YOU WHY THEY ARE BECAUSE EACH OF YOU KNOWS RUBERT HAS THE WEIRDEST OF

COSTUMES: PANTS THAT ARE NOT PANTS; SKIRTS THAT ARE NOT SKIRTS. EACH OF YOU REALIZES THAT THERE ARE NO SECRETS, THAT EVERYTHING IS KNOWN AND SO WHEN SOMEONE SAYS 'I HAVE A SECRET', EVERYONE IS INSTANTLY THROWN INTO A FLURRY. . . .

(REST OF PAGE ILLEGIBLE)

Al told of receiving a poison-pen letter.

NOW THE PERSON WHO WROTE THE LETTER IS STRANGELY ENOUGH A VERY YOUNG MAN. HE IS BETWEEN 24 AND 27. HE WORKS IN A DEPARTMENT ADJACENT TO YOUR OWN. NOW I DO NOT NECESSARILY MEAN ADJACENT SPATIALLY THOUGH THAT MAY ALSO BE THE CASE. GIVE US A MOMENT. IN COMPARATIVE TERMS HE IS A RELIGIOUS FANATIC AND ALSO A POLITICAL FANATIC. HE FINDS YOUR PRESENCE THREATENING. THERE IS ALSO A CONNECTION WITH YOUR SON, THE ONE WHO TOOK THE DRUGS AND WAS CAUGHT. HE BELIEVES THAT YOU HAVE NO MORALS, THAT YOU ARE HIGHLY PERMISSIVE. YOU WERE UPSET BY THE LETTER PRECISELY BECAUSE IN THE BACK OF YOUR MIND YOU AND YOUR WIFE BOTH WONDER IF YOU ARE OVERLY PERMISSIVE. THE LETTER WAS INDEED HATE FILLED. THIS MAN IS, HOWEVER, ALSO PROJECTING UPON YOU THE IMAGE OF HIS OWN GRANDFATHER WHO WAS AN EXTREMELY DELIGHTFUL AND GENIAL AND PERMISSIVE OLD GENTLEMAN. HE WAS HOWEVER HIGHLY MORE GENIAL AND PERMISSIVE THAN YOU ARE AND WHEN THIS YOUNG MAN WAS A CHILD THE GRANDFATHER BECAME, SHALL WE SAY QUITE PERMISSIVE, THEREFORE THE CHILD IMMEDIATELY BECAME UP-IN-ARMS AND TERRIFIED. HE WAS, IN OTHER WORDS, MOLESTED. HE BECAME UP-IN-ARMS AGAINST ANYTHING BUT THE MOST STRICT ADHERENCE TO RULES. HE IS AGAINST ANY KIND OF PERMISSIVENESS, ANY KIND, NOW, OF CREATIVITY AND THOSE INVENTIONS FOR WHICH YOU HAVE BEEN CITED ALSO UPSET HIM. HE IS AFRAID OF CREATIVITY. BECAUSE YOU ARE OLDER THAN HE, THE GRANDFATHER IMAGE CAME TO THE FOREFRONT OF HIS MIND. AS YOU CORRECTLY DEDUCED HE IS TO BE PITIED AND I SUGGEST THAT YOU HOLD THE LETTER AND SEND ENERGY OUT TO THE SENDER.

Al: I don't think we have the letter anymore.

THINK, THEN, AND SEND ENERGY.

Al: . . . And good wishes?

INDEED, BUT NOT IF YOU HAVE TO MANUFACTURE THEM.

Al: I don't have to. Thank you

. . . S . . . G . . . COMES TO MIND IN CONNECTION THERE.

THERE IS ALSO A MIDDLE INITIAL THAT I DO NOT HAVE. IT MAY BE AN "A". THESE THREE LETTERS: S, A, G MAY BE THREE INITIALS OR MAY BE THREE LETTERS OF A NAME.

To Eleanor: . . . AND DO NOT YELL AT ME AND SAY I AM GIVING INFORMATION. . . .

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To Al: I WAS OF COURSE NOT SUGGESTING THAT BEING PERMISSIVE BY VARYING DEGREES LED TO SUCH A SITUATION AS THAT WHICH OCCURRED, DO YOU FOLLOW ME?

Al: Yes, I didn't mean to imply that you did.

I WANTED TO MAKE SURE THAT YOU UNDERSTOOD.

Rick explained what kind of an image he thought he projected and why.

WHATEVER YOU DO DEEP DOWN IS RIGHT AND THAT IS WHAT YOU HAVE TO LEARN. NOW RUBERT THINKS THAT THE ADJECTIVE, WORRISOME, IS AMUSING. I THINK THAT YOU WORRY YOURSELF, NOT AS THE CAT WITH HIS TAIL NOW, BUT AS A DOG WORRIES A BONE. YOU BURY YOURSELF AND THEN DIG YOURSELF UP AGAIN AND THEN YOU SAY, "UGH" AND BURY YOURSELF AGAIN. AND THEN YOU THINK: "I MAY NOT BE SO BAD AFTER ALL" AND YOU DIG YOURSELF UP AGAIN AND EACH TIME YOU ARE NOT PLEASED.

WHAT YOU DO IS GOOD, WHAT YOU ARE IS GOOD, YOU HAVE ONLY TO TELL YOURSELVES THAT UNTIL YOU BELIEVE IT, BECAUSE IT IS THE TRUTH, YOU ARE UNIQUE. THERE IS NO OTHER IN THIS ROOM LIKE YOU, THERE IS NO OTHER IN THIS UNIVERSE OR IN ANY OTHER UNIVERSE LIKE YOU. YOU ARE COMPLETELY UNIQUE AND THROUGH YOU THE ENERGY OF ALL THAT IS FLOWS IN A COMPLETELY UNIQUE, ORIGINAL AND NEVER TO BE DUPLICATED PATTERN: THEREFORE, WHAT YOU ARE IS ETERNALLY WITH MEANING AND WITH PURPOSE AND RINGS THROUGH THE UNIVERSE. YOUR THOUGHTS CHANGE WORLDS, WORLDS OF WHICH YOU ARE AWARE AND WORLDS OF WHICH YOU ARE NOT AWARE.

I SPEAK TO YOU BUT I SPEAK ALSO TO EACH OF YOU, FOR YOU ARE EACH UNIQUE AND LIKE NO OTHER, AND ALL THAT IS FLOWS THROUGH YOU IN A WAY THAT IT CAN FLOW THROUGH NO OTHER. THE EXPERIENCES THAT YOU HAVE CAN HAPPEN TO NO OTHER IN PRECISELY THE SAME WAY. THE SMILE THAT YOU CAN GIVE CAN BE GIVEN IN NO OTHER WAY. YOU CAN SMILE AT AN INDIVIDUAL IN A WAY THAT NO OTHER HUMAN BEING, DEAD OR ALIVE, CAN SMILE AND THE TOUCH OF YOUR HAND CAN CHANGE A LIFE IN A WAY THAT NO OTHER INDIVIDUAL ALIVE OR DEAD, COULD CHANGE THAT LIFE. YOU ACT UPON THOSE THAT YOU KNOW AND THOSE THAT YOU DO NOT KNOW IN WAYS THAT NO OTHER INDIVIDUAL CAN EVER ACT. IN EACH OF YOU RESIDES A UNIQUENESS THAT IS NEVER RECAPTURED NO MATTER HOW MANY TIMES YOU ARE REINCARNATED. THE SELF THAT YOU ARE NOW IS UNIQUE AND THEREFORE IT IS HIGHLY IMPORTANT THAT YOU HONOR THE SELF THAT YOU ARE THROUGH WHICH THE VITALITY OF THE UNIVERSE SHINES. HONOR YOURSELF AS YOU WOULD HONOR THE GODS, THEN INDEED DO YOU ALSO HONOR OTHERS. DENY YOURSELVES AND YOU DENY OTHERS. THE TRUTHS, THE HONESTY AND, IF YOU WILL FORGIVE ME, THE MAGIC OF THE UNIVERSE SHINES THROUGH YOUR EYES AND YOUR SKIN. THEN WHY SHOULD YOU SAY I AM WRONG? YOU ARE THE REFLECTION OF ALL THAT IS AS IT HAS NEVER BEEN REFLECTED BEFORE AND NEVER WILL AGAIN; THEREFORE HAVE TRUST IN THE NATURE OF YOUR BEING.

AND I SPEAK NOW TO EACH OF YOU. YOUR CELLS REALIZE THOSE TRUTHS: THEY ARE THEMSELVES AND THEY SING TO THE UNIVERSE OF YOUR BEING; THEN SHOULD YOU SING TO THE UNIVERSE, AS YOU KNOW IT, AS FREELY AND FILLED WITH JOY. SO, THEN, REJOICE IN WHAT

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4.

YOU ARE AND EACH OF YOU, NEVER TO BE DUPLICATED, NEVER AGAIN TO BE KNOWN, YET YOU ARE ETERNALLY FOREVER RENEWED IN MYSTERIES THAT YOU CANNOT UNDERSTAND. SO KNOW YOUR SELVES, HONOR YOUR SELVES.

To Fred: NOW I DID NOT COMMENT ON YOUR EXPERIENCE SIMPLY BECAUSE IT WILL TAKE ME A FULL EVENING TO DO SO. I WANT TO TIE IT IN WITH THE EXPERIENCE OF OUR FRIEND OVER HERE AND SEX MORES IN GENERAL, SO DO NOT FEEL LEFT OUT. WE WILL ALSO USE IT AS A LAUNCHING PAD TO GO INTO THE SIGNIFICANCE OF SEXUAL FEELINGS AS APPLIED TO MYSTICAL THOUGHT, WHICH IS SOME MOUTHFUL JUST TO SAY, MUCH LESS EXPLAIN.

Following a discussion of time and reincarnation, Seth came through:

. . . AND OBSERVE HOW CAREFUL I AM WITH RUBERT'S PRECIOUS GLASSES. . . .

ALL TIME IS NOW AND ALL OF YOUR EXPERIENCE IS NOW. WHAT YOU ARE AND WHAT YOU THINK YOU HAVE BEEN, AND WHAT IT SEEMS TO YOU YOU WILL BE, EXISTS NOW.

I GIVE MY WELCOME TO THOSE OF YOU WHO ARE HERE FOR THE EVENING AND FOR THE FIRST TIME. AND I HAVE SOMETHING FOR YOU. THERE ARE INDEED THINGS THAT CANNOT BE SAID; QUALITIES AND TRUTHS THAT CANNOT BE SPOKEN. THEY WOULD MAKE THE TONGUE DUMB AND YET THEY CAN BE HINTED AT AND SO THERE WILL BE FOR YOU A SONG OF SECRETS FROM THE SUMARI AND I WOULD LIKE YOU TO LISTEN, NOT TO WHAT IS SUNG, BUT IS NOT SUNG. LISTEN TO WHAT IS BETWEEN THE SOUND. AND GIVE US THEN A MOMENT. . . .

Sumari came through, then following a discussion of the song, Seth came through:

THE ANSWERS ARE WITHIN YOURSELVES BUT YOU TRAP YOURSELVES BY THE QUESTIONS THAT YOU ASK. YOU ARE OBSESSED BY QUESTIONS. WHEN YOU DO NOT ASK QUESTIONS THEN THE ANSWERS COME AND YOU UNDERSTAND THEM WITH OUT WORDS. YOU TRY TO UNDERSTAND BY LIMITING AND YOU CANNOT DO THAT. YOUR QUESTIONS LIMIT THE ANSWERS THAT YOU WILL RECEIVE SO YOU MUST LISTEN WITHOUT QUESTIONS.

YOU COME HERE AND YOU WANT TO KNOW, "HOW CAN I USE AND APPLY THIS KNOWLEDGE? HOW CAN I MAKE THIS MAGIC REAL? HOW CAN I BRING IT DOWN TO EARTH AND USE IT?" . . . BUT WHEN YOU UNDERSTAND, THEN THE KNOWLEDGE BECOMES WHAT YOU ARE AND IT GROWS WITH YOU AND YOU USE IT WITHOUT KNOWING THAT YOU DO SO, AS A FLOWER USES THE SUNSHINE. AS SOON AS YOU THINK YOU HAVE LEARNED SOMETHING NEW THEN YOU WANT TO KNOW: "HOW CAN I USE IT? HOW CAN I SHOW THAT I HAVE IT? HOW CAN I PROVE TO MYSELF THAT THIS KNOWLEDGE IS MINE?" AND SO YOU TRY TO GRAB IT DOWN AND MAKE IT PHYSICAL IN WAYS THAT YOU CAN UNDERSTAND.

AS SOON AS YOU REALIZE THAT YOU HAVE OTHER SELVES, YOU WANT TO KNOW: "IN WHAT YEAR DID I LIVE AND IN WHAT YEAR DID I DIE AND WAS I A MAN OR A WOMAN AND WHERE ARE THE RECORDS AND HOW CAN I CHECK THIS OUT?" AND IN SO DOING YOU AUTOMATICALLY LIMIT YOUR KNOWLEDGE AND TRY TO BRING IT DOWN INTO TERMS THAT YOU THINK YOU UNDERSTAND AND YOU END UP WITH A LOVELY STORY AND YOU THINK THAT THE STORY IS REAL. BUT THE STORY IS WITHIN YOU, UNFOLDING. YOU ARE WHAT IT IS. YOU ARE THE QUESTION AND THE ANSWER. FEEL YOUR SELVES. FEEL WITHIN YOUR SELVES AND FEEL WHAT YOUR FEELING FEELS. YOU ARE THE MIRACLE THAT YOU THINK YOU DO NOT UNDERSTAND. IT IS WHAT YOU ARE; YOU ARE WHAT IT IS. THEN DO NOT THINK TO PUT THIS DOWN IN BLACK AND WHITE OR QUESTION YOURSELVES OR RUBERT OR MYSELF OR ANYONE. YOU ARE THE QUESTION AND THE ANSWER. THE QUESTION IS UNUTTERABLE AND SO IS THE ANSWER. THERE IS NO ONE ANSWER.

ONE MOMENT OF FEELING WHAT YOU ARE IS AN ANSWER AND I HAVE SAID OFTEN BEFORE THE KNOWLEDGE IN ONE BIG TOE THERE IN THE DARK SOCK, IS AN ANSWER. YOU ARE QUESTIONS AND ANSWERS TO EACH OTHER. AND WHAT IS UNSAID HAS WEIGHT AND SUBSTANCE AND REALITY. AND MY WORDS ARE BUT A HINT OF WHAT YOU KNOW AND ARE MEANT ONLY TO LEAD YOU INWARD TO SENSE THE MIRACLES OF YOUR OWN REALITY. AND REMEMBER THAT THAT REALITY IS JOYFUL AND SOMBER, THAT IT IS ALIVE; THAT IT RINGS WITHIN YOU AND, AGAIN, LET THE VITALITY THAT SINGS THROUGH THIS FORM SING THROUGH YOUR OWN AND THROUGH THE PUPIL OF YOUR EYE AND DANCES ON THE TIP OF YOUR EAR AND KNOWS ITSELF IN THE TIME OF EGYPT AND WHEN THE LIFE OF THE TIME BEFORE THE PYRAMIDS AND KNOWS ITSELF IN YOUR OWN SELVES AND IN THE VITALITY OF YOUR BEING. THEREFORE, FEEL THE ENERGY OF YOUR SELVES AND LET IT FILL YOUR BEING. LET IT AROUSE WITHIN YOU THE ANSWERS THAT HAVE NO QUESTIONS.

Mr. Armadil remarked we had the Book of Revelations and the Book of (. .word lost) within us.

NOW HE IS A MAN WHO UNDERSTANDS WHAT I AM SAYING AND I WANT ALL OF YOU TO UNDERSTAND WHAT I AM SAYING AND FEEL WITHIN YOUR SELF THE CORE OF YOUR OWN KNOWING AND UNKNOWNING AND THE CORE OF YOUR OWN ENTITY AS HE KNOWS IT.

NOW I HAVE BEEN AN OLD MAN MANY TIMES AND A YOUNG MAN MANY TIMES AND A YOUNG WOMAN MANY TIMES AND AN OLD WOMAN MANY TIMES BUT SO HAVE YOU AND SO HAVE MOST OF YOU. AND THOSE REALITIES ARE WITHIN YOUR SELVES NOW, THEY ARE NOT DONE AND FINISHED. TIME IS NOT A CLOSED BOOK. YOU ARE WHAT IT IS. YOU ARE WHAT ALL THAT IS IS SO YOU KNOW THAT ALL OF THE QUESTIONS THAT YOU CAN COME UP WITH AND ALL THE ANSWERS THAT YOU CAN GIVE YOURSELF.

Jane asked Venice to explain what Seth had said; Venice replied that Seth said he had lived many lives. . .

I ALWAYS ENJOY IT WHEN RUBERT ASKS VENICE, OUR LADY OF VENICE WHAT I AM SAYING FOR SHE ALWAYS KNOWS VERY WELL AND SHE ALWAYS REFUSES TO SAY. I HAVE ALSO BEEN BETWEEN MANY TIMES.

Venice mentioned the likeness between Seth's portrait and Mr. Armadil. . .

. . .THE GODS HAVE A SENSE OF HUMOR AND THAT IS ALL I HAVE TO SAY. WHAT HE HAS TO SAY I DO NOT KNOW BUT ALL I HAVE TO SAY IS THAT THE GODS HAVE A FINE SENSE OF HUMOR. . . .

Jane had suggested a class concerning astral projection for next week and some members asked her to postpone it because they would not be able to attend. Seth came through:

THEN NEXT WEEK WE WILL HAVE A COZY QUESTION AND ANSWER SESSION.

Eleanor: "I came up with that suggestion a long time ago and now you are going to do it when I'm not here.

ACCORDING TO YOU I WILL NOT ANSWER ANY QUESTIONS ANYWAY AND SO YOU WILL NOT MISS OUT ANYTHING. . .

NOW IT IS GOOD FOR ALL OF YOU WHEN I DO NOT MONOPOLIZE THE CLASS AND WHEN YOU ALLOW YOURSELVES TO COME OUT TIPPY TOE AND SHOW YOURSELVES TO THE OTHERS IN THE CLASS. OFTEN YOU COME OUT EITHER EMOTIONALLY OR INTELLECTUALLY, RARELY DO YOU COME OUT EMOTIONALLY AND INTELLECTUALLY AND SHOW YOURSELF TO THE OTHERS AND SINCE WE ARE FINISHED WITH SECRETS FOR THE SEASON, SOME EVENING WE SHALL SEE TO IT THAT YOU COME OUT BOTH EMOTIONALLY AND INTELLECTUALLY AND SHOW YOURSELVES. YOU MIGHT EVEN BE SURPRISED BY THE SELVES THAT YOU SHOW. YOU MIGHT EVEN MEET YOURSELVES WITH A GLIMPSE OF WHAT YOU REALLY ARE.

NOW I WOULD LIKE YOU TO SENSE THE ENERGY THAT RESIDES WITHIN YOURSELF AND REALIZE THAT THE ENERGY WITHIN YOU HAS THE ANSWERS TO YOUR QUESTIONS AND IF YOU ACCEPT THE ANSWERS, FURTHER QUESTIONS WILL FORM BUT IF THE ANSWERS ARE GIVEN TO YOU OUT OF HAND THEY WILL NOT NECESSARILY LEAD YOU TO NEW QUESTIONS BUT TO DEAD ENDS AND I DO NOT BELIEVE IN LEADING PEOPLE TO DEAD ENDS. OPEN DOORWAYS COME WHEN YOU LOOK THROUGH YOURSELVES, INTO YOURSELVES, AND THROUGH THOSE SELVES TO THE SELVES BENEATH. AND EACH ANSWER LEADS YOU TO A NEW QUESTION. AND EACH QUESTION LEADS YOU TO A NEW REALITY, BUT IF YOU CAN FORSAKE THE QUESTION YOU WILL GET THERE QUICKER.

NOW AGAIN I WANT YOU TO FEEL YOUR OWN VITALITY. FEEL IT WITHIN YOUR EAR-TIPS AND WITHIN YOUR TOES AND THE ENDS OF YOUR HAIR AND FLYING ABOUT YOUR IMAGES. FEEL IT AS IT EMERGES FROM THE HEART OF CREATIVITY OUT TO FORM YOUR IMAGE. FEEL IT AND RECOGNIZE IT AS YOUR OWN AND FOLLOW YOUR OWN WAYS INWARD THROUGH THE MIRACULOUS KNOWLEDGE THAT IS YOUR OWN AND A PART OF YOUR BEING. LET IT FILL YOU WITH EXALTATION AND RAISE YOU THROUGH ALL THE PORTIONS OF YOURSELVES. RISE UP WITHIN YOURSELVES AND SHOUT AND CALL OUT YOUR NAME AND THE UNIVERSE WILL RESPOND TO YOU.

EACH INDIVIDUAL FLOWER KNOWS THAT IT IS ITSELF AND LIKE NO OTHER; THEN KNOW YOURSELVES AS UNIQUE AND LIKE NO OTHER AND RISE UP WITHIN YOURSELVES AND CLAIM YOUR BIRTHRIGHT WHICH IS THE BIRTHRIGHT OF THE STARS AND THE GODS IN TIME IMMEMORIAL IN YOUR TERMS.

AND SO THOSE BLESSINGS THAT I HAVE GLADLY FLOW FROM ME TO YOU AND THOSE BLESSINGS THAT I DO NOT HAVE YOU WILL HAVE TO FIND FOR YOURSELVES.

Hugh had been explaining to Jane what Seth had said when he came through again:

I RETURN YOU TO THE ONE AUTHORITY ALWAYS AND BY MY MESSAGE I PREVENT YOU FROM USING ME AS THE AUTHORITY; THE ONE WHO KNOWS ALL THE ANSWERS. I RETURN YOU TO THE AUTHORITY THAT IS THE SELF. THE SELF THAT IS WITHIN EACH OF YOU AND MY ROLE IS TO TEACH YOU TO FOLLOW THE INNER ROADS THAT LEAD TO THE SELF FOR NO MAN'S ANSWERS ARE THE SAME AS ANY OTHERS. AND YOU MUST FIND YOUR OWN INROADS.

YOU DID A VERY GOOD JOB, I SIMPLY WANTED TO ADD A HEARTY P.S.

I SPOKE DIRECTLY TO SOMEONE ELSE ALSO AND THEY ARE NOT TELLING RUBERT AND THEY KNOW.

NOW I EXPECT SHORTLY SOME FANCY FOOTWORK IN THE ASTRAL PLANE FROM MOST OF YOU AND WHEN YOU HAVE THE SESSION IN CLASS DEALING WITH OUT-OF-BODY EXPERIENCES WE WILL BEGIN. AND I WILL ANSWER WHATEVER QUESTIONS YOU HAVE ABOUT YOUR EXPERIENCES EVEN IF THEY ARE NOT SO RESPECTIVELY POSED TO ME. IT IS YOUR IDEAS OF LIMITATION HOWEVER THAT PREVENT YOU FROM REALIZING WHAT YOU DO DO IN YOUR SLEEP STATE.

(To Al O.): AND THERE IS NO REASON WHY YOU CANNOT REMEMBER. I ALSO EXPECT ON YOUR PART A NEW INVENTION BEFORE TOO LONG SO REMEMBER THAT I TOLD YOU. YOU MAY RECEIVE THE FIRST INCLINATIONS OF IT IN A DREAM BUT WHETHER OR NOT YOU REMEMBER THE DREAM I DO EXPECT ANOTHER INVENTION ON YOUR PART AND SHORTLY.

NOW I BID YOU ALL A FOND GOOD EVENING AFTER AGAIN REMINDING YOU TO SENSE YOUR OWN ENERGY.

AND MY FRIEND OVER THERE IN THE CORNER, NOT THE FIRST AL, BUT THE SECOND AL, DRAWS HIS VITALITY FROM THE EARTH AND UNDERSTANDS IT AND LOVES IT. AND HE IS INVOLVED WITH THE PSYCHIC RECOGNITION OF THE EARTH. HE FEELS A PART OF IT. HE DRAWS STRENGTH FROM IT BUT HE ALSO GIVES STRENGTH TO THE LAND THAT HE WORKS.

SO DO NOT FORGET THE IMPORTANCE OF THE PHYSICAL UNIVERSE IN WHICH YOU DWELL. DO NOT FORGET THE ENERGY THAT IS INDEED BORN WITHIN THE SOUL OF THE EARTH FOR IT BRINGS UP TREES AND FLOWERS AND MOUNTAINS AS YOU THROW FORTH IDEAS. THE INNER LANDSCAPE OF THE EARTH SPRINGS FROM THE EARTH'S SOUL AND SO YOUR OWN THOUGHTS RISE UP AND BECOME LANDSCAPES IN OTHER LAYERS OF DIMENSIONS EVEN THAT YOU DO NOT PERCEIVE SO BE THANKFUL FOR YOUR PORTION OF CREATIVITY.

AND AGAIN BEFORE I LEAVE, SENSE YOUR OWN VITALITY. DO NOT SIMPLY LISTEN TO MY WORDS BUT DO WHAT I SAY AND SENSE WITHIN YOURSELVES THE VITALITY THAT IS YOUR OWN: THAT IS A PART OF THE STARS AND THE SEASONS: THAT SPRINGS FROM THE CREATIVITY OF YOUR OWN ENTITY; THAT GIVES YOUR EYES THEIR SPARKLE; THAT GIVES MOBILITY TO YOUR ELBOW; THAT BRINGS BREATH IN AND OUT OF YOUR PHYSICAL IMAGE.

(To Rick) THAT HELPS YOU, AS RUBERT SAYS, SPOOK OUT THE UNIVERSE. WHAT PART OF THE UNIVERSE WITHIN YOU IS IT THAT SPOOKS ITSELF OUT? FROM WHERE DOES THAT ENERGY DERIVE? . . . THEN YOU SPOOK YOURSELF OUT SO FIND YOUR OWN PORTIONS AND RECOGNIZE THEM AND WALK DOWN THE NIGHT STREET AND GREET YOURSELF FOR YOU ARE THE TREES AND THE LEAVES AND THE SIDEWALK AND THE CARS THAT SPEED BY; SO KNOW YOURSELF AND WHEN YOU GIVE THANKS, GIVE THANKS TO YOURSELF.

AND SO I BID YOU GOOD EVENING AND I HOPE I INTRODUCE YOU TO YOURSELVES.

Following a heated discussion among certain class members regarding the wine, repetition of certain methods after new-comers had attended classes for a while and the feeling that we were not progressing as fast as the class should, Seth came through. . .

NOW I WANT YOU TO REALIZE THAT THIS IS AN EXERCISE IN THE NATURE OF VITALITY AND I AM SPEAKING TO ALL OF YOU, AND MY DEAR FRIEND OVER HERE, (Ruth) I AM SPEAKING TO YOU ALSO. THIS IS AN EXERCISE IN THE NATURE OF SPONTANEITY AND VITALITY AND IN IT THERE IS ALSO SPIRITUALITY AND GREAT ENERGY AND THAT IS ALL I HAVE TO SAY. AND I WILL BE QUIET AND LET YOU TALK.

Jane asked Ruth if she cared to disclose to the class the type of problems she dealt with. She was talking about demons when Seth came through. . .

NOW MY DEAR DOCTOR SOMEONE IN THIS ROOM IS PRECISELY AFRAID OF THAT SITUATION, ONE OF THE STUDENTS, AND SO I SUGGEST THAT YOU MAKE A DIFFERENT KIND OF ANALOGY.

Ruth - Thank you.

Isabel asked Ruth why she stayed home weekends and cleaned when she really wanted to go out and do other things.

Ruth - You know what you better do? What you should do? I suggest that you do it on a Monday or Tuesday. . . .

CONTINUE AND I WILL GO ON.

Ruth - I suggest you do it on a Monday or Tuesday night. Let your fantasy life absolutely go and think to yourself without worrying about consequences or morality or anything else; allow yourself really to imagine what you would like to do with that weekend. See, if you do it on Monday or Tuesday, then you won't be in any danger of running out and acting on your impulses so you will be able to let yourself know what it is that you have to keep yourself from doing by cleaning your house and doing this noble thing for the whole weekend.

NOW THAT IS AN EXCELLENT SUGGESTION AND I HAVE A FEW OTHERS. THERE WILL BE SOME METHODS THAT YOU WILL LEARN THAT WILL ALLOW YOU TO FIND OUT THE REASONS FOR YOURSELF ALSO AND THEY WILL COME FROM YOURSELF. YOU CAN DISCOVER WHAT THE MEANING IS, WHAT THE CLEANING REPRESENTS AND WHAT YOU ARE TRYING TO CLEAN AND WHAT YOU FIND IT IMPOSSIBLE TO CLEAN IN THE BACKGROUND OF YOUR OWN MIND AND WHAT SITUATION WITHIN YOUR PSYCHE YOU THINK REQUIRES THAT MUCH WORK AND ATTENTION THAT CANNOT GET ALONG BY ITSELF UNLESS YOU WATCH IT AND POLISH IT AND SHINE IT FREQUENTLY.

BUT ALL OF THAT YOU WILL LEARN FOR YOURSELF AND WHAT OUR FRIEND HERE SAID IS ALSO A GOOD EXERCISE THAT WILL ALLOW YOU TO BECOME ACQUAINTED WITH THE MOBILITY OF YOUR FEELING. AND IT IS ONLY WHEN YOU IGNORE AND DO NOT TRUST THE MOBILITY OF YOUR FEELING THAT IT BUILDS UP LIKE A DAM AND YOU THEREFORE FEEL YOU NEED DEFENSES AGAINST IT OR THAT IT IS WRONG OR BAD OR EVIL. (rest of session missing. . .)

Following a class discussion on the recent flood as it relates to the premis that we create our own reality, Seth came through about 10:30 p.m. for the first time in class since June 13th.

NOW I WANT YOU TO KNOW THAT I HAVE NOT BLACK-BALLED THE CLASS, BUT YOU ARE LEARNING SOME THINGS FROM YOURSELVES, AND IT IS GOOD FOR YOU - AND YOU ARE LOOKING TO YOURSELVES AND WORKING WITH YOURSELVES AS YOU SHOULD INDEED DO.

BUT I DID NOT WANT TO HURT YOUR FEELINGS, AND I WANT YOU TO KNOW THAT I AM AWARE OF YOUR PROGRESS AND WHAT YOU THINK OF - SOME OF YOU - AS YOUR LACK OF PROGRESS.

NOW, OUR FRIEND OVER HERE - THAT ONE - (Richard) CAME UP WITH SOME VERY GOOD POINTS. AND WHEN YOU EXPERIENCE THIS FOR YOURSELF, IT IS EXTREMELY IMPORTANT - AND THEN YOU KNOW WHAT I AM SAYING.

I DID NOT WANT YOU TO THINK THAT I GOT WASHED AWAY BY THE FLOOD!

I ALSO WANT YOU TO KNOW (Richard) THAT YOUR EXPERIENCE OF LAST WEEK WAS QUITE LEGITIMATE. IT IS UP TO YOU TO INTERPRET IT. I AM SPEAKING OF THE CLASS. THERE IS MORE TO BE GAINED FROM THAT EXPERIENCE. BUT I DO NOT WANT YOU TO FORGET IT. THERE IS SOMETHING ABOUT IT THAT YOU DO NOT RECALL - AN ASPECT OF IT THAT YOU DID NOT CONCENTRATE UPON.

AND NOW, I WANT ALL OF YOU, WHEN YOU READ MY BOOK, TO DO THE EXERCISES - AND NOT ONCE, BUT MANY TIMES.

SOMETIMES IT IS GOOD FOR ME TO TAKE THE STAGE AND TALK TO YOU, BUT SOMETIMES IT IS GOOD FOR YOU TO HAVE THE STAGE. AND I HAVE BEEN GIVING IT TO YOU FOR SOME TIME, AND I SHALL SEE WHAT YOU DO WITH IT.

NOW, YOU DO, AS YOU CERTAINLY SHOULD KNOW BY NOW, CREATE YOUR OWN REALITY, IN THIS LIFE, AND OUTSIDE OF IT. AND, WITHIN ALL CONTEXTS. NOT ONLY ARE THERE NO ACCIDENTS, BUT YOU FORM THE SLIGHTEST ASPECT OF YOUR OWN EXPERIENCE, IN A RICH GESTALT OF INTER-ACTION THAT DOES INDEED INVOLVE DEEP INTER WORKING WITH YOURSELVES, AND WITH OTHERS. YOU ACCEPT EXPERIENCES THAT YOU DECIDE TO ACCEPT, AND YOU REJECT OTHERS, AND NO ONE MAKES THE DECISION FOR YOU.

THERE IS, THEREFORE, NO AGENCY EXCEPT YOUR OWN. IN THAT REGARD - IN LIFE AS YOU KNOW IT - YOU ARE THE CREATORS. I AM NOT SAYING THAT YOU CREATE ALL LIFE OUTSIDE OF YOUR OWN CONTEXT. I AM SAYING THAT IN THE CONTEXT THAT YOU KNOW, YOU ARE THE CREATORS.

AND, SO, I BID YOU A FOND GOOD EVENING. . .

Eleanor addressed Seth: . . . "When we create this reality

of ours, do all of the portions of our entity share in this creation?"

THEY DO INDEED - IN THEIR OWN WAYS. THEY ARE AWARE OF YOUR EXPERIENCE AS YOU ARE UNCONSCIOUSLY AWARE OF THEIRS. THEY USE YOUR EXPERIENCE AS IT SUITS THEM, AS YOU USE THEIR EXPERIENCE AS IT SUITS YOU.

Ellie: "Now you say they're aware of our experiences, but we are unconsciously aware of theirs. Why are they aware of ours and we are unconsciously aware of theirs?"

IT SEEMS TO ME THAT YOU SHOULD ANSWER THAT QUESTION PERSONALLY. WHY, THEREFORE, ARE YOU, PERSONALLY, UNCONSCIOUS OF SUCH ACTIVITY?

YOU SEE, WHAT YOU HAVE DONE - YOU HAVE MADE DIVISIONS WHERE NONE EXIST.

THE UNCONSCIOUS IS SIMPLY A TERM - IT IS CONSCIOUS - WHEN YOU ALLOW YOURSELF TO BE AWARE. AS OUR FRIEND HERE, SUDDENLY FOUND HIMSELF AWARE OF THOUGHTS, THEY BECAME CONSCIOUS, ALTHOUGH USUALLY HE IGNORED THEM. SO CAN YOU, IN YOUR TERMS, BECOME AWARE OF THOSE EXPERIENCES.

NOW, SOME LEVELS, SOME ASPECTS OF YOUR ENTIRE IDENTITY, IN YOUR TERMS NOW, ARE CONSCIOUSLY AWARE OF YOUR EXPERIENCE - SOME ARE UNCONSCIOUSLY AWARE - BUT, PSYCHOLOGICALLY, AND IN THE RICH GESTALT OF YOUR BEING, ALL THESE EVENTS INTERACT AND EXIST SIMULTANEOUSLY. AS YOU LEARN TO DEVELOP, YOU BECOME MORE AND MORE AWARE OF THE CONTENT OF YOUR. . .(word lost)

AND NOW, I BID YOU A FOND GOOD EVENING, AND I RETURN THE STAGE TO YOU. . .A DRY STAGE!

Last week, class discussion had included an examination of a "non-event". At the regular Seth Session on Monday, August 14th, Seth had given some material concerning this discussion to be read to the class on the following night. In this material, Seth referred to "the source of the unconscious."

In the discussion which followed, concerning this material, Hugh asked, "What is the source of the unconscious?" Seth's reply:

THERE IS ONE WAY TO ANSWER YOUR QUESTION BEYOND ALL DOUBT. OBSERVE THE GENTAL MOTIONS WITH RUBURT'S BELOVED GLASSES! THERE IS ONE WAY TO ANSWER YOUR QUESTION WITHOUT DOUBT, AND IT IS FOR YOU TO FOLLOW BACK YOUR OWN UNCONSCIOUS AND DISCOVER THE SOURCE. BUT THAT SOURCE WILL LEAD YOU TO ANOTHER SOURCE, AND YOU WILL FOLLOW TO A SOURCE BEYOND THAT SOURCE, AND A SOURCE BEYOND THAT SOURCE, AND NONE OF THOSE SOURCES WILL BE UNCONSCIOUS.

WHEN YOU ASK THE QUESTION, WHERE DOES THE UNCONSCIOUS SPRING FROM, YOU TAKE IT FOR GRANTED THAT YOU STAND APART FROM A THING CALLED THE UNCONSCIOUS THAT IS DIFFERENT FROM YOURSELF - AND THAT CANNOT PERCEIVE AS YOU PERCEIVE, - THAT IS, IN USUAL TERMS NOW, UNAWARE, - THAT SLEEPS.

BUT YOU ARE ASLEEP, AND ALL OF YOU, TO THOSE PORTIONS OF YOURSELVES THAT YOU CONSIDER UNCONSCIOUS. YOUR CONSCIOUS MIND DANCES A MELODY, NOT UPON A BED OF SLEEPING INACTIVITY AND NON-AWARENESS. IT IS, IF YOU WILL FORGIVE THE ANALOGY, BUT ONE FLOWER IN A GARDEN OF CONSCIOUSNESS, AND NONE OF THOSE GARDENS SLEEP.

THEY ARE ALL AWARE, NOURISHED, AND GROWING. YOU HAVE ONLY TO WALK WITHIN THEM AND TO PERCEIVE THEM. SO THE SOURCE OF THE UNCONSCIOUS IS WITHIN THE LIVING ENTITY THAT IS YOURSELF. AND IT IS STRONG, AND VITAL, AND AWARE, AND KNOWS YOU.

LISTEN - TO THE VOICES OF THE UNCONSCIOUS THAT SPEAK WITH GREAT CONSCIOUS INTENT AND GREAT CONSCIOUS KNOWLEDGE. LISTEN - TO THE SOUNDS OF ACTIVITY THAT BREATHE WITHIN YOUR CORPOREAL IMAGE. THOSE UNCONSCIOUS PORTIONS OF YOURSELF THAT ARE AWARE ENOUGH (assuming Hugh's posture as he sat at the table, holding up his chin with his hand) SO THAT THEY KNOW HOW TO HOLD YOUR ARM, AND HOLD UP YOUR HEAD WHILE YOU YOURSELF DO NOT KNOW HOW YOU DO SO. AND AGAIN, THIS APPLIES TO ALL OF YOU, - THE UNCONSCIOUS IS NOT 'NON-EVENTUAL'.

AND MY APPEARANCE IS NOT A 'NON-EVENT'!

In the discussion of Seth's remarks that followed, Hugh remarked that Seth had seemed to be boring in on him with his answers.

I WAS MERELY DIRECTING MY ENERGY IN YOUR DIRECTION SO THAT

I COULD HELP YOU THINK OF THE ANSWERS FOR YOURSELF. I WAS NOT 'BORING INTO YOU.' AND, IF IT WILL MAKE YOU FEEL BETTER, I WILL SAY THAT YOUR CONSCIOUSNESS IS A VERY LOVELY FLOWER; I DID NOT MEAN TO PUT IT DOWN.

A general discussion followed. Carrie was talking about the difficulty in getting ones thinking directed in the right direction. Carlos suggested that one of the basic problems with us was our pre-occupation with what we "Should" do, or "Should" not do, and what society felt that we "Should" do or "Should" not do.

YOU SHOULD NOT USE THE WORD "SHOULD". I AGREE. I WILL NOT USE THE WORD "SHOULD", SO I WILL NOT SAY, 'YOU SHOULD SIMPLY CONCENTRATE ON BEING.' AND I CANNOT SAY, 'YOU MUST CONCENTRATE ON BEING', BECAUSE THAT IS WORSE THAN 'SHOULD'. SO, I WILL SAY, 'IT WOULD BE MUCH MORE PLEASANT IF YOU WILL CONCENTRATE ON BEING. . .PERIOD.'

IN OTHER WORDS, TURN YOUR CONCENTRATION TO THE VITALITY THAT DWELLS WITHIN YOU. FEEL THE LIFE THAT FLOWS THROUGH YOU YOU (to Carlos) 'SHOULD' NOT DO OTHERWISE.

AND, I WILL ADD TO WHAT OUR FRIEND OVER HERE HAD TO SAY, CONCENTRATE THEN, UPON THE JOYFUL ASPECTS THAT ARE WITHIN YOU - THOSE TO WHICH YOU HAVE CLOSED YOUR EYES. FEEL YOUR OWN VITALITY. IT MAY BE A NOISY VITALITY. ENJOY IT. AND THE 'SHOULD'S' WILL BE WASHED AWAY, AND THE 'WOULDS' WILL VANISH, AND THE 'MUSTS' WILL DISAPPEAR, AND YOU WILL BE. YOU NEED NO JUSTIFICATION FOR BEING. YOU ARE BECAUSE YOU ARE.

NOW, (to Carlos) I WILL BE QUIET BECAUSE I 'SHOULD', SO THAT YOU CAN SPEAK.

A general discussion followed, and Seth returned, speaking to Carrie:

BEING IS THE EASIEST OF ALL. YOU ARE BEING QUITE SIMPLY, WHILE YOU TELL US HOW DIFFICULT IT IS TO SIMPLY BE. YOU BE WITHOUT THINKING.

Carrie: "Then how do you get the thinking and the being together?"

THE THINKING AND THE BEING ARE ALL A PART OF ONE. THERE IS NO DIVISION - YOUR THINKING IS A PORTION OF YOUR BEING. THERE IS NO SEPARATION. LET YOUR THINKING BE.

TRY TO THINK WHILE YOU ARE NOT BEING - AND THEN COME UP WITH ANOTHER QUESTION FOR ME!

NOW, (to Carrie) YOUR THINKING, (an aside to Carlos) AND I "SHOULD NOT TRY TO EXPLAIN TO HER, (again to Carrie) YOUR THINKING IS A CHARACTERISTIC OF YOUR BEING. TO STOP THINKING, THEREFORE, IS TO DENY ONE OF THE CHARACTERISTICS THAT YOU NOW ENJOY. YOU CAN UNDERSTAND YOUR BEING THROUGH YOUR THINKING, AS YOU CAN UNDERSTAND YOUR BEING THROUGH YOUR FEELINGS.

Carrie: "Then you must understand more about combining

the two together?"

THE TWO ARE COMBINED TOGETHER. THEY ARE DIFFERENT ASPECTS. YOU HAVE SET THEM ONE AGAINST THE OTHER. THEY ARE TWO FACES OF YOUR PERCEPTION. YOU CANNOT BE MORE VIVIDLY BY TRYING TO "UN-THINK." YOUR "THINKINGNESS" IS AS NATURAL TO YOU AS THE LEAVES ARE TO TREES. HOW COULD A TREE SAY: "TO UNDERSTAND MY BEING, I MUST DROP MY LEAVES!" . . . NOW, UN-THINK THAT ONE!

General discussion followed, including plans for activity during the ensuing week - to include the door perception tests, and out-of-body attempts.

I TOLD SOME OF YOU (see this - what I must put up with), I'VE TOLD SOME OF THIS ON OTHER OCCASIONS. BUT, I WILL TELL YOU TONIGHT, THOSE WHO ARE PRESENT. I WILL HELP YOU GET OUT OF YOUR BODIES IF YOU WANT TO. AND, (to Isabelle) I WILL SPEAK GENTLY! I WOULD NOT WANT TO SCARE YOU TO DEATH TRYING TO BE A HELP!

MANY OF THE STUDENTS KNOW THIS--YOU HAVE BEEN SPEAKING OF SUMARI THIS EVENING, AND OF THE NATURE OF SOUND. AND SO, WHEN I SPEAK LOUDLY, . . . I D O T H I N G S W I T H T H E A I R. . . (very loudly:) AND, I CHANGE YOUR REALITY, FOR SOUNDS HAVE A VITALITY FROM WHICH WORLDS WERE CREATED. AND ENERGY COMES THROUGH CHANNELS THAT ARE OPEN. AND THIS VOICE SHOWS YOU THAT SUCH ENERGY IS AVAILABLE, AND REAL, AND VIVID. . . (quietly. . .) . . . AND FRIENDLY.

NOW, I BID YOU ALL A FOND GOOD EVENING, AND I EXPECT TO SEE SOME OF YOU WANDERING AROUND EVEN IF I MUST GIVE YOU THE BOOT, AND SAY, OUT, OUT!

I AM A VERY FRIENDLY FELLOW, AND NO ONE TO BE FIGHTENED OF. I WILL SMILE MOST CHARMINGLY - BUT, I WANT YOU TO REALIZE THAT SPACE IS FILLED WITH ENERGY AND YOU ARE FILLED WITH ENERGY - AND THAT SOUNDS HAVE A MEANING BEYOND WORDS.

NOW, I BID YOU A HEARTY GOOD-EVENING, BECAUSE I "SHOULD".

Class opened with a general discussion concerning dream state experiences during the past week. Hugh remarked that on one occasion he had the impression that he was receiving intense instruction but could not recall from whom or on what. He remarked that perhaps it was a continuation of the "lecture" he had received from Seth last week in class. Seth came through:

I DID NOT GIVE YOU A LECTURE! I CONSIDER IT A FRIENDLY CHAT. AND SOMEONE ELSE WAS GIVING YOU A FRIENDLY CHAT ALSO, WHILE YOU SLEPT, AND THEN YOU COULD NOT ARGUE BACK. YOU JUST LISTENED. I SIMPLY WANTED YOU TO KNOW THAT I WAS NOT LECTURING YOU - IT WAS A "NON-LECTURE!"

Jane read the material on "non-events" which Seth gave her last week.

Carlos related a vivid dream experience where he was associated with a German Shepard dog. Seth explained:

NOW, I WANT TO TELL YOU THE MEANING OF THE DREAM, BECAUSE I WANT YOU TO SEE HOW DREAMS WORK, AND HOW YOU MAKE THEM, AND THEIR IMPORTANCE TO YOU, SO THAT YOU WILL KNOW HOW TO LOOK AT YOUR OWN DREAMS.

NOW THE DREAM REPRESENTED SEVERAL THINGS TO YOU, AND SO, OBVIOUSLY, DID THE DOG. THE DOG WAS A SYMBOL OF PHYSICAL EXPRESSION ON THE ONE HAND, OF PHYSICAL LIFE AND OF PHYSICAL BODY. AND BECAUSE OF YOUR OWN INTEREST, ON STILL ANOTHER LEVEL, THE DOG WAS A SYMBOL OF THE PHYSICAL HISTORY, HAVING TO DO WITH YOUR PAPER.

AGAIN, THE ACTION HAD SEVERAL MEANINGS, AND YOU WERE GIVING YOURSELF AN EXCELLENT PSYCHIC LESSON.

HISTORICALLY, ON THAT LEVEL, YOU WERE EXPLAINING TO YOURSELF THE WAY THAT ENERGY IS THRUST OUTWARD FROM THE SELF, INTO PHYSICAL EXPERIENCE ON A NATIONAL SCALE - AND IN THAT CASE, THE DOG REPRESENTED THE PHYSICAL EXPERIENCE OF NATIONS, HAVING TO DO NOW WITH YOUR INTEREST IN THE PAPER THAT YOU WROTE. IT REPRESENTED THE DUAL NATURE OF HISTORY, THE WARS, AS WHEN YOU PROJECTED STRONG AGGRESSION AND THEN THE ANIMAL RAPED, AND THE PERIODS OF PEACE. AND ON STILL ANOTHER LEVEL, THEREFORE, THE ACTION WAS SOMETHING ELSE. FOR WHEN, THEREFORE, YOU PROJECT THOSE SAME FEELINGS UPON THE BODY, THEN IT ALSO BECOMES ALARMED, AND ANGRY, AND FIGHTS YOU - THE INNER SELF WHO SO PROJECTED THOSE FEELINGS UPON IT.

SHOWING YOURSELF THESE EVENTS, YOU WENT BACK TIME AND TIME AGAIN, CHANGING YOUR EXPRESSION, AND THE ACTION, UNTIL YOU HAD LEARNED THE LESSON. IT WAS AN EXCELLENT EXAMPLE. YOU ARE A VERY GOOD SELF TEACHER.

BUT, I WANT ALL OF YOU TO LOOK AT YOUR OWN DREAMS WITH THIS SORT OF THING IN MIND, FOR YOU TEACH YOURSELF LESSONS.

I WILL NOT BARK, FOR EXAMPLE - NOR WILL I TURN INTO JONATHAN SEAGULL AND FLAP MY WINGS AND FLY AWAY.

After class break, Carlos and Rick attempted, upon Jane's request, to continue a discussion they had been having during break. The subject had been relative to the pro's and con's of Transcendental Meditation. Seth entered the discussion:

HE (Rubert) IS DETERMINED TO LET HIS HAIR GROW AGAIN, SO WE WILL HAVE TO PUT UP WITH THIS FOR LONGER!

I HAVE A REMARK TO ADD, IF YOU WILL ASK RUBERT IF I AM INVITED FOR YOUR CONVERSATIONAL PART OF CLASS.

MY IDEA OF MEDITATION IS "SUMARI SUNNING." AND YOU CAN DO IT ANY WAY YOU WANT. IT IS BASKING IN (to Carrie) BEING.

YOU (Jeff) BASK IN YOUR BEING!

NOW MANY OF YOU COME HERE AND LEAVE. MANY OF YOU COME LONG DISTANCES. ALL OF YOU COME FOR YOUR OWN REASONS. THE REASONS ALL HAVE TO DO WITH YOUR BEING. AND SUMARI IS AN ASPECT OF BEING.

OUR FRIEND OVER HERE IN THE CORNER (Fred), HAS A FEW REMARKS THAT HE TOLD RUBERT EARLIER, AND RUBERT DID NOT GIVE HIM TIME AS YET TO EXPRESS THEM IN CLASS, SO I WILL LET HIM FOLLOW ME IN OUR CONVERSATION CORNER.

Fred commented on his impression of the outgoing atmosphere of the class, and the projections of individual members of the class, as opposed to the closeness of some of the previous class sessions.

Jane outlined an exercise in aspect examination which was followed by the impressions received by individual class members. Venice questioned how much imagination was involved in this, and then the question was voiced, "What is imagination?" Seth answered:

I AM GOING TO SAY GOOD-EVENING, BUT BEFORE I SAY GOOD-EVENING, I HAVE A WORD FOR OUR LADY FROM VENICE - AND IT IS THIS. . .

IMAGINATION IS A VERY IMPORTANT VEHICLE, IN THAT FROM IT SPRINGS YOUR PRESENT CONSCIOUSNESS. FOR YOU "IMAGINE" YOURSELF ALIVE!

IMAGINATION IS THE GROWTH OF BEING. AND THERE IS NO UN-REALITY IN THOSE (UNDERLINED) TERMS.

NOW, IF YOU WISH TO REPHRASE YOUR QUESTION IN TERMS OF WHAT IS PHYSICALLY VARIED, THEN THAT IS SOMETHING ELSE. BUT IMAGINATION, YOU SEE, MAKES YOU PHYSICALLY VARIED ALSO. SO YOU ARE SIMPLY THINKING IN TERMS OF VARIOUS ASPECTS.

YOU ARE ASKING THE QUESTION, IN WHICH ASPECT IS THIS EXPERIENCE SHOWING ITSELF, AND IN WHAT ASPECT IS IT NOT SHOWING ITSELF. AND THAT IS WHERE YOUR QUESTION ABOUT IMAGINATION COMES FROM. FOR, IN YOUR TERMS NOW, AND USING YOUR TERMS, AN

IMAGINATIVE EVENT IS AS REAL AS A PHYSICALLY MATERIALIZED ONE.

AND NOW, AFTER SUCH AN IMAGINATIVE CLASS, WHICH I FULLY EXPECT YOU (Hope) SHOULD WRITE UP FOR YOUR CREATIVE WRITING CLASS, I WILL BID YOU A FOND GOOD-EVENING. . . YOU. . . AND ALL OF YOUR ASPECTS.

IN MANY CASES NOW, NOT IN ALL CASES, IN MANY CASES, YOU WOULD DO BETTER TO TRUST YOUR IMAGINATION THAT WHAT YOU THINK OF AS YOUR COMMON SENSE (to Vinice).

IF YOU REALLY BELIEVED THAT YOU COULD FLY, FOR EXAMPLE, AND FOLLOWED YOUR FANTASIES, THEN YOU WOULD BE FAR BETTER AHEAD IN YOUR OUT OF BODY JOURNEYS. THERE HAS NOT BEEN MUCH TRAFFIC! I HAVE NOT BEEN UP THERE WITH SIGNAL LIGHTS, RED AND GREEN, BECAUSE ALL OF YOU ARE IN SUCH A SCRAMBLE TO GET AHEAD.

REMEMBER THE SUMARI-SUNNING. BASK IN THE JOY OF YOURSELF. IN BODY AND OUT OF BODY - IN IMAGINATION AND OUT OF IMAGINATION. AND AS I HAVE SAID BEFORE, LISTEN TO THE SILLY AND WISE MUSIC OF THE ATOMS WITHIN YOUR SMALL TOE!

I BID YOU THEN, A FOND GOOD EVENING, AND THOSE BLESSINGS I HAVE TO GIVE YOU, I GIVE YOU, AND THOSE I DO NOT HAVE, YOU WILL HAVE TO FIND FOR YOURSELF.

AND YOU (Carlos) HAVE THE ANSWER TO YOUR OWN QUESTION IN YOUR OWN MIND. I KNOW, AND I WANT YOU TO FIND THEM. YOU DO NOT NEED TO FIND THEM - LET THEM FIND YOU. THEY ARE WITHIN THE SUNNY REALITY OF YOUR OWN BEING. YOU ARE DOING SO WELL, YOU SEE, THAT I KNOW YOU ARE DOING WELL ENOUGH TO LET THOSE ANSWERS COME TO YOU.

Carlos: "Impatience, impatience!"

YOU SAID THAT, I DIDN'T.

Venice related to Jane what Seth had said about imagination and Jeff interjected a definition of the term by Thomas Hobbs. Venice continued, and Seth interrupted:

. . . AND IT IS NOT HOBBS. AND HE HAS CHANGED HIS IDEAS SOME TOO, LET ME TELL YOU THAT!

HE WAS VERY METICULOUS, AND HE IS NOT THAT METICULOUS ANY LONGER. NOR IS HE, FOR THAT MATTER, THAT ERUDITE. HE ALLOWS HIMSELF TO USE, IF YOU WILL FORGIVE THE TERM, HIS IMAGINATION, FAR BETTER THAN HE DID BEFORE, AND HE IS NOT SO ANXIOUS TO SET UP RULES AND REGULATIONS. AND NOW, FORGIVE ME, AND BY ALL MEANS, CONTINUE.

Venice continued, and Seth came through once again:

I SAID THAT THERE WAS NO DIFFERENCE IN YOUR TERMS, BETWEEN AN IMAGINARY EVENT, AND A PHYSICAL ONE. THAT IS THE MAIN THING THAT I WANTED YOU TO REMEMBER.

Jane started class by introducing a guest, writer Richard Bach, whose book, "Jonathan Livingston Seagull" had been discussed at the last two sessions of class. Dick gave us the story of the unfolding of the story of "Jonathan." It seemed that he, (although he "wrote" the story), did not consider himself the "author".

Immediately after the first class break, Seth came through:

THE SUMARI COME HOME! THEY FLY HOME! AND WHEN THEY ARE OUT OF THEIR BODIES SOMETIMES, THEY ARE LONESOME FOR THEIR AEROPLANES. AND OFTEN -- AND I AM LOOKING NOWHERE IN PARTICULAR -- THE EYES ARE CLOSED -- OFTEN WHEN SUCH SUMARI GO FLYING, THEY DREAM THAT THEY ARE FLYING AEROPLANES. AND WITHOUT THE PLANE THEY ARE WORRIED. AND, SO, THEY HALLUCINATE THE AEROPLANE, AND SO I SUGGEST THAT WHEN YOU TRY TO GET OUT OF BODY, FOR A WHILE, YOU HALLUCINATE YOUR AEROPLANE.

NOW, I WAS GOING TO ASK YOU ALL - AND I STILL MAY - TO EXPLAIN TO OUR FRIEND HERE (Dick), WHO ALREADY KNOWS, WHAT SUMARI IS. AND SO, LATER, BECAUSE YOU ARE SO SMART (to Pete), I WILL HAVE YOU BEGIN. BUT FIRST, I THINK THAT OUR "SEAGULL" HERE SHOULD HAVE A SUMARI SONG OF WELCOME. AND, SO, IF YOU WILL GIVE RUBERT A MOMENT, - AND I WILL RETURN EVEN IF I DO NOT SOUND LIKE A SEAGULL.

A Sumari Song of welcome to Dick:

Seth returned, speaking to Pete:

AND NOW, I EXPECT A DEFINITION OF SUMARI FOR OUR FRIEND HERE (Dick), AND I WILL BE LISTENING. FOR THE SUMARI COME HOME, EVEN THOSE WHO DO NOT REALIZE THEY ARE SUMARI.

Pete and Dick discussed Sumari. Discussion lead from Sumari to sound, and its effect on the physical body. Nancy spoke of her children, and the fact that they seemed to be sick so much of the time, and that consequently she was pre-occupied with them so much of the time. Seth interrupted:

IT WAS YOUR VOCATION; IT IS NOW YOUR AVOCATION! NOW CONTINUE.

Nancy remarked that Seth never took her seriously. Seth returned:

I ALWAYS TAKE YOU SERIOUSLY. NOW BECAUSE I REGARD YOU WITH TENDER HUMOR, DOES NOT MEAN THAT I DO NOT TAKE YOU SERIOUSLY. AND NOW, TELL RUBERT WHAT I SAID.

Nancy related Seth's comments to Jane, and Seth returned, speaking first to Nancy:

NOW, WHY DO YOU WATER YOUR FEARS LIKE WEEDS, AND INSURE

THAT THEY DO GROW? I WANT YOU (to Mary Ann) TO LISTEN ALSO. NOW, YOU ARE INVOLVED IN HEALING - IT IS YOUR INTEREST. BUT, YOU MUST ALSO FIND THE PEACE OF YOUR EXISTENCE IN THE AREA WHERE ILL HEALTH DOES NOT EXIST, OR YOU WILL INDEED BE DRAGGED DOWN INTO THAT AURA. AND THEREFORE MUST YOU ALSO BEGIN TO CONCENTRATE INSTEAD, AND PURPOSELY, UPON THE HEALTHY ORGANISMS AND NOT IMAGINE UNHEALTHY ONES. YOU WOULD DO BETTER IF YOU COMPLETELY CHANGED YOUR FOCUS AWAY FROM HEALTH - BECAUSE TO YOU, HEALTH ALSO MEANS POOR HEALTH.

YOU ARE AT A LEVEL WHERE OPPOSITES SEEM TO EXIST - THOUGH THEY DO NOT EXIST - AND THEREFORE, WHEN YOU THINK OF GOOD, YOU THINK OF EVIL, AND WHEN YOU THINK OF HEALTH, YOU THINK OF DISEASE. IT WOULD BE BETTER IF, WHEN YOU FIND SUCH THOUGHTS OCCURRING TO YOU, YOU CHANGE YOUR FOCUS COMPLETELY INTO ANOTHER AREA. FIND THE AREA FOR YOURSELF, BUT, HAVE AN AREA THAT ENGAGES YOUR INTEREST, AND YOU FIND A PLACE OF ENERGY AND PEACE. THOUGHTS THAT ENGAGE YOU ACTIVELY AND CREATIVELY - IN WHICH YOU REALIZE THAT IN YOUR DEALINGS WITH HEALTH AND DISEASE, YOU ARE DEALING WITH SHADOWS.

AND NOW, I WILL BE QUIET, AND LET YOU ALL TALK - AND YOU HAD BETTER TALK! PERHAPS YOU WILL SEE (to Dick) WHY WE DID NOT HAVE A SESSION THIS AFTERNOON. THERE WAS A REASON AND YOU WERE NOT READY AS NOW YOU ARE. AND, YOU ARE READY FOR MORE THAN A SESSION. NOW, THEY KNOW WHAT I AM UP TO - THEY ARE ON TO ME! BUT I WANT YOU ALSO TO REALIZE WHAT YOU THINK YOU REALIZE.

(Loudly. . .) THE ENERGY THAT IS WITHIN YOU R-I-D-E IT! LET IT FILL YOUR BEING WHETHER YOU ARE AWAKE OR ASLEEP. LET IT MAKE YOU RISE IN YOUR SLEEP AS A PLANE LETS YOU RISE IN YOUR WAKING STATE. FEEL THE ENERGY AND RISE WITH IT, AND THINK ABOUT THE WORD "CONSOLE" FOR IT IS IMPORTANT TO YOU, AND IT IS A KEY. NOW, LET THESE THOUGHTS, IF NOT THIS HEAVY VOICE, FLY THROUGH YOUR MIND AS CAREFULLY AS JONATHAN, --AND JONATHAN WINKS HIS EYE, AND SO DO I.

General discussion, and Seth returned abruptly:

THE WORD "CON-SOLE", COULD BE "CON-SULE".

Sumari came through with a drama enactment which apparently included Dick, Sue, and Nancy. This was followed by another short Sumari song, and a discussion by the class, during which Dick voiced his interpretation of it. Seth returned:

I SHOULD NOT QUOTE YOU - OLD SEAGULLS NEVER DIE, THEY JUST FLY AWAY! YOU ARE CORRECT EXCEPT THAT OUR FRIEND HERE ALSO KNEW NADINE, AND YOU KNEW HIM IN THAT EXISTENCE, AND THERE WAS A RELATIONSHIP WITH OUR FRIEND OVER HERE IN THE CORNER, (Nancy) NOW THAT IS ALL I AM GOING TO TELL YOU, AND I WANT YOU TO LISTEN, AND FEEL FOR YOURSELVES; THE RELATIONSHIPS AS THEY WERE GIVEN TO SOUND. FOR THE SOUNDS THEMSELVES HAVE A MEANING TO YOUR BEING. THE SOUNDS ARE THE MEANING, AND THAT IS WHAT I WANT YOU TO LEARN. AND THAT IS WHY I TRY TO LEAD YOU NOW AND THEN BEYOND WORDS INTO SOUND.

General discussion. Seth returned, speaking to Rich:

YOU ARE. YOU ARE BEING. IF YOU WANT TO UNDERSTAND WHAT REINCARNATION IS, THEN EXAMINE THIS INSTANT OF YOUR BEING, FOR IT IS NOW. IF YOU WANT TO KNOW WHAT BEING IS, THEN GLORIFY IN THE BEING OF YOUR BEING NOW. FOR WITHIN IT, ALL TIME, AS YOU WILL EVER UNDERSTAND IT, EXISTS. AND FROM THIS MOMENT, AS YOU UNDERSTAND IT, ALL REALITIES FLOW, AND ARE CREATED. AND FROM THIS MOMENT, AS YOU UNDERSTAND IT, YOU REACH OUT AND TOUCH ALL THE SELVES THAT YOU ARE, AND ALL THE LIVES THAT EXIST. THEY ARE NOT APART FROM YOU. THERE IS NO BARRIER BETWEEN WHAT YOU THINK YOU ARE NOW, AND WHAT YOU THINK YOU WILL BE TOMORROW.

RUBERT SAID THIS EARLIER TODAY - AND WE HAVE TALKED OF IT OFTEN. THE OLD MAN EXISTS WHEN THE CHILD IS BORN. THE DEATH AGONY IS THE BIRTH CRY. THEY EXIST AT ONCE. IT IS ONLY YOU WHO MAKES THE DIFFERENCE - THE LAPSE OF TIME. THE BEAUTY, AND THE VITALITY, AND THE BEING, IS AS STRONG AND VITAL IN THE BODY WHEN THE SOUL LEAVES, AS IT IS WHEN THE SOUL ARRIVES. BUT, YOU THINK THAT THIS IS NOT SO. YOU THINK YOU PROCEED FROM LIFE, AND STRENGTH, AND VITALITY, AND JOY, AND FREEDOM, AND LEAP FROM GREAT YOUTH TO OLD, INFIRM, AGE, AND DECAY, AND DEATH, AND LOSS OF VITALITY AND STRENGTH. AND, THE MORE YOU BELIEVE IT, THE MORE DOES YOUR VITALITY EBB. SO IT BEHOOVES YOU TO BELIEVE IN THE ETERNAL NOW OF YOUR BEING. IT BEHOOVES YOU TO PLAYFULLY SKIP BETWEEN WHAT SEEMS TO BE THE DAYS OF YOUR LIFE - TO LOOK GLEEFULLY INTO YESTERDAY AND TOMORROW.

SO, FLAP YOUR WINGS, AND FLY INTO NEW WORLDS THAT THEREFORE ARE NOT NEW AT ALL - ONLY YOUR "PRESENT" DISCOVERY OF THEM IS NEW.

THEN, THEREFORE, I ASK EACH OF YOU TO RECOGNIZE AT THIS MOMENT WITHIN YOURSELVES: THE CORE OF YOUR ENERGY. NOW FEEL WITHIN YOURSELVES THE ECHO OF MY VOICE WHICH IS THE CORE OF YOUR OWN ENERGY, AND THAT RISES CONSTANTLY WITHIN YOU - AND LET IT SERVE AS A POINT OF UNITY AND STRENGTH, FROM WHICH YOU CAN RISE, FROM WHICH STANDPOINT YOU CAN VIEW THE INTEGRITY OF YOUR BEING, AND THE JOY OF YOUR STRENGTH - REGARDLESS OF YOUR YEARS OR OF YOUR SITUATION - FROM WHICH YOU CAN SENSE THE ETERNALLY JOYFUL VITALITY OF YOUR BEING. AND THEN, IF IT PLEASES YOU, IMAGINE A LONELY SEAGULL, AND BE. THE SEAGUL IS. HE DOES NOT QUESTION THE INTEGRITY OR THE RIGHTNESS OF HIS BEING. NEITHER SHOULD YOU QUESTION YOUR OWN.

IN THAT CONTEXT, FIND AND PUT YOUR FINGER UPON THE PLAYFUL CREATIVITY OF YOURSELVES, AND ENJOY IT. AND, BASK IN THE "SUMMARI SUNSHINE" OF YOURSELVES. YOU CAN ALL USE IT!

General discussion, including Rich and some questions he had in his mind on reincarnation and barriers. Seth returned, speaking first to Dick:

IN THE BENIGN CONSOLATION OF THE UNIVERSE, LISTEN TO HIS WORDS. AND, IN THE BENIGN CONSOLATION, INDEED THE DIVINE HUMOROUS ENERGY OF ALL THAT IS, - FEEL HIS BIRTH AND THE INTEGRITY AND THE INDIVIDUALITY OF HIS BEING. AND THEN YOU GET THE WORD "CONSOLE", AND THE CONNECTION BETWEEN THE WORD CON-SOLE, AND THE WORD "CON-SULE."

AND YOU (to Rich) ARE DOING A VERY GOOD JOB INDEED, AND

I DID NOT REALLY MEAN TO USE YOU AS A LESSON POINT. BUT, YOU MAKE A VERY GOOD LESSON POINT. AND YOU DO FOR SEVERAL REASONS.

MY FRIEND RUBERT FEELS THIS ONE OVER HERE (Rick) AS ONE WHO "SPOOKS OUT THE UNIVERSE." BUT HE DOES NOT SEE YOU IN THAT REGARD. FOR THERE IS INDEED A STRONG DIFFERENCE. AND YET, AS YOU SIT, AND THINK, AND ASK YOUR QUESTIONS, YOU SIT AND THINK AND ASK YOUR QUESTIONS, NOT ONLY FOR YOURSELF, BUT FOR MANY OTHERS.

AND, SO, THE ANSWERS THAT ARE GIVEN ARE FOR YOU, AND THROUGH YOU, FOR MANY MORE.

After the first class break, a discussion evolved concerning Sumari, sound, and non-sound, and silence. Seth came through:

THIS IS TO BE YOUR NIGHT, AND NOT MY NIGHT. WHICH MEANS, IN RUBERT'S TERMS THAT WE WANT TO DRAW SOME GOODIES OUT OF YOU. WE HAVE DONE PRETTY WELL SO FAR, AND WE ALSO HAVE NEW SUMARI. THERE IS NO SUCH THING AS OLD SUMARI!

Pete asked Seth how he happened to get the feeling that they (our new class members) weren't Sumari, - that there were other families involved. . .

ALL SUMARI ARE NOT OMNIPOTENT! IF THE POPE IS NOT OMNIPOTENT, NEITHER IS THE SUMARI! NOW, A SUMARI POPE, AND YOU HAVE SOMETHING ELSE AGAIN! I WAS THE LEAST OMNIPOTENT WHEN I WAS A POPE, AND MOST CONFUSED EXCEPT ABOUT MY FAVORITE MISTRESS, AND ABOUT THAT I WAS NEVER CONFUSED!

NOW, I WANT YOU TO DO SOMETHING. I WANT YOU TO LISTEN - TO CLOSE YOUR EYES IF YOU WANT TO (FAR BE IT FROM ME TO ASK ANYONE TO CLOSE THEIR EYES IF YOU PREFER THEM OPEN!) AND TRANSLATE WHAT YOU HEAR IN TERMS OF YOUR OWN EXPERIENCE. NOW, GIVE US A MOMENT. . . .

A Sumari song, followed by class members of the impressions experienced during the song. Rich spoke of his inner self and what he felt was apparently its attempt to impress on him a sense of responsibility. Seth returned, speaking to Rich:

I FEEL SORRY FOR ANYONE WHO FEELS THAT THEY MUST TAKE SUCH A HUGE RESPONSIBILITY UPON THEIR SHOULDERS! YOUR RESPONSIBILITY, IN YOUR TERMS, LIES IN RECOGNIZING THE JOY OF YOUR BEING, AND EXPRESSING ITS MANY ASPECTS. WHEN YOU EXPRESS YOUR BEING, YOU AUTOMATICALLY FULFILL YOUR RESPONSIBILITIES. WHEN YOU THINK OF RESPONSIBILITIES IN THOSE TERMS, HOWEVER, YOU THINK OF TAKING SOMETHING ALIEN UPON YOURSELF AND HOLDING IT UP, AND BEARING THE WEIGHT. AND THEN YOU THINK OF BEING SERIOUS, AND LONGFACED, AND DIGNIFIED, AND ADULT, AND SAINTLY, AND OF MAKING SURE THAT YOU FULFILL YOURSELF. BUT WHEN YOU LET YOURSELF GO, YOU AUTOMATICALLY FULFILL YOURSELF.

IF YOU WILL FORGIVE THE SAME ANALOGY, FOR I USE IT OFTEN, CAN YOU IMAGINE A FLOWER IN THE GARDEN IN THE MORNING SAYING, "I MUST FULFILL MY RESPONSIBILITIES, THEREFORE, MY LEAVES MUST GO OUT SO-SO (GESTURING), AND MY HEAD MUST BE UP AND PERT, AND I MUST SMILE AT THE SUN!"

AND, SO ALL THE TIME, WHILE OUR POOR DELUDED FLOWER IS TRYING TO BEAR THE WEIGHT OF ITS RESPONSIBILITY, ITS HEAD GROWN HEAVY, AND ITS MOUTH DROPS LOWER, BECAUSE IT MUST BE SO CERTAIN THAT IT DOES THE RIGHT THING!

BUT, WHEN OUR FLOWER FORGETS, AND REMEMBERS THAT IT IS A FLOWER, THEN IT IS. AND IN ITS BEING, IT FULFILLS ITS FLOWERHOOD, AND THEREFORE, IN THOSE TERMS, ITS RESPONSIBILITIES.

AND ANOTHER FAVORITE ANALOGY OF MINE, THE SMALLEST CELL IN YOUR LITTLE TOE FULFILLS ITS RESPONSIBILITY, AND IS AN EXCELLENT CELL IN YOUR TOE - WITHOUT BEING DEVIOUS ABOUT IT, AND WITHOUT WONDERING WHAT ITS RESPONSIBILITIES ARE TO, SAY, YOUR FINGER OR YOUR EAR. IT REJOICES IN ITS OWN BEING.

YOUR INNER SELF IS NOT TRYING TO REMIND YOU OF SERIOUSNESS. IT SMILES, AS YOU ARE SMILING NOW, AND IF YOU MUST COMPARE IT TO ANYTHING, THEN AFTER OUR FRIEND'S VISIT, IMAGINE IT AS A SEAGULL - QUITE HAPPY WITH ITS FLYING, AND IN YOUR TERMS, IT IS SERIOUS ABOUT ITS FLYING, IT IS ONLY BECAUSE FLYING IS SUCH A PART OF ITS BEING, AND NOT SUPERIMPOSED BY AN EGO THAT SAYS, "I MUST FULFILL MY RESPONSIBILITIES!"

NOW, IF I WERE A SEAGUL, EVEN A WISE OLD SEAGULL, I WOULD FLY AROUND YOUR HEAD UNTIL YOU WERE DIZZY, AND UNTIL YOU LAUGHED LIKE A CHILD PLAYING "RING AROUND THE ROSY". THAT IS WHAT I WANT TO SAY TO YOU (Rich), AND TO YOU (Rick).

TRUST YOURSELVES, AND DO NOT TREAT YOURSELF WITH A HEAVY HAND: AND DO NOT OVERCRITICIZE YOURSELF, OR STEP APART FROM YOURSELF SO YOU CAN EXAMINE YOURSELF BETTER. YOU ARE THE SELF WHO EXAMINES, AND THE SELF WHO IS EXAMINED, AND THEY ARE TOGETHER AND NOT APART -- AND, LET THEM BE FRIENDLY WITH ONE ANOTHER.

AND NOW AFTER THAT JOLLY LITTLE CHAT, I WILL LET YOU ALL TAKE YOUR BREAK!

After class break, Diane was speaking of the book PSYCO-CYBERNETICS. Seth returned, speaking to her:

WHEN I FINISH MY NEW BOOK, WITH RUBERT'S CONSENT, (I EVEN LAY HIS OLD GLASSES DOWN GENTLY NOW) THEN YOU CAN READ THAT AND FOLLOW THE SUGGESTIONS, AND THEN RUBERT WILL HAVE A BOOK TO RECOMMEND TO OTHERS FOR PRACTICAL LIVING. AND IT WILL NOT BE "POLLYANNA". IT WILL NOT PRETEND THAT YOU HAVE NO AGGRESSIONS, - IT WILL NOT SAY THAT YOU MUST GET RID OF THESE NASTY, DIRTY OLD FEELINGS, - IT WILL NOT TELL YOU THAT YOU HAVE TO SMILE WHEN YOU FEEL FULL OF RAGE. BUT IT WILL TELL YOU HOW TO RECOGNIZE AND USE THE ENERGY THAT IS YOUR OWN AND HOW TO ENJOY IT.

IT WILL TELL YOU HOW YOU FORM YOUR PERSONAL REALITY. IT WILL ALSO HINT AT HOW YOU FORM YOUR MASS REALITY, AND THE INTERACTION INVOLVED, - AND THERE WILL BE A LOT OF WORK IN IT FOR ALL OF YOU. FOR I WILL EXPECT YOU TO USE IT TO JOYFULLY TRANSFORM YOUR LIVES - NOT BECAUSE YOU SHOULD - BUT BECAUSE YOUR JOY NATURALLY LEADS YOU IN THAT DIRECTION. (At this point, Sue sneezed loudly and violently!)

WHAT DIRECTION DID OUR FRIEND SUSAN'S SNEEZE LEAD YOU IN? IT WAS SPONTANEOUS - IT WAS ITSELF. IT WAS SOUND. IT WAS BEING, AND IT WAS ITSELF!

LET YOUR LIFE BE LIVED JOYFULLY THROUGH YOURSELF IN THE SAME MANNER. ACCEPT THE LIFE THAT RUSHES THROUGH YOU. FEEL!

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LET IT LIVE ITSELF THROUGH YOU, FOR YOU ARE WHAT IT IS.

IF A BUBBLING SPRING, ON REACHING THE SURFACE OF THE EARTH, SAID, "IN WHAT DIRECTION AM I GOING? I AM MADE OF WATER, BUT WHAT IS WATER? WHAT IS THIS EARTH THROUGH WHICH I FLOW? SHALL I BURST UP JOYFULLY TO THE AIR, OR SHALL I WATCH MY COURSE? SHALL I FLOW SIDWAYS, OR TO THE LEFT OR RIGHT, OR, MORE, WHAT AM I THAT I FLOW IN THIS DIRECTION? I MUST WATCH MYSELF AND KEEP GUARD UPON MYSELF, FOR WHO KNOWS WHAT WATER IS?" THEN YOU WOULD ALL GO THIRSTY AND THE POOR STREAM WOULD NOT BUBBLE UP AS MERRILY AS IT DOES. AND I AM LOOKING AT YOU (Rich), AND USING YOU ONLY AS AN EXAMPLE, BECAUSE I KNOW WHAT I SAY APPLIES TO YOU, BUT IT ALSO APPLIES TO SOME EXTENT OR ANOTHER, TO EACH OF YOU, INCLUDING OUR FINE FRIEND, RUBERT.

NOW, THE SKY LOOKS DOWN UPON THE WATER. BUT THE SKY DOES NOT SAY, "WHAT IS IT THAT I LOOK DOWN UPON? SHOULD I CLOSE MY EYES AND NOT SEE THE WATER UNTIL I AM CERTAIN EXACTLY WHAT IT IS?"

NOW, (to Rick) THIS COMES CLOSE TO WHAT YOU WERE SAYING EARLIER ABOUT FEELING. .(WORDS LOST). . .AT WORDS - FOR WHAT THE SKY KNOWS ABOUT THE WATER, IT KNOWS WITHOUT WORDS. WHAT THE FLOW OF YOUR LIFE KNOWS ABOUT YOU CANNOT BE PUT INTO WORDS, AND YET YOU CAN DIP INTO IT AND FLOW ALONG WITH IT, AND THEN THERE IS NO SENSE OF RESPONSIBILITY. BEING IS ITS OWN JUSTIFICATION, AND ALLOWS FREEDOM. IT FULFILLS IT. NOW GIVE US A MOMENT: . . .AND THIS TIME I WANT YOU TO THINK AND UNTHINK, IN TERMS OF EVENTS AND NON-EVENTS.

A Sumari song, and discussion of various impressions experienced. Rich spoke of a time past when LSD had been used in an attempt to generate spontaneity. Seth returned:

ACID IS NOT A PART OF YOURSELF. IT IS NOT A PART OR PORTION OF YOUR BEING. YOU ENFORCED IT UPON YOURSELF AND IT MADE YOU, IT FORCED YOU, TO BE SPONTANEOUS. WHERE IS THE SPONTANEITY OF ENFORCED SPONTANEITY? THAT IS THE DIFFERENCE, AND THE ANSWER TO YOUR QUESTION.

NOW LISTEN, TO THE SQUEAKING OF THE CHAIR. NOW, LISTEN TO THE SOUNDS AROUND YOU. THEY COME TO YOU NATURALLY, AND YOU ACCEPT THEM NATURALLY. WITHIN, THERE IS A NATURAL FLOW. WHEN YOU TRY TO FORCE YOURSELF TO BE SPONTANEOUS, AUTOMATICALLY YOU ARE NOT BEING SPONTANEOUS. WHEN YOU GO TO GREAT MEASURES TO INSURE THAT YOU WILL BE SPONTANEOUS, YOU ARE NOT SPONTANEOUS.

THE ENERGY THAT FLOWS THROUGH YOU IS SPONTANEOUS. YOU HAVE ONLY TO RIDE IT - GO ALONG WITH IT! ACCEPT IT! THAT IS SPONTANEITY!

THIS IS AN EXAMPLE OF SPONTANEITY: . . .(The pitch of Seth's voice increased. . .) THE ENERGY THAT SWEEPS THROUGH YOU IS GREAT AND JOYFUL, AND FROM IT YOU CAN KNOW YOUR PLACE AND THE NATURE OF YOUR BEING!

THAT IS SPONTANEITY. IT REACHES AT THE STRINGS OF YOUR OWN BEING, FOR IT IS YOUR OWN SPONTANEITY ALSO - THE ENERGY

THAT IS AVAILABLE TO EACH. NOW, WAIT. . . .

A Sumari Song. Seth returned without waiting for any class discussion:

NOW, THAT IS SPONTANEITY. AND, WHAT YOU ARE IS SPONTANEITY.
LET IT RING TO WHAT YOU ARE, AND RECOGNIZE IT IN EACH OF YOUR-
SELVES - THE JOY THAT IS YOUR BEING, AND THE LIFE THAT IS YOUR
OWN.

I BID YOU ALL A FOND GOOD EVENING, AND THOSE BLESSINGS
THAT I HAVE, I GIVE TO YOU (to Jeff), AND THOSE BLESSINGS THAT
I DO NOT HAVE, YOU WILL HAVE TO SEEK FOR YOURSELVES.

In the conversation which followed, Rich remarked to Jane
that it seemed funny that Seth had referred to LSD by its slang
term, "acid." Seth returned abruptly:

THAT SHOWS YOU HOW CONTEMPORARY I CAN BE, FOR SUCH AN
OLD ENTITY. . . .

September 12, 1972

After the first class break, a discussion developed concerning the size of the class, and how and in what numbers new members desiring to come to class should be admitted. Jane is getting more requests from people who want to attend class. Seth came through to express his thoughts on the matter:

NOW, I HAVE A FEW REMARKS - YOU CAN TELL RUBERT. I WILL GIVE HIM MY OPINION, TELL HIM. THESE ARE NOT ORDERS, THEREFORE. MAKE IT CLEAR THAT I AM ONLY GIVING MY SUGGESTION, AND I SUGGEST THAT WE HAVE A FLEXIBLE POLICY, AND FOLLOW THE SPONTANEOUS NATURE OF THE CLASS. IN OTHER WORDS, TELL HIM THAT I SAID TO FOLLOW HIS FEELINGS AT THE TIME WITHOUT WORRYING ABOUT SETTING UP ANY POLICY AT ALL.

WILL YOU (to Jeff) BE MY MESSAGE TAKER? I WILL THEN TURN THE CLASS BACK OVER TO OUR FRIEND, - AND TELL YOUR FRIEND NOT TO WORRY - THE FRIEND THAT WROTE THE DREAM, THOUGH HE WAS ABSENT (referring to a written account of a dream sent to class by Larry and read by Jeff).

ALL EXISTENCES ARE SIMULTANEOUS, AND THEREFORE IN HIS MIND, LET HIM SPEAK TO THE WOMAN AND TELL HER, AS RUBERT SAID EARLIER, THAT THERE IS NO NEED FOR HER TO HATE HERSELF, AND HE CAN THEREFORE ALTER HER EXISTENCE, WHICH IS SIMULTANEOUS WITH HIS OWN. AND DO HER A GOOD TURN, AND GET RID OF SOME BLEED-THROUGH OR HANG-UPS, IN YOUR TERMS, THAT HAVE BEEN OCCURRING. SO HAVE HIM BE NICE TO HER, AND TELL HER NOT TO WORRY, - THAT NO ONE IS THAT BAD.

Jeff started to relate Seth's message to Jane. . .Seth returned:

THE ONLY THING I HAVE TO ADD TO THAT IS THIS, AND HE (Rubert) KNOWS IT. I DO NOT WANT ANY RESPECTABLE LONG FACES HERE, AND SO WHEN HE KNOWS THAT SOMEONE WANTS TO COME WHO IS OVERWHELMED BY IDEAS OF SIN AND GUILT, AND WHO MUST OPERATE FOR NOW, IN THEIR TERMS, ALONG THOSE LINES, THEN THEY CAN LEARN BEST IN ANOTHER ENVIRONMENT. FOR, THEY ARE FRIGHTENED BY SPONTANEITY AND JOY. AND SO ALL THAT COME HERE ARE THOSE WHO RECOGNIZE WITHIN THEMSELVES THE JOY OF THEIR BEING. SO WE DO NOT WANT THOSE IN CLASS WHO SPEAK OF REPENTENCE AND SIN, WHILE CLOSING OUT THE JOY OF BEING: WHO CARRY UPON THEMSELVES THE GREAT RESPONSIBILITY OF THE WORLD, AND RELISH IN IT - FOR THEY WILL LEARN, AND THEY WILL LEARN IN THEIR OWN WAYS, THAT THEY ARE NOT READY FOR THIS CLASS - AND THEY ARE NOT READY FOR ME!

NOR DO WE WANT THOSE HERE WHO ARE ASHAMED OF THE BODY, OR THINK IT EVIL OR WRONG, OR THOSE WHO ARE AFRAID OF SUNLIGHT, AND LOOK DOWN UPON FLOWERS, AND FLIES, AND SPIDERS (to Carrie) AS BENEATH THEM.

NOW RUBERT KNOWS THIS, AND HE SHOULD FOLLOW HIS OWN FEELINGS IN THAT LINE. FOR HE ONLY FEELS RESTRAINED AND HAMPERED BY SUCH INDIVIDUALS, AND THEY DO NOT DO HIM GOOD.

SO THE JOYFUL ONES, THE QUESTING AND SEARCHING ONES, -
-FOR THE MESSAGES THAT ARE TO BE GIVEN HAVE TO BE UNDERSTOOD,
AND THOSE WHO WEAR REPENTENCE AND DIGNITY LIKE DARK PSYCHO-
LOGICAL GARBS, DO NOT HEAR THE MESSAGES, FOR THEIR IDEAS
BLOCK IT OUT.

SO IF THERE IS EVER ANY QUESTION IN YOUR MIND ABOUT THE
NATURE OF YOUR BEING, TRUST YOURSELF. AND LISTEN TO THE VOICE
WITHIN YOU. AND SOME DAY WE WILL REALLY SHOW YOU WHAT SOUNDS
ARE, AND WHAT SOUNDS CAN DO, AND THE JOYFUL CREATIVITY OF ANY
SOUND, AND THE INCREDIBLE SOUND MATHEMATICS THAT EXIST IN THE
SMALLEST SYLLABLE.

AND YOU (to Marianne) HAVE INDEED BEEN TEACHING, AS YOU
KNOW. AND YOU ARE A FAIRLY GOOD TEACHER, -THOUGH I WILL NOT
GIVE YOU AN APPLE - SINCE YOU DO NOT LIKE GREEN APPLES. . .

NOW, YOU ARE HERE, AND MANY WHO WANT TO BE HERE ARE NOT.
YOU ARE HERE TO RECOGNIZE YOUR JOY. I RECOGNIZE IT IN YOU,
SO RECOGNIZE IT IN YOURSELVES. AND DO NOT BE SO EARNEST
(TO MARGE).

AND NOW, AFTER REMINDING YOU OF THE NATURE OF YOUR OWN
VITALITY, I WILL TURN THE CLASS OVER TO OUR FRIEND. BUT,
BEWARE,--SOME NIGHT, AFTER I SPEAK, I WILL TURN THE CLASS OVER
TO ONE OF YOU FOR FIFTEEN MINUTES, AND I WILL BE AROUND TO
SEE WHAT YOU DO--FOR EVERYTHING YOU DO, YOU DO (to Rich)
NEWLY, AS YOUR TOES WIGGLE NEWLY, EVEN THOUGH THEY HAVE
WIGGLED BEFORE - THIS IS A NEW, DISTINCT, JOYFUL WIGGLE.
ENTIRELY DIFFERENT FROM THE WIGGLE OF A MOMENT EARLIER OR A
MOMENT AFTER, "AND YOUR SOUL REJOICES IN EACH NEW WIGGLE!"

Seth withdrew and Jane asked Isabelle to relate to her
what Seth had said. Isabelle started to recap Seth's remarks
and he returned:

I DID NOT REALIZE IT WAS SUCH A CHORE!"

Isabelle continued, and told Jane what Seth had said about
having someone else take over the class some night after he had
spoken. Seth returned:

"--WITH RUBERT'S PERMISSION OF COURSE. FAR BE IT FROM
ME, AS YOU KNOW, TO DICTATE EITHER METHODS OR MEANS. BUT HE
WILL NOT MIND AT ALL!.

YOU ARE DOING VERY WELL (to Isabelle). NOW YOU CAN CER-
TAINLY APPEAR MORE CONFIDENT. YOU HAVE A GOOD WAY ABOUT YOU.
AND SO YOU CAN SPEAK UP. YOU REMEMBER WELL WHAT I SAID. LET
YOUR VOICE SMILE. I WILL LISTEN TO SEE IF IT SMILES!

An extended general discussion followed concerning what
Seth had said, and then evolving into the matters of sound,
colors, and shapes. Jane told us to think of what we were
about to hear in the context of color and line. Sumari came
through with a short song, followed by individuals giving
their impressions received during the song. Seth returned:

I DO NOT WANT TO TELL YOU WHAT SOUND MEANS, AND WHAT SOUND CAN DO, AND WHAT SOUNDS ARE, - BUT YOU CAN EXPERIENCE THESE REALITIES AS NOW FOR YOURSELVES - AND YOU HAD A VERY GOOD POINT, AND A GOOD UNDERSTANDING. BUT YOU MUST EXPERIENCE FOR YOURSELVES. WE ONLY GIVE YOU THE FRAMEWORK AND THE IMPETUS - BUT THE IMPETUS IS ALSO PARTIALLY YOUR OWN, AND YOURS, AND I DO NOT FORGET ANY OF YOU, ANY MORE THAN ANY OF YOU FORGET ME.

BUT THESE EXPERIENCES ARE YOUR OWN. IT WILL BE YOU, FINALLY, WHEN I ASK YOU, WHO WILL TELL ME THE MEANING OF SOUND AS YOU EXPERIENCE IT, IN YOUR OWN WAY, AND FEEL ITS OWN REALITY AS IT ECHOES THROUGH YOUR BEING. I HAVE CLUES - YOU CAN THINK OF ME IN THAT RESPECT - AS A PSYCHIC SHERLOCK HOLMES. I WILL GIVE YOU CLUES, FOR YOU, HOWEVER, TO FOLLOW.

AND SOUNDS HAVE A SHAPE, AS YOU KNOW. AND SOUNDS HAVE (to Marge) EMOTIONAL MEANING AS YOU KNOW, AND AS YOUR SON KNOWS. AND SOUNDS FORM WORLDS (to Sue) AND YOU HAVE BEEN IN ONE OF THEM!

AND I COME TO YOU THROUGH SOUND. IT MAY NOT BE A SOUND THAT YOU LIKE, BUT YOU PUT UP WITH IT! AND IT IS THE BEST I CAN DO UNDER THE CIRCUMSTANCES. IT IS NOT THE SOUND THAT A GULL MAKES - IT WOULD FRIGHTEN A GULL TO DEATH. BUT IT IS AS JOYFUL AS A GULL, AND IT ECHOES THE JOY IN YOUR OWN BEING, - AND (to Jeff) TELL HIM, IN LARRY'S BEING, -AND IN YOURS (HUGH), AND IN YOURS (to Fred), AND IN YOURS (Mary Ann). WHEN YOU LET YOURSELF GO AND ENJOY YOUR BEING. I HAVE LET MYSELF GO AND ENJOY MY BEING FOR MORE TIMES THAN I CARE TO TELL, IN YOUR TERMS!

After this delivery, Jane asked Arthur to relate what Seth had said. She asked Arthur whether the delivery had been short or long. Arthur answered that it had been sort of medium. . . Seth broke in very loudly and jovially:

I AM RARE AND NEVER MEDIUM! RUBERT IS THE MEDIUM, I AM RARE!

Arthur related the delivery, and Seth returned:

MANY. . . .SEE WHAT I STILL HAVE TO PUT UP WITH! NOW I JOKE ABOUT IT, AND I KNOW THAT YOU ALL UNDERSTAND, THAT I ALSO RELISH RUBERT'S SPONTANEITY AND HIS ENJOYMENT IN THE FABRIC OF HIS HAIR. . . .BUT, MANY DO COME HERE WONDERING, IN HIS TERMS, THAT HE IS NOT A HEALTH FOOD NUT, AND THAT HE SMOKES, AND THAT HE DRINKS WINE, AND HE HAS ON OCCASION, AS HIS FRIENDS HERE KNOW, BEEN HEARD TO SWARE! AND FOLLOWING, THEREFORE, HIS OWN INCLINATIONS, HE QUITE SPONTANEOUSLY SHOWS THAT BEING, AND JOY, AND TRUTH ARE NOT DEPENDENT UPON ANY EXTERIOR CONDITIONS.

YOU WILL USE WHAT YOU TAKE INTO YOUR BODY ACCORDING TO THE STATE OF YOUR INNER SELF, AND WHAT YOU THINK OF TAKING INTO THE BODY--IF YOU TAKE INTO THE BODY THAT WHICH YOU THINK IS WRONG, IT SHALL BECOME WRONG.

TELL HIM WHAT I SAID - IT WILL CHEAR HIM UP. HE GETS SICK OF PEOPLE YELLING AT HIM. EVEN HIS FINE PHYSICIST ASKED

QUITE SERIOUSLY WHY HE DID NOT EAT HEALTH FOODS. NOT YOU, (to Al). . . I LOOK AT YOU BECAUSE IN HIS MIND HE HAS YOU MORE OR LESS IN THE SAME CATEGORY. . . NOT, HOWEVER, IGNORING YOUR INDIVIDUAL DIFFERENCES.

AND NOW, BY ALL MEANS, CONTINUE WITH YOUR FINE DISSERTATION AND INTERPRETATION OF MY REMARKS.

. . . AND ANOTHER POINT - HE (RUBERT) SMILES A LOT!

Arthur continued to tell Jane what Seth had said. In the course of his remarks he indicated that he thought that Seth was coming through much clearer tonight. Seth broke in again:

I AM NOT CLEARER--YOU ARE CLEARER!

In the discussion that followed, Jane asked Ruth if she had gotten any impressions from the Sumari song earlier. During the course of her answer to Jane's question, Ruth made reference to, as she put it, Seth's "taking possession" of Jane. Seth returned immediately, speaking very slowly and directly to Ruth:

I WILL TELL YOU, BECAUSE I LIKE YOU, THAT IF THERE IS ANY TERM OUR FRIEND RUBERT CANNOT STAND, IT IS THE IDEA OF MY TAKING POSSESSION OF HIM. IN THE FIRST PLACE, WE HAVE, INSTEAD, A COOPERATIVE WORKING ENDEAVOR. AND HE HAS LEARNED TO MANIPULATE HIS CONSCIOUSNESS IN SUCH A WAY THAT IT CAN GO IN MANY PLACES. AND HE CAN VACATE CERTAIN PORTIONS OF IT, AND LEAVE IT OPEN SO THAT I CAN COME THROUGH AND SPEAK.

WHAT YOU BELIEVE CONDITIONS WHAT YOU EXPERIENCE. THINK OF YOUR OWN EXPERIENCE WITH MEDIUMS IN A FREER (sic) LIGHT. FORGET THE CONCEPTS AND THINK SIMPLY IN TERMS OF YOUR EXPERIENCE. NOW, BEAR WITH ME, AND RECOGNIZE THAT WHAT I SAY, I AM SAYING KINDLY AND WITH GOOD INTENT.

ON THE OTHER HAND, WATCH. . . WE CAN DO IT THIS WAY, YOU SEE. . . NOW, WAIT. . . .

At this point, Jane, as Seth, went into a series of exaggerated, dramatic, almost burlesqued, bodily movements and contortions. At the end of these contortions, Seth spoke with a very deep, raspy, and highly dramatic voice. . . !

N-O-W I A-M H-E-R-E!

AM I ANY MORE VALIDLY HERE BECAUSE OF THE CONTORTIONS? NO! BUT FOR THOSE WHO BELIEVE THAT THEY NEED THEM, MUST EXPERIENCE THEM. AND THOSE WHO BELIEVE THAT THERE IS SUCH A DIFFERENCE AND SUCH A LARGE GULF BETWEEN THE NATURE OF YOUR REALITY AND THE NATURE OF MINE MUST THEREFORE SYMBOLICALLY EXPERIENCE IT. AND THOSE WHO BELIEVE THAT THE CONDITIONS MUST BE IN DARKNESS AND THE LIGHTS TURNED OFF, MUST EXPERIENCE THAT.

BUT, WHAT I AM IS WHAT YOU ARE--THE VITALITY OF BEING--AND THAT SPEAKS IN LIGHT AS WELL AS DARKNESS, AND IN JOY FAR MORE THAN IN SORROW, AND THIS VOICE, OF WHICH I SPOKE EARLIER, AS SOUND, AFFECTS THE ATOMS AND THE MOLECULES IN THIS

ROOM, AND RESONATES WITH JOY THROUGH THE FIBERS OF YOUR BEING, AND IT DOES NOT NEED SILENCE, AND IT DOES NOT NEED THE RITUAL OF THE SEANCE ROOM.

IT SPEAKS AS WELL TO THE VITALITY OF THE LEAVES THAT YOU PASS AS YOU WALK DOWN THE STREET, AND IT SPEAKS TO YOUR HEART-BEAT, AND MY VOICE, LIKE YOUR OWN VITALITY, RINGS AGAINST THE WALLS OF THE ROOM AND COMES FROM A FOUNT OF CREATIVITY AND JOY.

SO IT IS YOUR BREATH, VIOLENT, IN THAT IT IS NOT SILENT. SO FORGET IDEAS OF SOUND BEING VIOLENT, AND SILENCE BEING HOLY AND GOOD, FOR YOUR BEING RINGS TO THE UNIVERSE AS SOUND, AS BRILLIANT NOTES, AS TONES, AND (word lost).

YOUR CONSCIOUSNESS IS AS MOBILE AS THE LEAF THAT DANGLES ON ITS STEM IN THE FULL AND WILD WIND. THEREFORE, HEARING THESE SOUNDS, FEEL THE RESONANCE OF YOUR OWN INNER SELF -- ECHOING ABOUT THE WALLS OF YOUR EGO, AND HEAR WITHIN THE SOUNDS THE JOY OF YOUR OWN BEING, AND THE NOTES THAT ARE YOURSELVES.

Seth withdrew, and Ruth related to Jane what Seth had said to her, with the conversation covering, among other things, Ruth's supposition that Jane must be extremely tired after such a session. Also discussed were the "differences" between the inner and the outer self. Seth returned:

THE INSIDE WORLD IS THE OUTSIDE WORLD. AND, THE OUTSIDE WORLD IS THE INSIDE WORLD. SO THERE IS NO PLACE FOR YOU TO GO! IT SIMPLY IS! AND IN HIS (RUBERT'S) "IS -NESS" HE ALLOWS MY "IS-NESS", AND SO, IN THE REALITY OF YOUR OWN BEING, INSIDE AND OUTSIDE ARE AT ONCE. HE IS NOT AS TIRED AS YOU ARE, AND I AM NOT AS TIRED AS ANY OF YOU. AND NONE OF YOU NEED BE TIRED AT ALL, ANY MORE THAN HIS (Rich)TOE IS TIRED FROM ITS CONSTANT SPONTANEOUS WIGGLING! IT STIRS THE AIR ABOUT HIM, AND, I TRY TO STIR YOUR EXPERIENCE AND YOUR THOUGHTS.

KNOWING ME, YOU KNOW YOURSELVES.

* * * * *

AS OVERSOUL SEVEN SAID, "MOST OF YOU FEEL UNCCOMFORTABLE IF YOU DO NOT HAVE A 'WHERE' TO PUT YOURSELVES IN." BUT, RUBERT IS QUITE HAPPY WITHOUT "WHERE'S", AND THEREFORE IS ALWAYS IN.

YOU (Rich) ALWAYS FEEL THAT YOU MUST WEAR A "WHERE." BUT WHEN YOU BECCME NAKED, THEN YOU ARE FREE, AND YOU REALIZE THERE IS NO "WHERE TO HIDE YOURSELF IN, AND BASICALLY, NO "WHERE TO WEAR"!

LISTEN, AND LISTEN QUICKLY, FOR THIS WILL NOT LAST LONG - -AND IT WILL NOT BE A SONG:

At this point, Seth withdrew, and Sumari came through, going around the room with an individual Sumari message for each of those present. Each message was highly individual and distinctive. Some were spoken, some were in song, and some were a combination of both. After the Sumari, and a short discussion of what had transpired, Seth returned:

I SAID IT WOULD BE SHORT TO EACH OF YOU, AND IT WAS A "POT-PITOURI" (sic). BUT, IT WAS MEANT FOR EACH OF YOU, AND IT HAD A MEANING TO EACH OF YOU. AND I HOPE THAT YOU INTERPRETED IT.

I BID YOU GOOD NIGHT, AND THOSE BLESSINGS THAT I DO HAVE, I GIVE YOU, AND THOSE BLESSINGS THAT I DO NOT HAVE, YOU CAN FIND FOR YOURSELVES.

NOW, TONIGHT YOU LISTENED, AND, I HOPE YOU LEARNED. BUT, ON SOME OTHER NIGHT, I WILL LISTEN, AND YOU WILL LEARN TO LISTEN, TO SOUNDS THAT ARE NOT SPOKEN OR SUNG, . . . AND TO HEAR THE SOUNDS WITHINSIDE YOU.

AND SO I BID YOU ALL A FOND GOOD EVENING, AND YOU ARE DOING WELL.

Before Seth had a chance to withdraw completely, Jeff spoke to him, saying "A number of months ago you said there would be a class on sexual mores, and I'm wondering if we are still going to have it." Seth answered:

WHEN YOU ARE READY FOR THE CLASS ON SEXUAL MORES, YOU WILL HAVE IT. . . . (a long pause). . . WITHOUT DEMONSTRATION!

I ALSO WANT YOU ALL TO REALIZE THAT YOU HAVE COPIES OF THESE SESSIONS BECAUSE ONE MEMBER OF THE CLASS TAKES THE TIME AND THE EFFORT TO RECORD THEM AND TYPE THEM UP, AND THEN SOMEONE ELSE DUPLICATES THEM FOR YOU. DO NOT TAKE THIS FOR GRANTED, FOR IF YOU DID NOT HAVE THE COPIES AND THE RECORDING, YOU WOULD NOT HAVE A SESSION, FOR RUBERT WOULD NOT HAVE MY PEARLS OF WISDOM GO WITHOUT COPIES. SO, NEXT WEEK I THINK YOU SHOULD ALL HAVE TWO GOOD "MOO'S", ONE FOR THIS ONE (Hugh), AND ONE FOR THAT ONE (Al).

AND NOW, I BID YOU A FOND GOOD EVENING.

During a discussion of probable selves, our part in their reality, and their part in ours, Carlos remarked that he was probably "a flub of someone else". Seth spoke immediately:

YOU ARE YOUR OWN FLUB!

I WOULDN'T DARE TO CALL YOU A "FLUB". I WAS SIMPLY PARAPHRASING YOUR OWN REMARKS. NOW, YOU ARE NOT A "FLUB". BUT, IF YOU INSIST IN THINKING OF YOURSELF AS ONE, DO NOT BLAME A PROBABLE SELF FOR YOUR "FLUB-NESS!"

The class discussion continued, primarily on the subject of probable selves; Seth returned speaking to Pete:

VERY GOOD

NOW, I'VE TOLD YOU OFTEN THAT THERE ARE NO LIMITATIONS TO THE SELF, BUT WHEN YOU BEGIN TO APPROACH THE FEELING OF NO LIMITATIONS, YOU BECOME FRIGHTENED, AND IN A FRENZY YOU TRY TO FIND YOUR SELF AND DEFINE IT - AND TO DISCOVER THE POINT (to Rich) AT WHICH YOU EMERGE INTO PHYSICAL REALITY.

THERE ARE NO LIMITATIONS, AND THERE ARE NO BOUNDARIES TO THE SELF--ONLY THOSE THAT YOU ADOPT, IN YOUR TERMS, AT ANY GIVEN TIME. I DID NOT SAY THERE WAS NO IDENTITY--I SAID THERE WERE NO BOUNDARIES TO THE SELF. THERE IS NO PLACE OR TIME WHERE YOUR SELF ENDS--THERE IS NO PROBABLE REALITY IN WHICH YOU DO NOT EXIST--IN WHICH YOU DO NOT EXIST.

THERE ARE NO LIMITATIONS TO WHAT YOU ARE. YOU CAN FORM LIMITATIONS IF YOU WANT. THEY WILL SEEM TO CONTENT YOU. YOU CAN PUT UP A FENCE AROUND YOURSELF AND SAY, "I AM HERE AND NOW AND IN NO OTHER PLACE, AND IN NO OTHER TIME." IF YOU ARE AFRAID OF THE IDEA OF YOUR OWN INNER DIVINITY, AND OF THE INFINITY OF YOUR OWN EXISTENCE. YOU CAN PRETEND THAT YOU EXIST ONLY WITHIN YOUR CORPOREAL IMAGE. YOU CAN HIDE WITHIN THE MINUTES AND THE HOURS AND THE YEARS, AND SEE NO FURTHER IF YOU WANT. BUT ONLY THE TINY PORTION OF YOU THAT IS FRIGHTENED IS SO FOOLED BY THE GAME THAT YOU ARE PLAYING WITH YOURSELF. THAT IS THE ANSWER TO ONE OF YOUR QUESTIONS.

THE OTHER PORTIONS OF YOU MERRILY GO ABOUT ENJOYING THEIR OWN REALITY. AND YOU ENJOY THE GAME THAT YOU ARE PLAYING--AND THERE IS NOTHING WRONG WITH GAMES!

Rich addressed Seth: "May I ask a question?"

YOU HAVE BEEN ASKING MANY, AND YOU MAY ASK ANOTHER, YES!

Rich asked, "What is it in the nature of the ego--or perhaps in my ego--that the words infinity and eternity and limitless. . .why do they evoke fear?"

IT IS YOUR EGO--ASK YOUR EGO WHY THE IDEAS OF INFINITY EVOKE FEAR WITHIN IT. DO NOT BE AFRAID BECAUSE SUCH WORDS MAKE YOU EXPERIENCE FEAR. PEEL YOUR WAY THROUGH THE FEAR AND

THEN YOU WILL FIND THAT IT IS GROUNDLESS. THERE IS NOTHING WRONG WITH THE FACT THAT THE WORDS EVOKE FEAR WITHIN YOU. YOU DO NOT HAVE TO BE ASHAMED OR WORRIED ABOUT THE FACT, OR DERIDE YOURSELF BECAUSE OF IT. ONCE YOU REALIZE THAT, THEN YOU CAN SAY, "NOW WE HAVE FEAR TO PLAY WITH," AND TOSS IT LIKE A BALL. AND THAT IS THE ANSWER THAT I AM GIVING YOU.

I HAVE ONE REMARK FOR OUR LADY-OF-VENICE OVER HERE. FEEL AND ACCEPT THE ENERGY THAT IS YOUR OWN. KNOW THAT IT IS YOURS AND DRAW UPON IT. AND IT WILL TAKE CARE OF YOUR PRESENT DIFFICULTIES. THE ANSWERS ARE WITHIN YOU. YOU SIMPLY HAVE TO BELIEVE THEM. THEY ARE THERE - THOSE ANSWERS. THEY ARE THERE AND AS REAL AS YOUR EYELASHES ARE, OR YOUR WATCH. YOU DO NOT EVEN HAVE TO REACH OUT FOR THEM. THEY ARE YOURS.

NOW I WILL RETURN THE CLASS TO OUR FRIEND, AND THERE WILL BE A LITTLE SOMETHING FOR YOU ALL TO DO LATER ON.

Class discussion followed along previous lines, including what Seth had said. Al remarked that since we are all infinite, and all encompassing, then it follows that we all encompass everything--does not that make us all the same? Seth returned:

IN LIMITED TERMS YOU ALL EXIST IN AIR. BUT YOU ARE NOT ALL AIR. YOU ALL ARE INDIVIDUAL, YET YOU ARE MADE UP OF THE SAME ELEMENTS THAT EXIST IN THE NATURE THAT YOU KNOW: YET YOU ARE ALL DIVERSE - SO WHILE YOU ARE ALL ONE, YOU ARE ALL DIFFERENT - UNIQUE, AND LIKE NO OTHER. YOU ARE NOT SWALLOWED IN ANY REALITY BY A SUPER-SELF IN WHICH YOUR IDENTITY IS LOST.

Al: "No, I didn't think that." Seth continued:

YOU ARE ALL ONE, BUT YOU ARE ALL YOURSELVES AND UNIQUE. AND OUT OF THAT UNIQUENESS AND THAT INDIVIDUALITY, THE ONENESS IS.

After class break, Jane read to the class a chapter received the night before from Seth's new book. The subject was belief. The premise is that our personal beliefs reflect outward to form our physical reality. After reading the chapter, Jane had each class member write down some of his beliefs about himself. Seth returned:

YOUR OWN CONSCIOUSNESS - IT IS REALIZING THAT YOU FORM YOUR REALITY AND IF YOU DO NOT LIKE IT, THEN YOU MUST CHANGE YOUR BELIEFS AND THOUGHTS AND EXPECTATIONS; KNOWING, HOWEVER, THAT AS YOU DO SO, SO WILL YOUR EXPERIENCE CHANGE.

EACH INDIVIDUAL DOES, AND YOU CAN DO IT. IF YOU WERE NOT MEANT TO ASSESS YOUR PHYSICAL REALITY WITH A CONSCIOUS MIND, YOU WOULD NOT NEED A CONSCIOUS MIND. IF YOU DID NOT NEED A PHYSICAL REALITY AS A COUNTERPOINT, AND FOR FEED-BACK, THEN YOU COULD DO IT ALL MENTALLY.

BUT YOUR CONSCIOUS MIND IS MEANT TO ASSESS PHYSICAL REALITY CLEARLY AND CONSCISELY. YOUR CONSCIOUS MIND IS MEANT TO BE CONSCIOUS. YOU HAVE ONLY TO BE AWARE OF THE CONTENTS

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OF YOUR OWN CONSCIOUS MIND. THERE IS NO MYSTERY THERE. YOUR THOUGHTS ARE NOT YOU. YOU ARE THE SELF THAT HAS THE THOUGHTS. YOUR BELIEFS ARE NOT YOU. YOU ARE THE SELF THAT ENTERTAINS THEM--AND YOU CAN CHANGE THEM.

YOU HAVE ONLY TO UNDERSTAND THIS TRUTH TO CHANGE THOSE AREAS OF EXISTENCE QUITE PRACTICALLY THAT BOTHER YOU. BUT YOU MUST BEGIN WITH YOURSELVES AND WITH YOUR CONSCIOUS MIND, AND JOYFULLY.

NOW I CAN UNDERSTAND (to Vicki) WHY YOU WOULD LOOK AT ME AS YOU DID EARLIER, WITH A LONG FACE AND TEARFUL EYE, IF I TOLD YOU THAT THE UNFORTUNATE ASPECTS OF YOUR EXPERIENCE WERE TO REMAIN WITH YOU--THAT THERE WAS NOTHING YOU COULD DO ABOUT THEM--THAT YOU WERE STUCK WITH THEM. THEN I COULD UNDERSTAND. . . .(some words lost. . .)

. . .THINK OF PORTIONS OF YOUR REALITY THAT PLEASE YOU. THINK OF THE BELIEFS THAT YOU HOLD THAT MAKE THAT PLEASURE POSSIBLE--AND HOW SPONTANEOUSLY OUTWARD FROM YOU FLOW THOSE BELIEFS INTO A JOYFUL EXPERIENCE.

REMEMBER THOSE FEELINGS AND THEN TRANSLATE THEM INTO THOSE AREAS THAT DO NOT PLEASE YOU. BECOME FAMILIAR WITH THE FEELING OF ENERGY THAT PREVADES YOU WHEN YOU ARE PLEASED WITH YOUR EXPERIENCE, THEN TRANSLATE AND DIRECT THAT ENERGY AND THOSE FEELINGS INTO THOSE OTHER AREAS.

WHAT YOU ARE DOING THAT PLEASES YOU, YOU DO EASILY AND WELL. YOUR BELIEFS ARE REFLECTED INTO REALITY, NO MATTER WHAT THOSE BELIEFS ARE. CHANGE YOUR BELIEFS ABOUT YOURSELVES IN THOSE AREAS WITH WHICH YOU ARE NOT SATISFIED, AND THEN, AS RUBERT TOLD YOU EARLIER, YOUR EXPERIENCE WILL CATCH UP WITH YOUR BELIEFS, AND WHAT YOU SEE IN THE PHYSICAL WORLD WILL REFLECT AND REINFORCE THEM.

NOW YOU CAN ALL DO A BETTER JOB WRITING DOWN YOUR BELIEFS ABOUT YOURSELVES THAN YOU HAVE DONE. CLEAR THEM UP IN YOUR MIND DURING THE WEEK. YOU KNOW WHAT YOU BELIEVE. I AM NOT TALKING ABOUT BURIED DESIRES--BUT OF CONSCIOUS IDEAS THAT YOU HOLD. YOU ARE MAKING IT TOO DIFFICULT!

Discussion followed concerning beliefs--what we had written down, and what Seth had said. Hope spoke of her beliefs concerning herself as a mother, and how she tried to be a good mother, for example, by seeing that her children always brushed their teeth. Seth returned abruptly:

I GREW UP MANY TIMES--AND IN ALL MY LIVES BUT ONE, I NEVER BRUSHED MY TEETH!

Rich remarked that Seth speaks of humility often, and he wondered just what was the definition of the word "Humility."

MY HUMILITY IS SO OBVIOUS THAT ALL OF YOU OPEN YOUR EYES AND MOUTHS WITH AWE!

Isabelle remarked that Seth "seemed to sound different."
Seth returned:

THAT IS MY HUMBLE VOICE!

HUMILITY (to Rich), IS PRIDE IN YOUR PART OF ALL THAT IS.
IT IS JOYFUL RECOGNITION OF THE COOPERATIVE PLAN THAT YOU HOLD
IN THE STRUCTURE OF BEING.

IT IS NOT A CRINGING VOICE THAT SAYS, "I AM NOTHING!.
I BOW DOWN BEFORE THE GODS OF THE UNIVERSE, OR BEFORE ANY GOD."

TRUE HUMILITY SAYS, "I AM A JOYOUS PORTION OF ALL THAT
IS, AND I RECOGNIZE THE JOY OF MY BEING AS A PORTION OF ALL
THAT IS, AND, I AM THANKFUL, IN THIS LIFE, FOR THE RAIN THAT
FALLS, AND FOR THE RAYS OF ENERGY THAT PERVADE MY BEING, AND
FOR THE SEASONS THAT COME AND GO, AND I AM THANKFUL FOR THE
WISDOM THAT DWELLS WITHIN THE CELL OF MY SMALLEST TOE; AND
ALL THE MIRACULOUS BEING OF MY SKIN THAT SEEMS TO KEEP ME
WITHIN MYSELF AND YET CONNECTS ME WITH ALL ELSE IN THE UNIVERSE;
AND SO I REJOICE IN MY UNIQUENESS AND IN MY PART OF ALL REALITY.

THAT IS WHAT HUMILITY IS. IT IS A RECOGNITION THAT YOU
EXIST WITHIN NATURE AND NOT APART FROM IT. THAT YOU COME TO
THIS EXISTENCE INTERWOVEN WITH IT, NOT AS A CONQUEROR WALKING
UPON THE FACE OF THE EARTH FOR ALL OTHER CREATURES AND BEINGS
TO OBEY HIM.

The first period of the class was taken up with member's discussion on their work with the subject of "Beliefs" which was the subject of the chapter of Seth's new book--a portion of which Jane read to the class.

After the first break, Jane read a portion of her "Rich Bad" manuscript, and a discussion followed concerning the methods in which we structure our lives, and again getting into the subject of beliefs and dreams.

Following the second class break, Jane remarked, after listening to some of the discussions that were taking place, that some of the class members seemed to be getting "more and more Sumari." Seth came through:

FOR ALL YOU GOOD SUMARI, WHO ARE GETTING SUMAR-ER, RUBERT IS GOING TO READ YOU PART OF MY BOOK AND I WANT YOU TO TAKE IT TO HEART. FOR YOU ARE THE FIRST TO HEAR IT, AND HOPEFULLY, YOU ARE THE FIRST TO USE IT. YOU ARE NOT JUST TO LISTEN TO IT, THEREFORE. YOU ARE TO MAKE IT YOUR OWN, THROUGH EXAMINING YOUR OWN BELIEFS AND YOUR OWN CONSCIOUS MIND.

NOW THE SUMARI LIKE TO PLAY. SO THEY LIKE TO PLAY WITH THE CONTENTS OF THEIR MINDS AS THIS ONE OVER HERE (Pete) DOES.

SO, I WANT YOU TO THINK OF YOUR IDEAS AS CHILDREN'S BLOCKS, THAT YOU HAVE IN YOUR MIND, SO THAT AS RUBERT SAYS, YOU CAN INDEED MIX AND MATCH THEM. AND THEY ARE NOT HEAVY UNLESS YOU BELIEVE THAT THEY ARE! THEY ARE RIGHTFULLY YOUR PLAYTHINGS-- THEN PLAY WITH THEM!

DO NOT SIT SOLEMNLY BEFORE A BELIEF AND SAY, "A-HA, THIS IS MY GREAT BELIEF, AND IT BLOCKS MY VIEW! BUT AS A CHILD, KICK IT ASIDE, AND MAKE A NEW ONE. THE IDEAS ARE YOUR BLOCKS. YOU CAN USE THEM THEREFORE, PLAYFULLY, TO BUILD WITH, OR IF YOU WILL FORGIVE ME FOR USING A PUN, YOU CAN USE THEM AS OBJECTS THAT BLOCK YOUR VIEW.

CHILDREN DEAL QUITE JOYFULLY WITH BLOCKS. AND, IF THEY ERECT STRUCTURES THAT DO NOT PLEASE THEM, THEN WITHOUT AN INSTANT (OF) REMORSE, THEY KNOCK THEM ASIDE, AND MAKE NEW ONES. SO, IF YOU HAVE A PRETTY STRUCTURE, SAVE IT. BUT, IF YOU HAVE ONE THAT DISPLEASES YOU, THEN KNOCK IT ASIDE. THE PLAYGROUND IS YOURS. IT IS A WAR GROUND IF YOU MAKE IT INTO ONE. IT IS A PLAYGROUND OF CREATIVITY AND JOY IF YOU REALIZE THAT IT IS.

THERE ARE SOME WHO PEEK IN AT YOUR WINDOWS TO SEE WHAT YOU ARE UP TO WITH YOUR BLOCKS. THERE ARE SOME--(NOW YOU SEE WHAT I HAVE TO PUT UP WITH. . . WITH RUBERT'S NEW HAIR STYLE!) THERE ARE SOME WHO WATCH. . . BUT, WATCHING, THOSE OBSERVERS DO NOT SEE A BLOCK AND SAY, "WHAT A DIRTY OLD BELIEF THAT IS!"

THOSE WATCHING DO NOT FEEL THAT THEY MUST COME IN AND KICK ASIDE YOUR BLOCKS FOR YOU. THEY ONLY MAKE SURE THAT YOU HAVE AN INFINITE NUMBER OF THINGS TO WORK WITH AT YOUR DISPOSAL.

THEY ONLY KNOW THAT YOU FORM YOUR OWN REALITY WITH THE BLOCKS THAT YOU HAVE, AND THEY DO NOT JUDGE YOU. SO, THAT IF AN OBSERVER PEEKS THROUGH THE MORTAL WINDOW AND SEES A POOR DESIGN, HE DOES NOT SAY, "WHAT A FAULTY PICTURE!" HE SIMPLY WAITS FOR YOU TO KICK THE DESIGN APART AND MAKE A NEW ONE ON YOUR OWN. BUT THE DESIGN AS IT WAS, WAS A DESIGN, AND ITSELF, A WAY OF LEARNING.

NOW THERE MAY BE MOMENTS WHILE YOU ARE JUGGLING BELIEFS, WHEN YOU REALIZE THAT ONE STRUCTURE DOES NOT SATISFY YOU, AND YOU HAVE NOT AS YET LEARNED TO CONSTRUCT A NEW ONE. AND SO YOU MAY GO ABOUT YOUR DAY IN YOUR OWN WAY THINKING, "OH, WOE IS ME. WHERE CAN I LOOK? THESE FRIGHTFUL BELIEFS IMPRISON ME, AND THERE IS NO WAY TO GO!"

BUT THE NEW DESIGNS, WITH THE NEW BLOCKS, ARE QUITE THERE, AND QUITE AVAILABLE IF YOU ARE PLAYFUL ENOUGH ABOUT IT, YOU WOULD BE QUITE AWARE, AND THERE IS NO NEED TO WAIT FOR NEW BELIEFS--UNLESS YOU BELIEVE THAT YOU MUST WAIT FOR NEW BELIEFS. AND THERE IS NO STRUGGLE, UNLESS YOU BELIEVE THAT YOU MUST STRUGGLE. AND IT IS NOT HARD UNLESS YOU BELIEVE THAT IT MUST BE DIFFICULT.

AND THE DREAM SYMBOLISM EXISTS, UNLESS YOU BELIEVE THAT IT IS SO DIFFICULT TO FIND THAT YOU CANNOT PERCEIVE IT. AND, THE ANSWERS ARE IN YOUR CONSCIOUS MIND UNLESS YOU BELIEVE THAT THEY MUST BE HIDDEN.

AND SO, IF YOU PLAY HIDE AND SEEK IN YOUR PLAYGROUND, IT IS A GREAT GAME! BUT, YOU CAN STOP PLAYING HIDE AND SEEK WITH YOURSELVES WHENEVER YOU CHOOSE. YOU MAY ENJOY THE GAME BUT WHEN YOU ARE FINISHED WITH HIDE AND SEEK, THEN YOU WILL FIND AND THE FINDING IS WITHIN YOURSELF.

NOW, I WILL HAVE RUBERT READ A PORTION OF THE BOOK, AND, I EXPECT YOU ALL TO TAKE IT PLAYFULLY, AND DO SOMETHING WITH IT.

At this point, Seth withdrew, and Jane read to the class the final portion of Chapter 2, and the beginning of Chapter 3 of Seth's new book. Class discussion of the material followed. During the discussion, Carlos observed that as he sat there in class the work seemed quite clear, but that soon he would be back at home in his "teaching reality" fighting the traffic lights, and all else that goes with the day to day existence. Seth returned, speaking to Carlos:

PLAY WITH THE TRAFFIC LIGHTS. PLAY WITHIN THE CONTEXT OF BEING A TEACHER, AND YOU DO THAT WITH YOUR STUDENTS. THERE IS NOTHING THAT SAYS THAT TEACHING MUST BE A DRAG! UNLESS YOU BELIEVE THAT IT MUST! IT CAN BE A PLAYFUL ENDEAVOR, AND, AS YOU WELL KNOW, WHEN YOU ARE REALLY TEACHING, IT IS A PLAYFUL ENCOUNTER.

Carlos responded to Seth, "How about these few . . ." (gesturing to indicate the "problem" student. . .)

THAT ALSO CAN BE A PLAYFUL ENCOUNTER WHEN YOU CHANGE YOUR IDEA OF THEIR REALITY. THEY REACT NOT ONLY TO THEIR OWN IDEAS

OF THEIR REALITY, BUT TO YOUR IDEAS ALSO. . . TELEPATHICALLY INTERFERE. THEY PICK UP WHAT YOU ARE FEEDING THEM AND IF THEY BELIEVE THEY ARE TROUBLESOME, AND YOU BELIEVE THEY ARE TROUBLESOME, THEN THEY WILL BE (TROUBLESOME) INDEED. BUT, IF YOU CHANGE YOUR BELIEFS, ALREADY YOU CUT THE PROBLEM IN HALF. NOW, DO IT AND TELL ME WHAT YOU THINK.

"We'll have a Sumari class," said Carlos.

YOU ALREADY HAVE A SUMARI CLASS! YOU HAVE ONLY TO UNDERSTAND THAT YOU DO. THEY ARE REBELS IN THEIR WAY. THEY DO NOT WANT TO DO WHAT THEY THINK THEY ARE SUPPOSED TO DO. NOW, YOU ARE A REBEL IN YOUR OWN WAY. IDENTIFY WITH THE REBEL PART OF THEIR NATURE AND APPEAL TO IT. GIVE THEM THINGS TO DO THAT THEY DO NOT HAVE TO DO....CHALLENGE THEM. LET THEM THINK THEY CAN GO FURTHER IN THEIR OWN WAY. CHALLENGE THEIR CREATIVITY. APPEAL TO THEIR REBEL NATURE, YOU OLD REBEL YOU!

Class discussion of Seth's remarks followed. During the course of the discussion, Johanna said that she wondered how one actually changed ones beliefs. Rich started to respond to her question when Seth returned, addressing himself to Rich:

I DO NOT MEAN TO INTERRUPT YOU. BY ALL MEANS CONTINUE IN A MOMENT. . .

YOUR THOUGHTS (to Johanna) HAVE AN ELECTRO-MAGNETIC REALITY. NOW YOU MUST REALIZE THAT THIS IS TRUE OR THE REST OF WHAT I AM SAYING WILL INDEED SOUND LIKE POLLYANNA NONSENSE.

WHEN YOU THINK IN TERMS, FOR EXAMPLE, OF ABUNDANCE AND PLENTY, THEN THOSE THOUGHTS DRAW TO YOU ABUNDANCE AND PLENTY AS A MAGNET DOES. THERE WILL BE A WHILE, WHILE YOU ARE CHANGING YOUR BELIEFS FOR EXAMPLE, YOU WILL FIND YOURSELF IN A PERIOD WHERE YOU FEEL QUITE SELF DECEPTIVE AS YOU ARE SAYING, "I AM SURROUNDED BY WEALTH AND ABUNDANCE". . . AND YOU STILL LOOK AROUND YOU AND YOU ARE POOR. AND YOU THINK, "THIS IS A LOT OF BULL!"

BUT IT TOOK YOU SOME TIME TO BUILD UP YOUR BELIEFS TO THE POINT OF YOUR PRESENT EXPERIENCE, AND SO, IN YOUR TERMS, THERE MAY BE SOME LAG BEFORE YOUR NEW BELIEFS DRAW TO YOU ABUNDANCE. BUT, YOUR PHYSICAL EXPERIENCE FOLLOWS YOUR THOUGHT. AND YOU CANNOT CHANGE THE EXPERIENCE WITHOUT FIRST CHANGING YOUR THOUGHT.

NOW IT DOES NO GOOD TO BELIEVE TWO THINGS AT THE SAME TIME. SO, WHAT YOU DO IS THIS. . . YOU SAY, "I WILL PLAY AROUND WITH THIS IDEA. I WILL ADMIT THAT IT MIGHT BE POSSIBLE THAT MY OWN THOUGHTS ABOUT MONEY ARE CAUSING MY LACK OF IT. AND SO, FOR THE HELL OF IT, I WILL, SEVERAL TIMES A DAY, PRETEND THAT I AM SURROUNDED BY ABUNDANCE, AND IN MY MIND I WILL IMAGINE THE THINGS THAT I WANT. IF IT DOES NOT WORK I HAVE NOT LOST A THING, BUT IF IT WORKS, I'LL HAVE GAINED A LOT!"

SO TRY IT FOR SEVERAL WEEKS, AND EACH TIME THAT YOU DO, THE IDEA WILL BECOME A LITTLE MORE POSSIBLE, AND A LITTLE BIT MORE REAL. AND, IN THE MEANTIME, THESE THOUGHTS ARE CHANGING BELIEFS

THAT YOU HAVE HAD. THEY ARE AT LEAST BALANCING THEM. THEY BEGIN TO DRAW TO YOU ABUNDANCE. THERE IS NO OTHER WAY TO CHANGE YOUR PHYSICAL REALITY, BUT BY CHANGING YOUR THOUGHT.

"What about the Zen idea of emptying?" asked Johanna.

EVERYTHING IS FULL. . . ALL EMPTINESS IS FULL, AND FROM EMPTINESS ALL CREATIVITY COMES. THERE IS NO BOTTOM TO EMPTINESS. FOR FROM THE FULL IN EMPTINESS NEW EVENTS AND CREATIONS CONSTANTLY EMERGE.

In the following discussion of Seth's remarks, Hugh said that he felt that Seth's point that it had taken us some time to build up these beliefs, and that it would follow that it would possibly take some time to get them redirected, was a good one, and one that many fail to realize. Seth returned:

I JUST SAID THAT TO YOU SO THAT YOU WOULD REALIZE THAT YOU HAVE NOTHING TO LOSE, BUT YOU WILL INSTEAD. . . GAIN. I SAY THAT TO GIVE YOU A CUSHION, BECAUSE YOU CANNOT START CHECKING IMMEDIATELY. . . YOU CANNOT BEGIN THIS AND START CHECKING YOURSELF AND SAY, "WAIT A MINUTE. . . I'VE DONE THIS FIVE MINUTES NOW--WHERE'S THE MONEY?"

BUT, I WILL ALSO TELL YOU THAT IF YOU CAN CHANGE YOUR BELIEF IN A SPLIT SECOND, WITH ENOUGH STRENGTH AND INTENSITY, AND REVERSE YOURSELF IN MID-AIR SO TO SPEAK, THE RESULTS COULD BE INSTANTANEOUS.

Class discussion continued, and then went back to the point where Seth had interrupted Rich. Jane asked Rich what he had been saying at the time, and Rich responded to the effect that Seth had paraphrased his remarks pretty well. Seth returned very jovially and in high humor:

YOU DON'T KNOW HOW DELIGHTED I AM THAT I HAVE YOUR APPROVAL NOW, I AM GLAD YOU WILL SETTLE FOR ME THIS EVENING, EVEN THOUGH OUR SEA GULL IS NOT HERE. TELL RUBURT HE WILL INDEED MAKE IT TOMORROW. THE WEATHER WILL BE ALRIGHT, AND HE WILL NOT SINGE HIS FEATHERS.

Rich related Seth's message to Jane, and then asked if anyone thought that there was such a thing as a "perfect answer" to any question. Seth returned:

WHEN YOU USE THE WORD "PERFECT" YOU SUGGEST SOMETHING THAT IS FINISHED, BEYOND IMPROVEMENT. . . DONE! YOU ARE AS FAR AS YOU CAN GO WITH IT, AND THERE IS NO SUCH PHENOMENON. SO, THERE IS NO PERFECT ANSWER, ANY MORE THAN THERE IS ANY PERFECT QUESTION. AND, I APPROVE OF THE QUESTION BEHIND THE QUESTION THAT YOU MANAGED TO VOCALIZE.

Rich related to Jane what Seth had said, and also told the class the "question behind the question" as Seth had referred to it. In the following discussion, Johanna wondered about the matter of giving and taking, going back to an earlier discussion about changing beliefs concerning acquisition of money.

FOR A MOMENT, FORGET YOUR QUESTION!

YOU ARE A FLOWER. . .A VERY LOVELY FLOWER. THE SUN IS WARM AND BRIGHT AND GLOWING AND YOU ARE BLOOMING. BECAUSE YOU ARE A FLOWER, YOU EXIST IN THE NATURAL WORLD OF ABUNDANCE AND PURIFIED GLORY. AND THE SUN SHINES UPON YOU AND YOU OPEN YOUR PETALS.

NOW, WHAT WOULD HAPPEN IF, IN THE MIDDLE OF A BRIGHT SUNNY AFTERNOON, OUR FLOWER BEGAN TO THINK AND IT SAID, "WHAT AM I DOING THAT THE SUN SHOULD SHINE DOWN UPON ME? I AM A POOR, WORTHLESS LITTLE FLOWER. THE GREAT WORLD GOES BEYOND ME AND I DO NOTHING. . .HARDLY ANYONE NOTICES ME AND I AM VERY LONELY. HOW IS IT THAT THIS GREAT SUN SHOULD SHINE DOWN UPON ME?"

AND SO, THE FLOWER, FOLLOWING ITS OWN THOUGHT, NOW IT BEGINS TO DROOP, AND IT WIGGLES ITS LITTLE STEM OVER TIL IT HANGS ITS HEAD BENEATH A GIANT OAK TREE WHERE THE SUN CANNOT FALL UPON IT--IN THE SHADE. AND SAY OUR LITTLE FLOWER BEGINS TO REASON FURTHER AND SAYS, "IF THE SUN FELL UPON ME, WHAT WOULD I HAVE TO DO TO DESERVE THIS GREAT BENEDICTION? I MUST THINK OF THINGS TO DO TO RATIONALIZE MY EXISTENCE."

AND AS IT THINKS, IT GROWS GLOOMIER AND DARKER AND HUDDLES UP AGAINST THE GIANT OAK TREE, SO THAT THE SUN CANNOT REACH IT.

NOW, ANY FLOWER HAS A BETTER SENSE THAN THAT: AND SO SHOULD YOU! ABUNDANCE IS ALL AROUND YOU. IT IS THE SUN!! IT IS THE RAIN! NOW YOU THINK OF THOSE THINGS AS NATURAL AND GOOD. BUT WEALTH, IN WHATEVER TERMS YOU HAPPEN TO TRANSLATE IT, IS ALSO A PART OF YOUR NATURAL WORLD AND TRANSLATION. AND SO FOR YOU TO FEEL FREE AND TO ACCEPT ONE PORTION OF NATURE AND NOT THE OTHER IS NOT A GOOD BELIEF.

YOU ARE! YOUR BEING IS! YOU ARE A PORTION OF ALL THAT IS. THEREFORE, YOU HAVE A RIGHT TO ABUNDANCE AS THE FLOWER HAS TO THE SUN. IN HUMAN TERMS, THERE ARE MANY KINDS OF ABUNDANCE, AND THEY ARE ALL YOURS. YOU MUST REALIZE THAT YOU DO NOT HAVE TO RATIONALIZE YOUR EXISTENCE...BECAUSE YOU ARE. YOU HAVE A RIGHT TO THE ABUNDANCE OF NATURE IN WHATEVER WAY IT IS TRANSLATED FOR YOU.

AND YOU HAVE ALL TO REALIZE THAT YOUR EXPERIENCE BEGINS FROM WITHIN. AND YOUR JOYFUL THOUGHTS BRING JOY AND YOUR THOUGHTS OF LIMITATION BRING LIMITATION. AND WHEN YOU ARE ALL LAUGHING HERE AND BASKING IN YOUR OWN BEING, AND GLOWING IN YOUR SUMARI SUN, THEN YOU ARE ENJOYING ABUNDANCE. . .YOUR OWN ABUNDANCE. . .YOUR OWN SENSE OF FUN AND CREATIVITY. SO DO NOT LIMIT YOURSELVES.

AND REALIZE THAT THE ENERGY THAT SWEEPS THROUGH THIS FORM IS YOUR OWN. . .A HINT OF THE ENERGY AND JOY AND ABUNDANCE THAT BELONGS TO YOU. SO, PLAY WITH THE BLOCKS OF YOUR OWN BELIEFS! ENJOY YOUR OWN BEING AND SPONTANEITY! AND BE, IN YOUR BEING, JOYFUL. FEEL YOUR OWN JOY...TRUST IT...RELISH IN IT..REVEL IN IT.

AND, FROM NOW ON THERE WILL BE SOME THINGS FOR YOU TO DO IN CLASS FOR A CHANGE. . .THAT YOU DO NOT JUST SIT HERE AND

LISTEN TO ME. I WILL SIT AND LISTEN TO YOU. AND I WILL EXPECT TO ENJOY DOING SO, AND I WILL EXPECT TO HEAR SOME REMARKS FROM YOU(Jeff), AND YOU (Isabelle), AND FROM YOU (Pete), AND ABOVE ALL, FROM YOU (Venice), AND FROM YOU (Al).

NOW I BID YOU A FOND GOOD EVENING. FEEL YOUR OWN JOY. TRUST IT, REVEL IN IT. AND GIVE MY BEST REGARDS TO YOU KNOW WHO, AND TELL HIM THE HALL IS WAITING FOR HIM.

As Seth started to withdraw, Jeff addressed him. Seth returned, with a manner of mock exasperation:

WE ALWAYS HAVE. . . .(Gesturing toward Jeff). . . ., YES?

"In your book," Jeff said, "You stated that Bruns Martzens in Denmark in the 16th century was your last full reincarnation, and that Frank W. was a fragment personality. I didn't quite get the distinction." Seth answered:

FRANK W. WAS A FRAGMENT PERSONALITY IN THAT MY ENTIRE ESSENCE WAS NOT TRANSLATED INTO HIS REALITY...ONLY A SMALL PORTION OF IT WAS. I WAS SEEDING, IN YOUR TERMS, A NEW PERSONALITY WHICH WOULD THEN GO ON ITS OWN WAY. IT WAS MY BLESSING TO EARTH--MY LAST THOUGHT--THE FRAGMENT OF ME I LEFT TO GO AHEAD, IN YOUR TERMS IN EARTHLY MANNER...A MEMORY OF ME SO TO SPEAK. DOES THAT ANSWER YOUR QUESTION?

NOW, I BID YOU A FOND GOOD EVENING!

Class opened with Jane giving an account of the visit last week of Richard Bach and his editor, who had originally planned to attend last week's class. Jane also introduced Tam, her editor from Prentice-Hall, who was present. Tam related to the class some of his early experiences with Jane and Seth. He then went into a short discussion of palmistry and his experience with it. During this discussion the word "psychism" came into the conversation. Seth came through:

I BID YOU WELCOME, AS YOU KNOW, AND BEFORE WE GO ANY FURTHER, I RECOMMEND ONLY A CHANGE OF TERMS. INSTEAD OF PSYCHISM, . . . NATURALISM. TO USE NATURALISM MEANS TO USE ALL OF YOUR ABILITIES; AND IF YOU WERE REALLY BEING NATURAL, YOU WOULD USE THEM FREELY AND HAPPILY. AND I KNOW OUR AIROFRANZ OVER HERE (Tam) AGREES WITH ME. I WILL BE HERE LISTENING, AND I WILL HAVE A FEW GOODIES FOR YOU (Tam) ALSO.

Tam related Seth's remarks to Jane. Marianne told of a dream of a plane crash as related to her by a friend and the class discussed it. A lively class discussion followed, ranging far and wide on subject matter. At one point of particularly loud discussion and laughter, Seth broke in:

NOW, I HAVE HEARD THAT ONE SOMEWHERE BEFORE. I JUST CAME THROUGH TO MAKE THAT REMARK TO OUR FRIEND HERE (Tam), BECAUSE RUBERT IS ABOUT TO GIVE YOU A BREAK. BUT, I AM NOT SAYING GOOD EVENING YET!

After break, Wade and Marianne sang a Seagull Song for us. Seth returned:

YOU ARE A SEAGULL. YOU ARE ALL SEAGULLS, AND, SUMARI SEAGULLS AT THAT. AND, (to Mike) THERE IS NOTHING FOR YOU TO FEAR. STOP BELIEVING IN FEAR. YOU SPOOK YOURSELF.

Seth, after the last remark, turned and looked pointedly at Rich. Rich made a comment to the effect that that was "terrible." Seth responded immediately and in loud, high humor:

AND YOU SHOULD KNOW!

Discussion went to the subject of beliefs. Carlos injected the idea of its being hard to tell the difference between beliefs and wishful thinking. Seth came in:

IT IS ABOUT TIME. NOW YOU ARE BEGINNING TO RECOGNIZE THE DIFFERENCE.

THINK OF THIS (to Carlos), (RUBERT'S HAIR WILL DRIVE ME TO DISTRACTION!) . . . FIRST OF ALL, I AM MATTER OF FACT. I TRUST THE REAL EARTH. I AM A PHYSICAL CREATURE AND I TRUST MY BODY. BUT THEY MAY BECOME CORE BELIEFS, AND IF YOU HELD TOO STRONGLY TO THEM, THEN THEY CONNECT OTHER BELIEFS. AND THESE BELIEFS, SUBSIDIARY, BUT HANGING ON, SAY: "TO BE MATTER OF FACT IS TO STAY IN MY BODY AND BE RELATED TO THE EARTH.

TO LEAVE MY BODY IS TO LEAVE MY COMMON SENSE BEHIND."

THIS IS BUT ONE EXAMPLE. YOUR BELIEFS CONNECT OTHER ONES ABOUT THEM--"I AM IN MY BODY AND I AM ALIVE, THEREFORE TO LEAVE MY BODY IS TO DIE."

NOW, THESE BELIEFS ARE NOT UNCONSCIOUS. YOU NEED ONLY TO ASSIMILATE THEM, AND TO REALIZE THAT YOU HOLD THEM, AND THEN YOU BRING UP OTHER CONSCIOUS MATERIAL, THAT IS ALSO PRESENT, TO COMBAT THEM.

YOU CAN SAY, "OLD RUBERT OVER THERE IS QUITE ALIVE AND HAS BEEN OUT OF HIS BODY MANY TIMES. SO, THERE IS NOTHING TO FEAR. HE DID NOT DIE WHILE HE WAS OUT!"

. . . (words lost) . . . WHILE YOU DO NOT RECOGNIZE YOUR BELIEFS, THEN YOU BECOME POWERLESS TO WORK AND PLAY WITH THEM. YOUR BODY, FOR EXAMPLE, IS QUITE ABLE TO TAKE CARE OF ITSELF WHILE YOU ARE GONE. ASSURE YOURSELF OF THAT. THAT IS IMPORTANT TO YOU, YOU SEE, BECAUSE YOU ARE VIGOROUS IN A PHYSICAL MANNER. YOU ARE AFRAID WHEN YOU LEAVE YOUR BODY IT WILL BECOME LESS PHYSICAL--WEAK WITH YOU OUT OF IT. THIS IS NOT TRUE. I WILL NOT EMBARRASS YOU ANY FURTHER BY ANY DEEPER ANALYSIS OF YOUR BELIEFS IN THAT DIRECTION. FIND THEM OUT FOR YOURSELF.

Discussion continued concerning beliefs, and Rich said that he wondered if he believed strongly enough that every person he met would give him a dollar, if they would indeed do so. Seth responded, speaking to Rich:

I AM SAYING THAT YOUR BELIEFS FORM REALITY. YOUR INDIVIDUAL BELIEFS AND YOUR JOINT BELIEFS. NOW THE INTENSITY OF A BELIEF IS EXTREMELY IMPORTANT - AND THERE ARE SOME ROOT ASSUMPTIONS THAT YOU SHARE, AND IT IS MORE DIFFICULT FOR YOU TO GO COUNTER TO THOSE ASSUMPTIONS. BUT, YOU CAN GO COUNTER TO THOSE ASSUMPTIONS AS THIS CLASS GOES COUNTER TO THOSE ASSUMPTIONS!

AND, IF YOU BELIEVE, IN VERY SIMPLE TERMS, THAT PEOPLE BID YOU WELL, AND WILL TREAT YOU KINDLY, THEY WILL. AND, IF YOU BELIEVE THAT THE WORLD IS AGAINST YOU, SO IT WILL BE IN YOUR EXPERIENCE. AND, IF YOU BELIEVE, . . . IF YOU BELIEVE THAT YOU WILL BEGIN TO DETERIORATE AT 22, THEN SO YOU SHALL.

AND, IF YOU BELIEVE THAT YOU ARE POOR, AND ALWAYS WILL BE, THEN SO YOUR EXPERIENCE WILL SO PROVE TO YOU. YOUR BELIEFS MEET YOU IN THE FACE WHEN YOU LOOK IN THE MIRROR. THEY FORM YOUR IMAGE. YOU CANNOT ESCAPE YOUR BELIEFS. THEY ARE, HOWEVER, THE METHOD BY WHICH YOU CREATE YOUR EXPERIENCE.

WHEN I SPEAK TO YOU ABOUT BELIEFS, YOU THINK OF NEGATIVE BELIEFS, YOU SEE. BUT YOU ARE ALL SITTING HERE QUITE PHYSICAL IN FRONT OF ME. YOUR EYES MOVE, YOUR HEADS NOD, YOUR BLOOD THUNDERS THROUGH YOUR VEINS. YOU QUITE OBVIOUSLY ALL OF YOU BELIEVE THAT YOU ARE ALIVE, AND THE BELIEF SERVES YOU WELL. YOU BELIEVE THAT IT IS AUTUMN, AND SO IT IS. SO DO NOT NECESSARILY THINK IN TERMS OF NEGATIVE BELIEFS.

HE BELIEVES HE LAUGHS (Mike), AND HE DOES, AND WE LAUGH

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WITH HIM. YOU DO NOT SIMPLY CARRY WITHIN YOU NEGATIVE BELIEFS. THE VERY JOY OF YOUR BEING SPEAKS OF YOUR POSITIVE BELIEFS.

SO, I DID NOT MEAN YOU TO CONCENTRATE ON THE NEGATIVE BELIEFS THAT YOU HAVE WITH THAT IN MIND. I WANT YOU TO SEE WHERE YOUR BELIEFS CONFLICT WITH EACH OTHER, I WANT YOU TO EXAMINE, FOR THE FIRST TIME IN THIS LIFE, YOUR CONSCIOUS MIND, AND ITS CONTENTS.

NOW WE HAVE HEARD MUCH TALK HERE OF THE DARK DEPTHS OF THE UNCONSCIOUS, AND THE DEEP POWERS THAT RESIDE WITHIN US, AND LITTLE ABOUT THE MIRACLE OF THE CONSCIOUS MIND AND WHAT MIGHT BE THERE. IT WOULD ALMOST SEEM THAT YOU WERE ALL VERY ANXIOUS TO THINK THAT ALL THE ANSWERS WERE BENEATH CONSCIOUSNESS WHERE IT WAS DIFFICULT TO FIND THEM. SO, WE ARE CHANGING THE GAME A BIT.

YOU ALL PRIDE YOURSELVES ON BEING CONSCIOUS CREATURES. THEN I AM TELLING YOU TO BE AWARE OF THE CONTENTS OF YOUR CONSCIOUS MIND - A SIMPLE ENOUGH REQUEST. YOU ARE ONLY NOW BEGINNING TO KNOW HOW LOADED IT IS! IT IS ALL AVAILABLE. THE BELIEFS ARE NOT BURIED UNLESS YOU BELIEVE THAT THEY ARE. THE THOUGHTS AND THE FEELINGS AND EMOTIONS THAT GUIDE YOU ARE NOT LOST IN A DARK CLOSET OF YOUR MIND, BUT QUITE THERE IF YOU ARE WILLING SIMPLY TO LOOK. IT IS ALL AVAILABLE, AND IN ITS OWN WAY IT IS ALL CREATIVE, AND IT IS ALL CONSTRUCTIVE, - AND IT IS ALL THERE FOR YOU TO SEE AND USE AND RECOGNIZE. NOW I HAVE SAID THIS IN MY BOOK, BUT I HAVE ONLY BEGUN TO SAY IT!

THE "HOBBLE-GOBLINS" ARE NOT DOWN DEEP IN THE UNCONSCIOUS. YOU DO NOT HAVE TO PLAY HIDE AND SEEK WITH PSYCHOLOGISTS TO FIND THEM. THEY ARE NOT BURIED IN YOUR PAST IN THIS LIFE OR IN ANY OTHER LIFE. YOU ARE NOT BOUND BY PROMISES GIVEN. YOU ARE NOT BOUND BY FALSE BELIEFS. YOU ARE FREE CONSCIOUS BEINGS. AND, SO, HOPEFULLY YOU WILL LEARN HOW TO BE JOYFUL CONSCIOUS BEINGS. AND, WHEN YOU ARE, THEN YOU WILL NOT BE AFRAID OF THE INNER SELF, AND YOU WILL FREELY LET IN DATA FROM THE OUTSIDE WORLD AND THE INSIDE WORLD, BEING QUITE SECURE IN YOUR POSITION.

WHEN YOU GO TO BED AT NIGHT, LISTEN TO YOUR THOUGHTS. THEY ARE CONSCIOUS. YOU CAN BECOME AWARE OF WHAT YOU ARE THINKING. MANY OF THE ANSWERS ARE THEREFORE IN YOUR CONSCIOUS THOUGHT, AND IGNORING ALL THE OTHER, OR ASSIGNING THE OTHER TO OTHER CAUSES. THE GOODIES ARE THERE AND THEY ARE YOURS.

AND TO SHOW YOU HOW CONTEMPORARY I AM (to Rich), FORGET YOUR HASSLES ABOUT SLEEP.

Rick asked, "Is everything in the unconscious mind?"

IT IS IMPORTANT THAT YOU HERE REALIZE THAT YOU ARE NOT AT THE MERCY OF THE UNEXPLAINABLE, THAT YOU ARE NOT AT THE MERCY OF EVENTS OVER WHICH YOU HAVE NO CONTROL; WHETHER THOSE EVENTS ARE PSYCHOLOGICAL EVENTS OR PHYSICAL ONES, IN YOUR TERMS. AS I HAVE TOLD YOU, THERE IS LITTLE DIFFERENCE IF YOU BELIEVE THAT YOUR PRESENT LIFE IS CAUSED BY INCIDENTS IN YOUR

EARLY INFANCY OR CAUSED BY PAST LIVES OVER WHICH, EQUALLY, YOU FEAR YOU HAVE NO CONTROL. YOUR EVENTS, YOUR LIVES, YOUR EXPERIENCES, ARE CAUSED BY YOUR PRESENT BELIEFS. CHANGE THE BELIEFS AND YOUR LIFE CHANGES.

Fred asked: "Seth, do beliefs have consciousness?"

BELIEFS. . . .IT IS ADVANTAGEOUS THAT YOU BROUGHT UP THAT QUESTION, SINCE I BRING IT UP MYSELF IN MY NEXT CHAPTER! IDEAS ARE NOT SIMPLY THINGS THAT YOU HOLD. THEY POSSESS PSYCHIC STRUCTURE. THEY GROUP TOGETHER AS CELLS DO. THEY TRY TO FORM OTHER STRUCTURES TO MAKE MEANING FROM THEMSELVES.

Fred asked, "Is that what forms subdominal personalities? Does it have some bearing?"

THE TERM IS YOUR OWN! AND I LEAVE YOU WITH THAT ONE. BUT THERE ARE METHODS, FOR EXAMPLE, AND I WILL GIVE THEM IN MY BOOK, THAT ALLOW YOU TO EXAMINE YOUR BELIEFS, GET RID OF SOME, AND KEEP OTHERS, WITHOUT WORRYING THAT THE WHOLE PILE WILL COME FALLING DOWN UPON YOUR HEAD.

Carrie: "What about emotions?"

EMOTIONS ARE ALWAYS BEHIND YOUR BELIEFS, AND YOUR BELIEFS WILL DICTATE YOUR EMOTIONS. YOU FEEL, OFTEN, AS YOU BELIEVE YOU SHOULD FEEL IN A GIVEN SITUATION.

Mike asked, "Seth, what about Janov's ideas about arriving at some kind of thing where you no longer say, 'Well, I think I should believe this,' where you shouldn't be thinking to change beliefs you just have some kind of base feelings about your belief that you know what you believe?"

AS LONG AS YOU UNDERSTAND WHAT YOUR BELIEFS ARE, YOU ARE FREE TO USE THEM. WHEN YOU TAKE IT FOR GRANTED THAT YOUR BELIEF IS REALITY, THEN IT CAN BECOME INVISIBLE TO YOU.

IF, FOR EXAMPLE, A VERY SIMPLE EXAMPLE, YOU BELIEVE THAT THE WORLD IS AGAINST YOU, AND YOU DO NOT UNDERSTAND THAT IS A BELIEF THAT YOU HOLD, BUT INSTEAD, CONSIDER IT A FACT ABOUT REALITY THEN YOU ARE NOT FREE TO CHANGE THE BELIEF (about reality) FOR ANOTHER, OR TO COME TO GRIPS WITH REALITY. AND, WHENEVER ANYONE CALLS YOU ON IT YOU WILL SAY, "BUT THAT IS THE NATURE OF REALITY," SO YOU WILL BE BLIND TO THE FACT THAT THIS IS A BELIEF.

Mike: "Is that the place you wind up after, say, primal therapy?"

NOW, IF YOU BELIEVE THAT FROM THE HIDDEN HEART OF YOURSELF, YOU WILL UNCOVER DEEP DARK SECRETS OF A NEGATIVE NATURE, AND THEY WILL FREE YOU, THEN YOU WILL CONTINUE TO DIG UP DEEP UNCOMFORTABLE DARK SECRETS. UNTIL FINALLY, YOU BELIEVE, UNDER THERAPY THAT YOU HAVE UNCOVERED ENOUGH, AND SALVATION WILL BE YOUR ANSWER.

IT IS THE GAME. NOW, IF YOU CAN FIND FREEDOM AND SELF UNDERSTANDING THROUGH THAT GAME, THEN DO SO. BUT, KNOW IT

IS THE GAME. THERE ARE OTHER WAYS. THE OTHER WAYS ARE TO TRUST YOURSELF, TO CHANGE YOUR BELIEF, AND TO REALIZE THAT DESPITE YOUR PRESENT EXPERIENCE, THERE IS NOTHING TO FEAR, AND TO COUNTER THE BELIEF IN FEAR BY TELLING YOURSELF THAT YOU ARE GOOD, YOUR EXPERIENCE IS GOOD, AND BY REFUSING TO, QUITE SIMPLY, TO BE AFRAID.

THE OTHER THING IS, IN YOUR OWN EXPERIENCE, AS YOU UNDERSTAND YOUR OWN LIFE STYLE, AND KNOW IT AS A PART OF YOU, TO REALIZE THAT IN FUTURE YEARS, YOU WILL SEE YOUR OWN PARENTS INDEPENDENTLY OF THE LIFE STYLE THAT THEY HAVE TAKEN, - THAT IT IS A CLOAK, - THAT THERE IS WISDOM IN YOU UPON WHICH YOU CAN GROW, - THAT THE PHANTOMS OF YOUR MIND ARE ONLY PHANTOMS, AND OF YOUR OWN CREATION, AND THAT YOU CAN TRUST YOURSELF.

FIND A MEANINGFUL RELATIONSHIP WITH YOURSELF AND THE UNIVERSE. FEEL - AND YOU WILL NOT NEED THE PHANTOMS. NOW, I WILL TELL YOU ABOUT PHANTOMS, BECAUSE THIS CAN ALSO HELP OTHERS. YOU NEED SOMETHING AS A CHALLENGE AGAINST WHICH YOU CAN REBEL AND THESE ARE THE PHANTOMS.

Mike: "Is this a personal thing, or a universal thing?"

IT IS A UNIVERSAL THING, BUT YOUR OWN METHOD OF MATERIALIZING. YOU NEED A MEANINGFUL FEELING BETWEEN YOURSELF AND THE UNIVERSE ON A CONSCIOUS LEVEL. BUT, YOU MUST TRUST ME WHEN I TELL YOU, SINCE YOU DO NOT TRUST WHAT YOU TELL YOU, THAT YOUR INNER SELF IS FINE, AND GOOD, AND FREE.

NOW, IF YOU FEEL THAT THE THERAPY THAT YOU ARE THINKING OF IS A FRAMEWORK WITHIN WHICH YOU CAN WORK, THEN YOU CAN WORK WITH IT. BUT, YOU DO NOT NEED IT. YOU NEED TO COME TO A POINT WHERE YOU SAY, "THESE THINGS FRIGHTEN ME, - I WILL NOT DEAL WITH THEM ANY LONGER. I AM IN CONTROL."

Mike: "You say: 'Fine. . . Meaningful relationship with the universe. . .'. Does that amount to finding one. . . or to, more or less. . . inventing one?"

IT IS ALREADY THERE. YOU NEED WORK THAT IS MEANINGFUL TO YOU. YOU NEED TO KNOW THAT YOU ARE COMING TO GRIPS WITH PHYSICAL REALITY, AND MEETING IT IN YOUR TERMS.

Al: . . . "Can we change a belief in order to achieve some goal?"

YOU CAN INDEED, AND YOU DO IT ALL THE TIME. YOU DO IT CONSTANTLY.

Al: "I didn't realize it. I was thinking in terms of what you told Johanna last week, that if she thought material things would come to her, they would. How can she decide to think that, and think that in order to achieve that goal?"

SHE CAN INDEED. AND THERE IS NO OTHER WAY THAT IT IS DONE.

Wade: "This can be done collectively, too."

IT IS ALWAYS DONE COLLECTIVELY.

Tam: "And, retroactively, too. In other words, if you believe something had happened in the past, you can create that event in the past."

AND YOU HAVE

Tam: "I have, or we all have?"

YOU ALL HAVE. NOW, I WILL RETURN THE CLASS TO OUR FRIEND, I BELIEVE!

After break, general discussion resumed, covering again beliefs, what they are, how they work, and what Seth had said before break. Mike mentioned the problem of finding rationales.

YOU DO NOT NEED TO RATIONALIZE YOUR EXISTENCE, NOR TO JUSTIFY THE SPACE YOU TAKE UP UPON THIS EARTH, ANY MORE THAN A FLOWER DOES. AND YOU KNOW HOW I FEEL ABOUT FLOWERS!

YOU WOULD THINK IT RIDICULOUS FOR A FLOWER TO SAY: "WHO AM I THAT I SHOULD LIVE. WHAT SHOULD I DO TO JUSTIFY MY EXISTENCE? I AM A FLOWER. WHAT ELSE CAN I DO? NOW CAN I BE A BETTER FLOWER? SHOULD I OPEN MY PETALS HIGHER, BRIGHTER? SHOULD I TRY TO LOOK TO THE LEFT OR THE RIGHT, OR THE NORTH OR THE SOUTH? WHAT SHOULD I DO TO JUSTIFY MY LIFE?"

YOU HAVE AS MUCH RIGHT TO EXIST AS A FLOWER, OR A SPIDER, OR A TOAD. WHEN YOU THINK YOU HAVE TO JUSTIFY YOUR EXISTENCE, YOU DENY THE LIFE WITHIN YOU. YOU DENY YOUR BEING.

YOU ARE. YOU ARE HERE, AND THE FLOWER ISN'T. YOU HAVE A CONSCIOUS MIND. YOU HAVE A MEANING AND A PURPOSE. WHEN YOU TAKE UP HABITS OF BELIEFS IN WHICH YOU TELL YOURSELF CONSTANTLY, "I AM NO GOOD, I DO NOT KNOW WHAT I AM HERE FOR. I DO NOT KNOW MY PURPOSE OR MY MEANING," THEN, THE MORE YOU TELL YOURSELF THESE THINGS, THE LESS CAPABLE YOU ARE OF SEEING YOUR OWN MEANING OR YOUR BELIEFS, - CLOSE YOUR SELF TO YOURSELF.

YOU HAVE BEEN TAKING IT FOR GRANTED THAT YOU HAVE NO WORTH, THAT YOU DID NOT LIKE YOUR PARENTS, THAT YOU DID NOT GET ALONG, AND THAT THERE WAS NO PLACE FOR YOU.

NOW, JUST FOR THE HELL OF IT, PLAY AROUND WITH THESE IDEAS, YOU HAVE NOTHING TO LOSE! TELL YOURSELF, INSTEAD, "I HAVE A MEANING. IF A FLOWER IS IMPORTANT, THEN SURELY I AM IMPORTANT. I HAVE AS MUCH RIGHT TO LIVE AS A SPIDER. I AM MYSELF. THERE IS A MEETING GROUND WITH MY PARENTS."

THAT DOES NOT MEAN THAT YOU HAVE TO FEEL THAT YOU HAVE TO KISS THEM CHEEK TO CHEEK. IT MEANS, HOWEVER, THAT YOU WILL BE ABLE, HOPEFULLY, TO SEE THEM THROUGH YOUR BELIEFS, AND THAT WILL ENABLE THEM TO SEE YOU THROUGH THEIR BELIEFS.. FOR-YOU BOTH WEAR BLINDERS.

BUT, THE DECISION IS A CONSCIOUS ONE. IF YOU BELIEVE THAT YOU CANNOT HANDLE REALITY, THAT THE GOBLINS ARE AFTER YOU, AND THAT HALLUCINATIONS ARE REAL, THEN YOU DENY YOUR

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OWN REALITY WITH ITS BEAUTIFUL CONSCIOUSNESS. BECAUSE, OF COURSE YOU ARE ABLE TO HANDLE PHYSICAL REALITY. TELL YOURSELF THAT YOU ARE. ACCEPT THE JOYFUL RESPONSIBILITY OF YOUR BEING. NOW THE PRIMAL CRY IS NOT ONE OF HATRED, OR FEAR, OR PROTEST AGAINST LIFE, OR THE REBUFF OF BIRTH.

IT IS, INSTEAD, THE JOYFUL ACQUIESCENCE OF NEW REVIVAL. CHILDREN (INFANTS) WOULD NOT KILL THEIR PARENTS IF THEY COULD, OUT OF PROTEST AGAINST BEING ALIVE. THAT IS SHEER BOSH! NOR DOES YOUR BEING CONTAIN REBUFFS AGAINST ITS PART IN THE PHYSICAL REALITY.

Rich asked, "If I believe, let's say, that I can go up to a lonely mountain, that nobody inhabits, and that in ten years a beautiful woman with purple hair is going to walk by and fall in love with me, with purple eyes. Then, should I say that if I believe it strong enough, it is going to happen?"

IF YOU BELIEVE IT STRONGLY ENOUGH, AND IF YOU DID NOT FIND IT EASIER TO ACCEPT A WOMAN WITH A DIFFERENT COLOR HAIR, AND IF THERE WERE NOT A REASON WHY YOU COULD NOT SIMPLY ACCEPT A NORMAL LOVE ON A NORMAL STREET CORNER, AND IF YOU ARE WILLING TO OFFSET ALL THE OTHER CONNECTIONS, AND BELIEVE IT DEEPLY ENOUGH, THEN GO WITH MY BLESSINGS!

Mike started to relate to Jane what Seth had said, using the flower analogy. . .

BEFORE YOU CONTINUE, I HAVE SOMETHING ELSE TO SAY TO YOU. REMEMBER IT TOMORROW AND THE NEXT DAY, AND THE DAY AFTER. YOU DO NOT HAVE TO BELIEVE IN ME. YOU CAN BELIEVE OR DISBELIEVE IN ME. IT IS YOURSELF THAT YOU MUST BELIEVE IN. . .AND, NOW, I WILL LET YOU CONTINUE.

Mike continued to relate the flower analogy that Seth had given. The discussion then went to Rich and the question he had asked. He started to rephrase the question about waiting on the mountain for ten years when Seth broke in:

IT IS A LONG TIME TO WAIT BESIDES!

. . .ALL OF THESE MYTHOLOGICAL QUESTIONS PROTECT US FROM DEALING WITH THE BELIEFS THAT WE HAVE NOW IN OUR NORMAL DAILY LIVES, AND INSTEAD WE PROJECT FANTASTIC BELIEFS THAT WE DO NOT HAVE, SO WE WILL NOT HAVE TO FACE THE ONE THAT IS IN OUR HEAD RIGHT NOW. . .THE QUITE ORDINARY BELIEFS BY WHICH WE FORM OUR REALITY. AND THEY ARE CLEVER TRICKS THAT YOU USE OFTEN TO YOURSELF. THEY ARE CUTE REJECTIONS. THEY ALLOW YOU TO HIDE YOURSELF FROM THE BELIEFS THAT YOU DO HAVE.

. . .AND, WHAT'S MORE (to Rich), YOU KNOW IT! . . .WIGGLE!!!
. . .IT DOES YOU GOOD!

ALL OF YOU HOWEVER, ARE QUITE APT TO DO THE SAME THING. WHY IS IT THAT YOU WILL SO HIDE FROM YOUR OWN CONSCIOUS BELIEFS? BECAUSE, YOU STILL WANT TO ASSIGN TO OTHER CAUSES THE NATURE OF YOUR OWN DAILY REALITY. . .AND YOU WANT SOME OUT! YOU WANT SOME CONTRADICTION. YOU GO OUT FOR IT. YOU CAN SAY, "EVERY-

THING WORKS FOR EVERYONE ELSE. THEY FORM THEIR OWN BELIEFS AND THEIR OWN REALITY. BUT, NOT ME, BECAUSE. . . .!"

I EXPECT THIS ONE OVER HERE (Rich) TO BEGIN CONCENTRATING UPON HIS PURPLE WOMAN KNOWING AHEAD OF TIME, AS HE SHAKES HIS HEAD, THAT HE DOES NOT REALLY BELIEVE HE WILL MEET HER, AND THEN ABLE TO SAY. "AH-HAW!" AFTER TEN YEARS. . ."IT DOESN'T WORK!"

BUT I AM ALSO JOKING WITH YOU, BUT I MEAN MY JOKES. I HAVE SOMETHING TO SAY TO YOU LATER ON (to Tam), BUT I AM NOW RETURNING THE CLASS TO RUBERT, TO SHOW YOU THAT IT IS HIS CLASS.

Jeff: "That's a belief also."

AND YOU ALL HOLD IT!

Class discussion on beliefs, during which Carlos remarked that one can't play games with beliefs. Seth returned:

YOU ALWAYS PLAY GAMES WITH BELIEFS! THAT IS WHY I WANT YOU TO BECOME AWARE OF WHAT YOUR BELIEFS ARE, SO YOU CAN KNOW WHAT YOUR GAMES ARE - AND THE RULES. THAT IS WHAT I AM TRYING TO GET YOU TO SEE. LISTEN TO WHAT YOU TELL YOURSELF EVERY HOUR OF THE DAY. THOSE ARE YOUR BELIEFS. THEY ARE CLEAR. LISTEN TO THEM.

AND NOW, IT IS TIME FOR RUBERT TO CALL A CLASS BREAK.

After break, Seth returned, addressing his remarks to Tam:

I HAVE SOME REMARKS TO OUR HIGH FLYING AIROFRANZ OVER HERE, AND HE WILL EXPLAIN TO YOU LATER WHAT THE NAME MEANS.

OF COURSE,. . .OF COURSE, YOU KNEW WHEN YOU CAME HERE, WHAT YOU WERE COMING FOR.

Tam: "Originally?"

ORIGINALLY. AND, OF COURSE, YOU RECOGNIZE DECISIONS. AND ALL OF YOU, IN YOUR WAY, KNEW ABOUT OUT SEAGULL WHO WAS THEN EMBARKED UPON HIS OWN ENDEAVORS THAT WOULD LEAD HIM TO WHERE HE IS. AND, OF COURSE, YOU WERE INVOLVED WITH "OVER-SOUL SEVEN," AND AS THE TWO OF YOU SAID EARLIER, WHAT YOU DO WHEN YOU ARE TOGETHER, YOU AND RUBERT; HAS LITTLE TO DO WITH WHAT YOU ARE SAYING. YOU ONLY USE WORDS AS A CONVENTIONAL FRAMEWORK. NOW YOUR OWN EXHILARATING EXPERIENCES, HAVE GROWING AND MEANING TO YOUR OWN DEVELOPMENT OF COURSE. BUT ALSO BECAUSE THEY ARE MEANT FOR QUITE ANOTHER REASON. YOU HAVE TO PLACE THEM PERSONALLY.

Tam: "That being a reason?"

THAT BEING ONE OF THE REASONS. NOW I HAVE NOT GIVEN YOU SOME BACKGROUND MATERIAL REINCARNATIONALLY WHICH I HOPE TO GIVE YOU. AND, FOR A REASON.

Tam: "It wouldn't have a meaning."

THERE WAS NONE INDEED. BUT YOU WERE ALSO MEANT TO DEVELOP

YOURSELF, AND TO CARRY THE MESSAGE BEYOND WHAT IS THOUGHT OF AS THE WORLD OF THE OCCULT, SO THAT YOU CAN HELP RELATE IT TO OTHERS. AND NOT UNTIL YOU PERSONALLY UNDERSTOOD IT COULD YOU DO SO.

Tam: "I know just what you're talking about."

NOW, YOU ARE A PERSON WITH THOSE ABILITIES, SO YOU THINK OF RUBERT AS A PERSON WITH THOSE ABILITIES, AND YOU REALIZE THAT THEY ARE QUITE NATURAL HUMAN CHARACTERISTICS, AND NOT APART. NOW THERE ARE OTHER CONNECTIONS BETWEEN YOU AND RUBERT AND OVERSOUL SEVEN.

Tam: "Her entity or the book?"

THE BOOK, AND THE REASON FOR ITS BEING. NOW, OVERSOUL SEVEN, IN HIS WAY, AND ACCORDING TO YOUR TERMINOLOGY, IS AN ENTITY. AND HE IS PLAYFUL. HE DOES NOT HAVE TO DEAL WITH SPECIFICS. HE CAN FLY AHEAD FREELY. BUT THERE ARE REASONS I SAID I WILL GIVE YOU AT A LATER TIME, IF YOU DO NOT GET THEM FOR YOURSELF, HAVING TO DO WITH THE CONNECTIONS BETWEEN YOU AND RUBERT.

Tam: "Then the stuff we were picking up this afternoon was valid?"

IT WAS INDEED.

Tam: "In physical reality there is one thing that I was wondering. We can indeed create acts as you said, but I suppose I am coming up on the difference between physical past time reality that is in this historical series of probabilities and a past that lies along a probable scale. Therefore, what we pick up was true along a probable series that we accept as. . . (Word lost. . .)

IT WAS, INDEED. BUT YOU CAN ALSO CAUSE CHANGE THERE.

Tam: "I think I'd better do something about those manuscripts, don't you?"

I DO INDEED. AND I THINK THAT YOU CAN. AND, AS RUBERT TOLD YOU, DO NOT GET CAUGHT UP IN THE CULTS. THERE IS A CERTAIN PERSON WHOM I AM THINKING OF, AND YOU KNOW WHO I MEAN - THE AUTHOR MENTIONED EARLIER. NOW ENJOY HIM, AND ENJOY YOUR RELATIONSHIP. BUT ALSO, BE FREE IN YOUR OWN WAY. AND USE YOUR INTELLECT IN A WAY THAT HE DOES NOT USE HIS. HE WILL, BUT HE CAN USE DIRECTION.

Tam: "Well, you know better than I do, but you know how much I have directed him already."

I DO INDEED. NOW YOUR POSITION AS EDITOR, FOR EXAMPLE, WILL CHANGE. IN THAT YOU WILL HAVE MORE AUTHORITY AND POWER. IT WILL BE (A CHALLENGE) WHEN YOU REALIZE THAT THE MESSAGES THAT ARE AVAILABLE CAN BE DELIVERED TO THE WORLD AT LARGE, TAKEN OUT OF THE OCCULT, AND GIVEN TO THE PEOPLE. THAT WILL HELP NOT ONLY YOUR SELVES, BUT ALSO YOUR SOUL!

ANOTHER CONNECTION, THINK OF AIROFRANZ, —THINK OF OUR DEAR MONK AND HIS PLAN. THINK OF HOW NATURAL THE MONKS CONSIDERED THE PLANS, AND THINK OF THE DOGMA AGAINST WHICH HE HAS WORKED, AND YOUR POSITION NOW.

I WILL THEN RETURN THE CLASS TO YOU.

Seth withdrew and Tam related to Jane what had been said. He gave the class an explanation of the "Airofranz" name and some of the reincarnational material which he had received from Seth previously. Seth returned:

NOW OUR FRIEND AIROFRANZ HAS NOT UNDERSTOOD WHAT SUMARI IS. SO I WOULD LIKE TO TELL HIM, IN WHATEVER WAY YOU FIND NATURAL. THERE WILL BE A BRIEF SUMARI SONG, AND THEN I WOULD LIKE YOU TO EXPLAIN SUMARI IN YOUR OWN WAY.

AND FOR YOU TWO (Wade and Marianne), SOME NIGHT WE WILL HAVE A SUMARI CONCERT; BUT IT IS NOT TONIGHT.

Seth withdrew and Sumari came through with a song which was directed first to Tam, then to Rich, and then returned to Tam. The song continued with Sumari directing it, in order, to Carlos, Mike, Hugh, Mary Ann, Fred, Bea, Pete, then to the class as a whole, and finally returned to Tam.

The class discussed the song and its interpretation by various members. Sumari then returned and enacted a very intense and emotional drama which included Tam and Bea. After Sumari withdrew, Tam and Bea gave their impressions of the drama. After several minutes of discussion, with Bea and Tam attempting to establish what their connection might have been, Seth returned, speaking to Tam:

I WILL ONLY MAKE A FEW COMMENTS. THE REST YOU WILL HAVE TO FIGURE OUT FOR YOURSELF. FOR THAT IS THE POINT OF YOUR DEVELOPMENT.

SHE (Bea) WAS UPSET BECAUSE IN THE PAST YOU REACTED PHILOSOPHICALLY. AND SO, SHE IS MORE UPSET NOW WHEN YOU INTERPRET THE MATERIAL JUST GIVEN PHILOSOPHICALLY. YOU ARE REACTING NOW AS, IN THOSE TERMS NOW, YOU REACTED THEN.

YOU THOUGHT (to Bea) THAT HE WAS MUCH TOO SERIOUS THEN, AND YOU THINK HE'S SERIOUS - A BELIEF.

BUT THAT IS ALL I WILL TELL YOU, BECAUSE I WANT YOU TO WORK SOME OF THESE THINGS OUT FOR YOURSELVES, AND I WANT YOU TO SEE HOW YOUR PRESENT REACTIONS IN A CLASS SITUATION REFLECT ASPECTS OF YOU THAT EXIST NOW, AND ARE ALIVE AND ACTIVE NOW. AND THE REST OF THE FUN I WILL LEAVE TO YOUR OWN INTERPRETATION, AND SEE HOW WELL YOU DO.

Tam: "Will you give us grades?"

I WILL EVEN GIVE YOU GREEN APPLES!

Class opened with a discussion of what had happened since last week's class, the recalling of a dream involving the gold coast of Africa by Marianne, and Jane discussing portions of some of the correspondence she had received during the past week. The discussion then returned to the subject of dreams, and Seth came through:

I HAVE TOLD YOU THAT YOU ARE CONSCIOUS WHEN YOU SLEEP.

YOU HAVE BEEN WORKING WITH BELIEFS. IF YOU BELIEVE THAT YOU CANNOT REMEMBER WHAT HAPPENS TO YOU WHEN YOU SLEEP, THEN YOU WILL NOT REMEMBER. AS YOU BECOME AWARE OF A NEW BELIEF, THAT ALL OF THIS INFORMATION IS IN YOUR CONSCIOUS MIND IF YOU LOOK FOR IT, THEN IT IS THERE. YOU FOLLOW THROUGH WITH YOUR BELIEFS WHETHER YOU ARE SLEEPING OR WAKING. YOU CAN, WITHOUT ANY DANGER (to Hope), COMBINE BOTH ACTIVITIES. SHE KNOWS WHY I AM TELLING HER THAT SPECIFICALLY.

IN ONE CASE, YOUR BODY IS SIMPLY RESTING. YOUR CONSCIOUSNESS IS CONSCIOUS, BUT IT IS NOT FOCUSED TOWARD USUAL PHYSICAL REALITY. AND, SO, IN USUAL PHYSICAL REALITY, YOU OFTEN DISPENSE WITH THE INFORMATION SO THAT YOU CAN GO UPON YOUR WAY. BUT, AS YOU GROW, YOU WILL BE ABLE TO FOLLOW BOTH KINDS OF INFORMATION IN YOUR MINDS EASILY. ONLY WHEN YOU BELIEVE THAT YOU CANNOT, CAN YOU NOT.

I SIMPLY WANTED TO MAKE THAT COMMENT AS THE RESULT OF YOUR EXPERIENCE.

I HAVE ANOTHER COMMENT. AND, I WILL NOT LOOK AT ANYBODY OR ANY BODIES AS I MAKE IT. NUMBER 2 MUST TRY HARDER, AND NUMBER 3 MUST TRY STILL HARDER. AND WOE TO THE MAN OR WOMAN WHO IS THE WEIGHT, WHO BEARS THE WEIGHT, OF HEAVY TRIBUTE. FOR SUCH A ONE IS NO LONGER FREE. AND, SO, I TAKE TRIBUTE AND THROW IT OUT THE WINDOW LIKE A CHILD'S BALL, AND LET IT FLY WHERE IT MAY, OR I PLAY WITH IT! FOR THOSE WHO OFFER YOU TRIBUTE, OFFER YOU ALSO THE WEIGHT OF THEIR OWN RESPONSIBILITY. THAT IS THE BEGINNING OF A COMMENT.

Class related to Jane what Seth had said, and conjectured as to the meaning of his statements, and to whom he had been actually directing them. Seth returned:

THE ONES WHO ACCEPT SUCH TRIBUTE, DO NOT UNDERSTAND WHAT THEY ARE DOING. AND, I ALWAYS UNDERSTAND WHAT I AM DOING.

Class discussion again. . . attempting to analyze Seth's remarks. Jeff wondered if they applied to "Sea Gull", referring to a class visitor of several weeks ago.

IT DOES NOT FIT ANY SEA GULL. AT LEAST WHAT I SAID DID NOT APPLY TO THE SEAGULL.

-----I AM NUMBER 2, AND I WOULD RATHER BE NUMBER 100.

Jeff said something about Seth "speaking from the great beyond." Seth returned:

I AM SPEAKING FROM THE GREAT HERE AND YOU ARE SPEAKING FROM THE GREAT HERE. AND YOU ARE A PART OF THE COSMOS AS MUCH AS I AM, AND SO ARE YOU (to Jeff).

A very long pause, and Seth continued to speak, directing his remarks to Rich:

AND LISTEN TO YOUR OWN BEING. HE WHO LORDS IT OVER OTHERS, MAKES HIMSELF INTO A FALSE GOD. AND HE WHO DRINKS WITH GLUTTONY (to) THE TRIBUTE OF OTHERS, NEEDS IT WORSE THAN DRUGS. AND HE WHO CONFUSES YOU, CONFUSES HIMSELF. AND HE WHO SPEAKS TO YOU IN AMBIGUOUS TERMS, DOES SO BECAUSE HE DOES NOT SEE CLEARLY.

Rich began to wonder if Seth was referring to him and a conflict that he had in his mind, and further wondered if the resolving of this conflict could mean a great break-through for him. Seth responded:

IT SIMPLY MEANS TO LISTEN TO YOUR INNER SELF, AND TO TRUST THE INTEGRITY OF YOUR OWN BEING. AND THIS APPLIES TO YOU ALSO (to JEFF).

THE MAN WHO SAYS; OR THE SPIRIT WHO SAYS, "I ALONE HAVE THE TRUTH, AND THESE ARE THE MAPS, AND THIS IS THE ONLY WAY," OR IMPLIES IT THROUGH HIS TEACHING OR HIS ACTIONS, DOES NOT HAVE THE WAY. THE MAN OR THE SPIRIT, WHO SETS HIMSELF UP ABOVE YOU, IS NOT ABOVE YOU. THERE IS NO ABOVE OR BELOW IN THOSE TERMS. EACH CONSCIOUSNESS HAS ITS OWN MEANING AND ITS OWN INTEGRITY, AND ITS OWN BEAUTY, AS YOU HAVE YOURS (to Rich), AND YOU HAVE YOURS (to Jeff).

ANY MAN WHO TELLS YOU, "THIS KNOWLEDGE IS SECRET, AND I WILL ONLY TELL IT TO THE VIOLETS, OR THE ROSES, OR THE CLOUDS, OR THE SEA GULLS," DOES NOT HAVE THE KNOWLEDGE. IT IS AS FREE AS THE AIR THAT FLOWS INCONSPICUOUSLY THROUGH YOUR COSMIC CHEEKS IT BELONGS TO YOU. HE WHO SETS UP CLOSETS OF SECRECY (to Rich) HAS NOTHING WORTH HIDING.

THE JOY OF VITALITY SHOULD NOT BE HIDDEN, NOR THE WAYS TO USE IT. THE COSMIC FLAMES FLOW THROUGH EACH AND EVERY ONE OF YOU, IN AN EIGHTH OF A SECOND, OR A TONE (to Wade and Marianne). THEY GIVE THE MEANING AND THE VITALITY TO YOUR LIFE. THEY DO NOT BELONG TO A FEW.

THE WIND SPEAKS THE SECRETS CONSTANTLY. WHO IS THERE, THEREFORE, THAT WOULD ENCLOSE THEM IN A CULT OR A BOOK? THE SECRETS SPEAK ALL ABOUT YOU. WHO IS THERE THEREFORE, WHO WOULD DARE SAY, "THEY ARE FOR A FEW," - OR WOULD TEACH YOU THAT? THE SECRETS SING THROUGH YOUR BLOOD. THEY ARE YOUR HERITAGE. LET NO MAN CALL HIMSELF PRIEST, OR SEMI-GOD. YOU ARE THE GODS! DO YOURSELF JUST HONOR.

IN ONE OF THE SUMARI SONGS, IT IS WRITTEN, "THE GODS DO NOT COME KNEELING, THEREFORE, DO NOT KNEEL." THE GODS SING WITHIN YOUR OWN BEING.

MY VOICE IS NO MORE THAN THE TRUTH THAT THE LEAVES SING,

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BUT YOU DO NOT LISTEN TO THE LEAVES, - OR THE SOUND THAT THE FLOWERS MAKE AS THEY GROW, BUT YOU DO NOT LISTEN TO THE FLOWERS!

SO, I SPEAK BUT IN THEIR BEHALF, AND NOT MY OWN. AND IN YOUR BEHALF FOR YOURSELVES. SO DO NOT ENCLOSE YOURSELVES IN CLOSETS OF PERSONALITIES OR BELIEFS. BUT OPEN UP THE DOORS OF YOUR BEING. THERE IS SUNSHINE THERE THROUGH THOSE COSMIC CRACKS (to Jeff), AND NO LORDS OF THE UNIVERSE TO GUARD ANY AIR. YOU ARE THE LAWS OF THE UNIVERSE. STRIDE OUT BRAVELY THROUGH YOUR OWN MIND AND CLAIM YOUR KINGDOM.

I AM NOT BEING AMBIGUOUS, AND IF YOU HOPED I WOULD SPEAK OUT, I AM SO DOING.

Rich asked Seth, "Does that mean that whatever knowledge I gain, I can impart to whatever friends I feel I should impart it to? Seth Answered:

YOU CAN INDEED. I HAVE NEVER PUT BOUNDS OF SECRECY ABOUT WHAT I SAY. IT IS PUBLISHED!

Class discussion revolved around what Seth had said to Rich, and the reasons for his remarks. Seth returned, speaking to Rich:

IT WAS NOT A REPRIMAND. NOR WAS I PUTTING YOUR FRIEND DOWN, BUT EXPLAINING THE STATE OF HIS EXPERIENCE, AND THE PIT-FALL INTO WHICH HE FELL.

Rich asked Seth, "Did that pitfall materialize physically?"

OF COURSE IT WAS. THEY ALWAYS ARE.

Rich apparently seemed to know to whom and to what Seth had been referring. He said that at this point, he didn't know whether to agree or disagree. Seth returned:

HE WELL KNEW WHAT WOULD HAPPEN WHEN HE ACQUIESCED TO YOUR COMING HERE, AND HE DID THAT FOR YOU. AND DO NOT FORGET IT.

After class break, Hope told of her experience recently as a Sunday-school teacher. In the course of her class, instead of following the outline which had been prepared for the class, she read, instead, "Jonathan Livingston Seagull." She told of the responses of the children, and in particular, a drawing that one of the small girls in the class had done. Seth returned, picking up the thread of conversation which he had established earlier, referring to what Hope had said, and speaking to Rich:

THE CHILD THAT OUR FRIEND IS SPEAKING OF HAS THE SECRET. AND, WHAT OUR FRIEND WAS SPEAKING OF IS THE SECRET, AND THAT IS NOT SECRET. AS THE CHILDREN INTERPRETED WHAT THEY HEARD, SO OTHERS INTERPRET IN THEIR OWN WAY, - THE TRUTHS THAT ARE SPOKEN, THAT ARE UNSPOKEN, THAT ARE AVAILABLE.

THERE IS NOTHING FOR WHICH YOU NEED FEEL GUILTY. AS RUBERT WOULD SAY, "DO NOT MAKE A BIG DEAL OUT OF IT!" THAT KIND OF

RESPONSIBILITY IS NOT YOURS ANY MORE THAN IT WAS FRANCOIS'. THE RESPONSIBILITY IS WITHIN EACH INDIVIDUAL, AND WITHIN EACH OF THE MEMBERS OF THE GROUP. YOU CANNOT TRY TO SHOULDER IT FOR THEM, OR YOU FALL INTO THE SAME TRAP. NOW HERE, (referring to Hope), THERE IS NO TRAP. THERE IS ONLY FREEDOM.

I DID NOT MEAN (referring to Hope) TO INTERRUPT YOU, AND YOU ARE A GOOD TEACHER.

Hope said that she never thought of the analogy when she brought up the story of her reading of the "Seagull." Seth returned, speaking first to Hope, and then again to Rich:

YOU KNEW IT, AND THAT IS WHY YOU BROUGHT IT UP. AND (to Rich) FRANCOIS KNEW IT. THAT IS WHY HE HAD TO COME HERE. DO NOT EXPECT ANYONE TO BE 100 PER CENT CORRECT...YOUR FRIEND FRANCOIS, OR ANYONE ELSE, OR YOURSELF. AND DO NOT WORRY ABOUT THE ANGLE AT WHICH YOU ARE LEARNING, ANY MORE THAN A FLOWER DOES!

Rich surmised that if he was able to assimilate what Seth had said, he might be able to "re-enter the human race."

YOU NEVER LEFT IT. BUT I SHOULD HARDLY BE THE ONE TO TELL YOU THAT!

Class discussion on what Seth had said, and on the matter of truths and messages...Wade spoke on the distortion of messages.

IT (TRUTH) IS ALWAYS FRESH. THE LEAVES THAT SING OUTSIDE OF YOUR WINDOW IN THE WIND - THE CONSCIOUSNESS THAT IS YOUR OWN, AND PERCEIVED, IS AGELESS AND NEW. THE MESSAGE THEREFORE IS ALWAYS PRESENT, AND ALWAYS NEW, AND ALWAYS AGELESS. THE MESSAGE IS THE VEHICLE THAT YOU USE, AND IS FOR THE MANY, NOT FOR THE FEW. THE MESSAGE IS AS NEW AS THIS MOMENT, AND AS AGELESS AS THIS MOMENT.

YOU ARE THE MESSAGE (to Rich). YOU ARE THE MESSAGE (to Carrie). HOPE IS THE MESSAGE.

Rich asked, "Seth, is it true that truths were, at some times, cloaked in parables and fables?"

THEY ARE CLOAKED IN PARABLES AND FABLES NOW! YOU ARE A FABLE! LISTEN TO THE TALES (that) YOU TELL!

THE TRUTH IS NO MORE OR LESS REAL THAN IT EVER WAS. AND THAT IS A LOADED STATEMENT! YOU ARE THE TRUTH AND THE MESSAGE - EACH OF YOU - AS I AM. THE JOY, AND THE SPONTANEITY, BELONGS TO YOU. AND SPONTANEITY (to Pete), AGAIN, KNOWS ITS OWN DISCIPLINE. AND YOU ONLY THINK OF TERMS OF DISCIPLINE WHEN YOU HAVE FORGOTTEN WHAT SPONTANEITY IS.

NOW, I WANT AN INTERPRETATION OF WHAT I SAID, FOR RUBERT TO HEAR. FROM YOU (Jan) AND YOU (Rich), AND YOU (Bea), AND YOU (Isabelle). AND LET US SEE HOW MANY INTERPRETATIONS WE RECEIVE.

Before Seth withdrew, Sue told him that as she was leaving her home tonight, she asked her young son, Shawn, if he had any messages for Seth. He replied, "Book."

AND I KNOW WHAT THE MESSAGE IS - AND IT IS OUR SECRET!

Class members, designated by Seth, related to Jane what he had said. As Isabelle was speaking, Seth returned, in high humor, speaking directly to her:

I WANT TO HEAR YOU RING, AND SPEAK YOUR PIECE...ON THE RECORDER!

Class discussion continued and Sue, returning to the subject of her son, related a piece of quite strong language which he had come out with quite spontaneously while at her parent's home. The parents were quite shocked, but Sue insisted that the words used be ignored, knowing that they would be soon forgotten and not use again. Venice, as a teacher, objected to Sue's approach, and insisted that the child could be in trouble when he reached kindergarten class if he were not corrected before then, and perhaps given substitute words to use in place of the ones which he had spoken. Sue held to her ground, that the best approach was not to make a big deal out of the word and that they had been dropped now from the boy's vocabulary. Venice insisted that correction should have been made.

Seth returned, quite forcefully, speaking to Venice, and using in his delivery, the word(s) that had been referred to:

FOR SHAWN, THE WORD IS NOT LOADED. SO HE WILL NOT FEEL THE NEED TO SHOW OFF TO HIS CONTEMPORARIES - IN HIS FUCKING KINDERGARTEN CLASS! CHILDREN WHO WILL COME UP WITH THE WORD IN KINDERGARTEN CLASS, OUR DEAR LADY OF VENICE, ARE THOSE WHO HAVE A CHARGE BEHIND THE WORD, AND WILL TRY IT OUT IN FRONT OF YOU TO SEE IF YOUR REACTION IS THE SAME AS THEIR MOTHER'S AND THEY WILL KNOW THAT "DING-DONG" OR DING-A-LING" IS A SAFE WORD FOR FUCK. AND THEY WILL KNOW THAT YOU KNOW. SO, THEN THEY WOULD TRY THAT WORD OUT ON YOU AND FIND WHAT MEETS WITH YOUR APPROVAL.

BUT THE CHILDREN WHO WOULD USE THE WORD TO SHOCK YOUR CLASS OR TO SHOCK YOU, ARE NOT THE ONES WHO CAN USE IT EASILY AT HOME AND HAVE IT PASS BY UNNOTICED.

THE CHILD HAS ALREADY BEEN CHARGED UP BEFORE THEY COME TO YOUR CLASS. I AGREE THAT THEN YOU HAVE THE PROBLEM OF HOW TO HANDLE THE CHILD IN THE CONTEXT OF YOUR CLASS. BUT IF YOU WOULD SAY TO THEM, "THERE IS NOTHING WRONG WITH THE WORD," THEY WOULD ACCEPT WHAT YOU SAY. IF YOU COULD ACCEPT WHAT YOUR SUPERIORS WOULD SAY, THEN THE WORD WOULD FALL HARMLESSLY AWAY WITH NO CONNOTATIONS IN PARTICULAR ATTACHED TO IT. ITS SECRECY WOULD NO LONGER EXIST. THE CHARGE WOULD BE ROBBED BECAUSE IT WOULD NOT BE GIVEN NOTICE.

Seth, after a long pause, continued to speak, now to the

class generally, very slowly, and with great seriousness and emphasis:

WHEN WILL YOU LEARN THAT YOUR BODIES ARE GOOD, AND WHAT THEY DO IS GOOD? AND THAT THE WORDS TO DESCRIBE THE BODIES' ACTIVITIES ARE GOOD? YOU HAVE FUCKING BODIES! IT IS A METHOD BY WHICH YOU COME INTO THIS EXISTENCE. IT IS A GLORIOUS TERM EXCEPT WHEN YOU THINK THAT IT IS WRONG. AND WHEN YOU ACCEPT FROM OTHERS, THE IDEA THAT IT IS WRONG, THEN WHEN THEY USE IT, THEY USE IT TO BE NASTY, BECAUSE THEY KNOW IT WILL HAVE THAT AFFECT UPON YOU.

IN THIS LIFE YOU COME FROM THE SPERM AND THE WOMB. YOU COME FROM THE MEETING OF FLESH AND FLESH, AND YOU COME SINGING, AND NOT WITH ANY PRIMAL SCREAM!

AND LET THOSE WHO SAY THAT THAT METHOD IS WRONG SPEAK, BUT NOT BE HEARD BY YOU. AND LET WHAT YOU KNOW BE INTERPRETED THROUGH THE JOY OF YOUR BEING, AND DO NOT LET WORDS FRIGHTEN YOU.

NOW I WILL CLOSE BY SAYING, THAT THESE BLESSINGS I HAVE I GIVE TO YOU, THOSE BLESSINGS THAT I DO NOT HAVE YOU MUST FIND FOR YOURSELF, AND THIS DELIGHTFUL FUCKING CLASS IS CLOSED FOR THE EVENING. I BID YOU THEREFORE AN UNSECRETIVE QUITE OPEN GOOD EVENING.

In relating to Jane what Seth had said, and especially in his closing remarks, there was some confusion. Seth returned, quite loudly and emphatically repeating his closing statement, and, adding:

WE HAVE HAD THE OPPOSITE OF "SECRET" NIGHT!

He then spoke to Isabelle:

IF I DO NOT WORRY ABOUT WHAT I SAY FOR THE TAPE, WHY SHOULD YOU? (Then, to Wade) AND MAKE SURE THAT YOU ERASE THE REMARKS SHE SO NICELY SAID ON THE TAPE, UNLESS SHE FEELS THEY ARE SAFE ENOUGH IN COMPARISON TO WHAT I SAID!

At the opening of the class, Jane told us of a visit last week by the book editor of Time Magazine. Next week's Time will feature a cover story on Richard Bach, and may contain references to Seth and his material.

Quite a lengthy discussion of last week's class followed, dealing, mostly with Rich and Rich recounting some of their experiences with Francoise and his teachings, and how Seth's material of last week fit the situation. After the discussion of Francoise, our guest, Don, started to relate a story. Seth broke in loudly and in high humor, addressing Don:

I LIKE YOU!

The following discussion ranged widely, and eventually came to the subject of feelings and emotions. Seth returned:

NOW, I BID YOU A GOOD EVENING, AND BECAUSE YOU MAY NOT KNOW WHAT WE ARE UP TO, I WILL TELL YOU. IN SUMARI FASHION I WILL HAVE IT DEMONSTRATED - WHAT FEELINGS ARE. AND THEY WILL CATCH ON VERY QUICKLY, AND SO WILL YOU (to Don). GIVE US A MOMENT FOR THE SUMARI.

A Sumari song followed, with portions directed to several individual class members. Immediately after the song, Seth returned, speaking to the class in general:

I EXPECT YOU TO TRANSLATE FOR OUR GUESTS. AND I WILL BE HERE TO SEE HOW WELL YOU ALL DO! WE WILL START WITH YOU (Carlos).

A discussion of the Sumari followed, and Sumari came through again, this time very loudly and vigorously. Someone said that the song bore a resemblance to a Gregorian Chant. Seth broke in forcefully:

NOW, POPES ARE ACQUAINTED WITH THE GREGORIAN CHANT! AND YOU TAKE IT FROM THERE!

Further discussion followed on the Sumari and as to whether or not it was Seth rather than the Sumari singing. Seth returned:

THAT WAS NOT GREGORIAN CHANT. I SIMPLY WANTED THEM TO KNOW THAT AS A POPE, I KNEW GREGORIAN CHANT, AND TO THROW IN THE COMMENT SO THAT YOU CAN USE IT AS YOU WISH. THAT WAS NOT GREGORIAN CHANT. BUT, FOR YOUR EDIFICATION, AND REMEMBERING IT - THE SESSION OF WHICH YOU SPEAK - GIVE US A MOMENT.

Sumari returned, speaking very softly, referring to many objects in the room, and apparently giving, in Sumari fashion, the identification of each. Seth returned:

NOW, THE SPELLING IS UNIMPORTANT. (Long pause). THE MEANINGS TRAVEL WITH THE SOUND. THE LANGUAGE IS NOT A LANGUAGE IN YOUR TERMS. IT IS NOT A LANGUAGE OF THE CONSCIOUS MIND. IT IS A LANGUAGE IN WHICH SOUNDS HAVE MEANING.

IT IS A LANGUAGE THAT SPEAKS TO THE PART OF YOU THAT IS NOT CAPTURED BY WORDS, BUT THAT BELONGS, AND UNDERSTANDS SOUND. THE SUMARI IS TO LEAD YOU BEYOND WORDS. AND YET, AS A LEARNING AID, TO GIVE YOU SOUNDS THAT REFER TO OBJECTS, ONLY SO THAT YOU CAN FINALLY UNDERSTAND THE INNER REALITY OF WHAT YOU THINK OF AS OBJECTS. THE MEANINGS SPEAK THE REALITY OF THE OBJECTS.

NOW, IT WILL TAKE SOME OF YOU HERE SOME TIME TO REALIZE WHAT I AM SAYING, AS IT TOOK SOME OF YOU SOME TIME TO REALIZE WHAT I HAVE BEEN SAYING ALL ALONG. BUT YOU DO NOT UNDERSTAND THE SIGNIFICANCE OF SUMARI AS YET. AND TO SOME EXTENT YOU DO NOT UNDERSTAND WHAT IS HAPPENING HERE. AND THAT WAS SETH!

Further discussion on the Sumari followed, and then Seth returned. As he was speaking the following, he pulled toward his chair a paper sack full of apples which Carlos had brought to class, and, as he spoke, tossed apples around the room until each person present had an apple:

WE ARE GOING TO TRY AN EXPERIMENT! YOU ARE ALL FAMILIAR WITH MYTHOLOGY CONNECTED WITH APPLES. I WANT YOU TO THINK OF SEVERAL THINGS, - AND, YOU SEE NOW, I WILL GO UNDERHANDED! (Seth continued to toss the apples.)

WHAT DO YOU THINK OF APPLES? WHAT DOES IT MEAN TO YOU? AND, IF SOMEONE TOSSES YOU AN APPLE OR TWO, WHAT DO YOU DO?

AND IF YOU THINK KNOWLEDGE IS WRONG, DO YOU GRAB THE APPLE? AND, HOW MANY OF YOU THOUGHT TWICE? AND, IF THERE IS A BITE ALREADY TAKEN OUT OF AN APPLE, WHAT DOES THAT MEAN? AND, IS KNOWLEDGE WRONG, A FORBIDDEN THING, A GIFT OF A SERPENT TO A WOMAN? WHAT IS THE WISDOM, THE EATING OF THE APPLE? IS WISDOM WHAT YOUR TEETH ARE DOING AS THEY BITE INTO THE APPLE? IS WISDOM THE APPLE WHICH ALLOWS ITSELF TO BE BITTEN?

WITH ALL OF YOUR KNOWLEDGE, YOU DO NOT KNOW WHAT MAKES THE APPLE GROW, AND AS I HAVE TOLD YOU OFTEN, YOU DO NOT KNOW WHAT MAKES THE SMALLEST CELL IN YOUR LITTLE TOE GROW.

NOW, WITH ALL GOOD INTENTIONS, HERE WE HAVE A LOVELY -- ARTIFICIAL FLOWER! (Seth picked up an artificial daisy which Marianne had brought to class.) WHAT DOES THIS FLOWER KNOW - THIS ARTIFICIAL FLOWER - OF WHAT A REAL FLOWER IS?

YET, THE ATOMS AND THE MOLECULES THAT COMPOSE THIS ARTIFICIAL FLOWER, ARE AWARE. THEY ARE NOT AWARE OF THE SAME THING THAT THE ATOMS AND THE MOLECULES WITHIN A REAL FLOWER ARE, AND YET THEY ARE AWARE, AND THEY ARE AWARE OF YOU. AND THE CRUNCHY SOUND THAT YOU MAKE AS YOU EAT YOUR APPLE, IS RECEIVED BY THE ARTIFICIAL FLOWER. AND THERE IS NOTHING THAT IS NOT NATURAL.

Carlos asked, "Does an apple appreciate being eaten?"

ASK THE APPLE THAT YOU EAT! WHY ASK ME, I AM NOT AN APPLE! ASK YOUR OWN APPLE. BE AWARE OF YOUR COMMUNICATION WITH THE APPLE. AND THEN, WHEN RUBERT COMES OUT OF TRANCE, ANSWER YOUR OWN QUESTION.

Carlos said, "You are a hard teacher!"

ALL GOOD TEACHERS ARE HARD, AND EASY TEACHERS.

NOW RUBERT KNOWS, GERTRUDE STEIN SAID, "A ROSE IS A ROSE IS A ROSE," BUT, AN ARTIFICIAL DAISY, WITH EYE LASHES, I DO NOT KNOW!

I APPRECIATE THE INTENT (to Marianne), AND I HOPE YOU APPRECIATE THE INTENT, AND MORE.

Class break followed. After break, class discussion again ranged widely. Don told us a bit of his past experiences, and his study of materials such as that which is given to us by Seth. Seth returned:

AND BESIDE THAT YOU KNOW THAT I WAS NO MORE A GHOST THAN YOU ARE. AND YOU ARE ALL, IN YOUR OWN WAY, QUITE GHOSTLY!

HE SPEAKS NOT ONLY FOR HIMSELF (referring to Don), BUT FOR THE QUIET ONE IN THE CORNER (Tom). BUT HE ALSO UNDERSTANDS THE GREAT FREEDOM OF HIS OWN REALITY. AND HE KNOWS WHAT I TOLD YOU LAST WEEK - THAT THE MESSAGES ARE CARRIED BY THE WIND. THEY SWEEP THROUGH THE UNIVERSE. THEY ARE NOT SECRET - AND SO, RUBERT, AND JOSEPH, AND SEAGULL, AND TIMOTHY, AND ELEANOR, ARE SEEING TO IT THAT THE IDEAS ARE GIVEN TO THE PEOPLE, JOYFULLY AND LOUDLY! AND NOT KEPT FOR A FEW.

WHAT I SAY IS SAID BY ANY LEAF, IF YOU WOULD BUT LISTEN; IS SAID BY THE MOLECULES WITHIN YOUR BODIES IF YOU WOULD LISTEN - HARDLY SECRET. NOR FOR THE FEW, BUT FOR THE MULTITUDES. LISTEN, THEN, TO YOUR OWN BEING. MY VOICE SHOULD SIMPLY LEAD YOU TO YOUR OWN, - SO THAT YOU HEAR YOUR OWN AND FEEL IT WITHIN YOUR OWN PULSE BEAT, - AS YOU ARE BEGINNING TO HEAR IT IN THE RELATIONSHIP BETWEEN YOURSELF AND THE APPLE.

EXAMINE YOUR BELIEFS!

During the discussion which followed this delivery, Jeff started to relate some reincarnational material which he had received recently. Seth returned:

THE INFORMATION YOU RECEIVED WAS BASICALLY CORRECT. AND THAT IS WHAT YOU WANTED TO KNOW.

Rich asked, "Seth, can I also ask, is it valid that in certain ways, I fell into the same trap that Francoise did?"

IT WAS INDEED. NOW, THE REST OF YOU ARE INVOLVED IN MAKING THIS INFORMATION REAL, IN YOUR OWN TERMS, AS YOU ARE (Rich), BUT IN LESS ESOTERIC TERMS AS YOU ARE (Rick) AND YOU ARE (Arthur), AND YOU ARE (Jeff).

AND, YOU CAN FIND OUT MUCH BY DISCOVERING HOW THOSE PEOPLE USE THESE TRUTHS IN THEIR DAILY LIVES. GET OUT OF THE CLOSET! (to Rick).

FORGET THE SECRET WORDS, AND THE SECRET METHODS, AND THE FORBIDDEN POWER!

THE FORBIDDEN POWER KEEPS YOUR MOUTH OPEN AS YOU LOOK AT ME. IT IS QUITE PRACTICAL. THE FORBIDDEN POWER KEEPS YOUR TONGUE MOVING OUTSIDE YOUR LIPS AS YOU LOOK AT ME, AND IT IS QUITE NATURAL. THE FORBIDDEN POWER IS AS NATURAL AND AS OPEN AND AS REAL AS ANY OF YOU ARE. AS YOU ARE (Dianne)! SHE (Dianne) DOES NOT LOOK FORBIDDING TO ME!

Rick stated that there were certain techniques that he knew about, and he wanted to know if they were valid. Seth returned:

NOW, IF YOU WILL ALL BEAR WITH ME. PRETEND THAT THIS IS A LIVING FLOWER. IT GROWS. IT GROWS WITHOUT KNOWING HOW IT GROWS. IT BEGINS TO THINK, AS YOU BEGIN TO THINK, AND IT SAYS, "HOW IS IT THAT I GROW? THERE MUST BE A SECRET METHOD BY WHICH I GROW."

SO, IT LOOKS TO ITS FRIENDS, AND IT SAYS, "WHAT IS THIS SECRET METHOD BY WHICH I GROW?"

AND THE FRIEND SAYS, "I HAVE STUDIED LONG AND HARD. I HAVE LISTENED AND I KNOW, AND GROW, BECAUSE, AT A CERTAIN TIME IN THE AFTERNOON, YOU FACE THAT PARTICULAR VIOLET, AND WITHOUT REALIZING WHAT YOU DO, YOU SAY TO THE VIOLET, "I WILL THINK OF NOTHING BUT GROWTH. OH, GREAT VIOLET, TELL ME HOW TO GROW."

AND SO OUR FLOWER, LISTENING TO SUCH WISE KNOWLEDGE, TURNS EACH DAY AT FOUR O'CLOCK IN THE AFTERNOON TO THE VIOLET, AND SAYS, "TELL ME HOW TO GROW."

AND THE VIOLET SAYS, "EVERY AFTERNOON AT FOUR I LOOK TO THE ROSE."

AND THE ROSE SAYS, "EVERY AFTERNOON I LOOK TO THIS LOWLY LEAF."

AND YOU (Rick) MUST FINISH THE STORY!

Rick restated his question on the validity of certain techniques. Seth answered:

ANY TECHNIQUE THAT YOU BELIEVE IS VALID WILL WORK FOR YOU WITHIN YOUR FRAMEWORK OF BELIEF. BUT, IT WILL BRING YOU PRECISELY. . .PRECISELY WHAT YOU EXPECT!

Class break followed, then a discussion which led to the "forbidden" words which had been discussed last week. Seth returned:

YOU CAN TAKE THE WORD MOO, THINKING IT, SPEAKING IT CAUTIOUSLY, WHEN YOU ARE SURE THAT YOUR CHILDREN ARE NOT PRESENT: - WHISPER IT BEHIND CLOSED DOORS! WHENEVER ANYONE HEARS THE WORD, CATCH YOURSELF SHORT AND DO NOT SPEAK IT. BEFORE YOU SPEAK IT, LOOK IN ALL DIRECTIONS, AND SOON, IN VENICE'S KINDER-

GARTEN CLASS, YOU WILL HAVE SOME SMART ALECK SAY, "MOOOOO!" AND YOU'LL HAVE TO FIND A NEW DING-A-LONG, OR DING-A-LONG. . . .THE WORDS ARE MEANINGLESS. . . .

NOW VENICE, OUR LADY OF VENICE, AND WHEN I USE THE WORD LADY, I KNOW WHAT I MEAN. . . .OUR LADY OF VENICE HAS COME TO THIS CLASS LONGER THAN ANY OF YOU, AND WITH MUCH GREATER YEARNINGS AND RESERVATIONS. WITH MUCH GREATER HOPES AND DESPAIRS. AND HAS TRIED TO TRANSLATE IN HER OWN WAY, WHAT I AM SAYING.

AND WHEN SHE SPEAKS, SHE SPEAKS YOUR OWN DEEPEST FEARS. AND YOU LISTEN TO HER AND SOMETIMES YOU SNIKER, AND SOMETIMES YOU LAUGH, BUT THEY ARE YOUR FEARS. AND YET HER YEARNINGS ARE YOUR YEARNINGS ALSO, AND DO NOT FORGET IT.

AND SO SHE FACES, IN A VERY PRACTICAL WAY, THE PROBLEM OF PUTTING THE MATERIAL INTO DAILY USE. AND, WITH ALL DUE RESPECTS, (to Venice) YOU HAVE NOT ALWAYS BEEN BRAVE. BUT YOU HAVE ALWAYS BEEN SINCERE, AND DONE AS MUCH AS YOU FELT YOU COULD DO AT A GIVEN TIME.

AND MANY OF YOU DO NOT HAVE THE IMPETUS. YOU DO NOT HAVE TO. YOU (to Arthur) DO NOT HAVE TO TRANSLATE THIS MATERIAL IN THE TERMS OF CONVENTIONAL SOCIETY, AND OUR LADY OF VENICE DOES. AND SO, WHAT SHE LEARNS, SHE LEARNS FOR ALL OF YOU. AND THE FEARS THAT SHE SPEAKS; SHE SPEAKS FOR ALL OF YOU, AND THE YEARNINGS THAT SHE HAS, SHE HAS FOR ALL OF YOU.

YOU (to Rick) THINK YOURSELVES APART FROM THE SO-CALLED "ESTABLISHMENT." AND, YOU FIND, IN OUR LADY OF VENICE, SOMEONE QUITE ENSCONCED WITHIN IT. YET SHE COMES HERE AND TRYS TO TRANSLATE WHAT SHE LEARNS INTO THOSE TERMS - TO CHANGE IT. AND IF YOU DO NOT COMMUNICATE WITH IT, YOU CANNOT CHANGE IT.

AND THAT IS ALL I HAVE TO SAY TO YOU THIS EVENING. MY HEARTIEST REGARDS TO YOU ALL, AND A FOND GOOD NIGHT.

In the discussion which followed, it was stated that some did not understand what Seth had meant by his reference to people in the "so-called establishment." Seth returned:

I WAS SPEAKING IN TERMS OF PEOPLE WHO THINK THAT THE WORD FUCK IS WRONG.

Arthur said, "I deal with people also who think that way."

YOU DO NOT SO FAR AS YOUR FRIENDS ARE CONCERNED, OR THE PEOPLE WITH WHOM YOU ARE INTIMATELY CONNECTED. YOU HAVE A FREER LIFE STYLE, AND SO THE TRANSLATION IS NOT THAT NECESSARY. THEY WILL UNDERSTAND THE SACRED QUALITY OF THE WORD FUCK, BUT HER STUDENTS AND THEIR PARENTS DO NOT. NOW, DO YOU FOLLOW ME?

Yes!

I AM GLAD. . .AND I DO NOT INTEND TO SPEAK AS IF I CAME FROM A BARROOM, BUT A BARROOM CAN BE MORE SACRED THAN A CHURCH - AND NONE OF YOU FORGET IT!

Class opened with a reading and a discussion of the "Time" magazine article this week on "Jonathan Livingston Seagull," and the author Richard Bach. Dick Bach had attended a class session several weeks ago, and, included in the "Time" article were several paragraphs devoted to Jane and to Seth.

In the completion of the class assignment of several weeks ago, Dianne read her essay concerning beliefs. Immediately after her reading, Seth came through:

FOR ALL OF YOU, ON YOUR PAPERS, OR THE PAPERS IN YOUR HEAD, WRITE DOWN WHAT I HOPE WILL BE YOUR PRIME BELIEF - AND IT IS HARDLY ORIGINAL, AND YOU HAVE HEARD ME SAY THIS OFTEN:

"I AM A WORTHY DESERVING PERSON. I HAVE A RIGHT TO MY LIFE IN THIS UNIVERSE. I HAVE A RIGHT TO BE BECAUSE I AM."

NOW, AS YOU EXAMINE YOUR OWN BELIEFS, ANY BELIEFS THAT CONTRADICT THAT ONE, SCRATCH THEM OUT (to Dianne), AND, IF YOU DO THAT, YOU WILL HAVE NO DIFFICULTIES. AND, DO NOT COMPARE YOURSELVES WITH THE IDEA OF PERFECTION. YOU ARE PERFECT AS YOU ARE. YOU ARE HAPPENING! A HAPPENING BEING AS YOU ARE WITH ALL OF THOSE THINGS THAT YOU CONSIDER YOUR IMPERFECTIONS. PERFECTION IS ALWAYS A STATE OF BECOMING. IF YOU FOUND IT, AND HAD IT, YOU WOULD NOT WANT IT - BUT WE DO NOT TELL YOU THAT!

NOW, I AM LETTING YOU WORK WITH YOUR OWN BELIEFS, SO THIS ANCIENT, OLD, DECREPIT GHOST, IN THAT MIDDLE AGED OLD WOMAN WILL LET YOU CONTINUE WITH YOUR BELIEFS! AND, REMEMBER WHAT I TOLD YOU - IN YOUR TERMS, PERFECTION WOULD BE A COLD, UNRESPONSIVE REALITY. AND THE LIFE OF CONSCIOUSNESS IS ALWAYS RESPONSIVE, AND GIVING, AND FLEXIBLE.

Cindy started to relate to Jane, the statement that Seth had given us above. Seth interrupted abruptly:

SING IT! PLAY WITH IT AND BE IT! MEMORIZE IT!

Again, Cindy started to relate the material to Jane. Seth interrupted again:

AND I DO NOT KNOW, AND I HAVE SAID THIS, WHY RUBERT EVER WORRIED ABOUT BEING TOO FLAMBOYANT, WHEN MY FLAMBOYANCY NEVER BOTHERS ME, AND YOURS (to George) SHOULD NOT BE HIDDEN EITHER.

Cindy started, again and was again interrupted:

I WAS ONLY TRYING TO TELL RUBERT, SO YOU WOULD TELL RUBERT, THAT IF I HAVE NEVER BEEN OVERLY CONCERNED WITH LOOKING SPIRITUAL AND RESPECTABLE AND QUIET, THEN I DO NOT UNDERSTAND WHY HE THOUGHT HE SHOULD. AND AFTER ALL OF MY EXISTENCES, IN YOUR TERMS, I NEVER CONSIDERED MYSELF AS ANYTHING BUT LIVING AND ALIVE, I DO NOT SEE WHY THE MONTHS AND WEEKS SHOULD CONCERN HIM SO, OR, ANY OF YOU. THEY ARE NOT MUCK INTO WHICH YOU MUST STOMP WITH HEAVY BOOTS, YOU KNOW. IN YOUR TERMS, THEY ARE THE MOMENT POINTS OF EXISTENCE - THE FLOWERS THAT YOU SNIFF OF

EXPERIENCE ALONG THE WAY. AND NOW, RELAY MY MESSAGE, AND I WILL BE SILENT!

During the course of the discussion concerning the above which followed, Rick made a remark to the effect that "God would forgive you your sins, but your nervous system would not." Seth returned:

IF YOUR IDEAS OF GOD WOULD, THEN SO WOULD YOUR NERVOUS SYSTEM!

WHEN YOU BELIEVE THAT YOU ARE UNWORTHY, AND WHEN YOU INTERPRET THIS PARTICULAR BELIEF, FOR EXAMPLE, TO MEAN THAT YOU ARE FAT, OR THAT YOU ARE LONELY, OR THAT YOU ARE POOR, YOU ARE FOLLOWING THROUGH WITH YOUR BELIEFS PERFECTLY. THERE IS NOTHING INFERIOR ABOUT SUCH A REALITY THAT YOU HAVE CREATED. IT IS A BEAUTIFUL EXAMPLE OF YOUR BELIEFS IN ACTION, IN YOUR TERMS.

IF YOU BELIEVE THAT YOU ARE INFERIOR (to Dianne), AND YOU FIND BEFORE YOU THE RESULT OF YOUR BELIEF, THEN YOU HAVE DONE AN EXCELLENT JOB OF PROJECTING THE BELIEF OUTWARD. PAT YOURSELF ON THE BACK! BUT, IF YOU DO NOT LIKE THE RESULTS, THEN CHANGE YOUR BELIEFS. THERE IS NOTHING WRONG WITH YOU. YOU DID A GOOD JOB OF PROJECTING YOUR BELIEFS. THERE IS NOTHING WRONG WITH ANY OF YOU, WITH YOUR BEING, AND WITH WHAT YOU ARE. AND, DO NOT EVER LET ANYONE TELL YOU THAT THERE IS. YOU ARE SIMPLY USING YOUR ABILITIES AND LEARNING HOW TO DO IT. AND, YOU CONTINUE TO LEARN. BUT THERE IS NOTHING WRONG WITH THE SELF THAT IS LEARNING, AND THAT IS WHAT I WANT YOU TO KNOW.

THERE IS NOTHING WRONG WITH THE SELVES THAT YOU ARE. DO NOT IDENTIFY BELIEFS THAT YOU DO NOT LIKE WITH THE SELVES THAT YOU ARE. AND NOW, I AM READY TO LISTEN TO SOME ESSAYS.

Discussion on the above followed. As Barrie was speaking, Seth returned:

I DO NOT WANT YOU TO CONCENTRATE ON YOUR NEGATIVE BELIEFS (to George). YOU HAVE DONE SOME THINGS RIGHT, AND YOU STILL ARE, AND I WANT YOU TO TRANSFER THE FEELING OF DOING THINGS RIGHT TO THOSE OTHER AREAS.

YOU CAN ALSO RUN THROUGH DARK HOLES AND EMERGE INTO OTHER KINDS OF REALITY - AND THAT IS WHAT I EXPECT YOU TO DO, AND TO COME OUT IN THIS ONE CARRYING YOUR OWN VITALITY AND NOT AFRAID OF IT, AND FEELING THE JOY OF YOUR OWN BEING AND ABLE TO TAKE THE RESPONSIBILITY FOR JOY. NOT THAT YOU HAVE A RESPONSIBILITY FOR JOY, BUT THAT YOU ARE JOY, AND, THEREFORE, LEFT ALONE, YOU AUTOMATICALLY EXPRESS AS THE TREES GIVE FORTH LEAVES.

AND, AS RUBERT WANTED TO TELL YOU, SOME TIME AGO, CREATIVITY IS MANY THINGS. (Here, Seth spoke so softly that the quote may not be exact due to the fact that he could not be heard clearly even across the room) SOMETIME IT IS QUIET, AND IT SPEAKS THROUGH THE SOUNDS OF THE ATOMS AND THE MOLECULES WITHIN YOUR TOE AND ELBOW, AND SOMETIMES (very loudly) IT SPEAKS

WITH THE VITALITY OF STORMS, AND WITH THE JOY OF THE WIND,
AND THE CLASH OF STARS AS IT CRACKS THROUGH THE UNIVERSE!

AND, SO ACCEPT IT IN WHATEVER FORM IT COMES TO YOU. AND
FEEL IT BRISTLE IN THE SMALL HAIRS THAT ATTEMPT TO GROW OUTWARD
THROUGH YOUR FACE AND FORM A BEARD, AND THE TIP OF YOUR EAR.
YOU ARE BELIEFS! IF YOU WANT TO KNOW WHAT BELIEFS ARE, FEEL
YOURSELVES! YOU ARE MATERIALIZED BELIEFS!

During the discussion of the above, Larry asked Seth about
the interpretation of a dream he had had last week. Larry asked
about the relative validity of two entities which he had en-
countered in the dream state. Seth answered:

THEY ARE BOTH VALID. AND, THEY BOTH EXIST SIMULTANEOUSLY.
YOU MERELY CHANGE YOUR FOCUS FROM ONE TO THE OTHER.

NOW I WILL RETURN YOU TO YOURSELVES AND TO THE CLASS!

Jane asked Carlos, after reading his essay last week, to
bring it back this week so that a portion of it could be re-
read and discussed. Carlos re-read a portion in which he said
that he felt that he was faced with a conflict within his own
beliefs. Seth returned:

WHY ARE YOU FACED WITH YOUR OWN BELIEFS? IF YOU REALLY
BELIEVED IN YOUR ROLE AS WORLD BUM AND HITCHHIKER, YOU WOULD
NOT HAVE HAD THAT MANY CHILDREN. YOU PURPOSELY, THEREFORE,
SAW TO IT THAT YOU WOULD NAVIGATE BETWEEN YOUR BELIEFS AND GIVE
YOURSELF AN EXCUSE FOR DOING WHAT YOU THINK YOU WANT TO DO,
WHILE MAKING SURE THAT YOU WERE SECURELY ANCHORED, BECAUSE
YOU NEED STRONGLY, THOSE FEELINGS OF SECURITY WITH OTHER
EARTHLY BEINGS. AND, YOU BELIEVE THAT IT IS BETTER TO NAVIGATE
IN BETWEEN, AND TO FEEL THOSE YEARNINGS, AND TO SATISFY THEM
WITHIN CERTAIN STRICT BOUNDARIES THAT YOU HAVE SET BY YOUR
BELIEFS.

YOU HAVE CREATED YOUR REALITY. YOU WANT TO BE FREE, BUT
YOU ARE AFRAID OF BEING TOO FREE. YOU WANT TO FEEL CLOSE FAMILY
TIES, BUT NOT THAT CLOSE. AND, SO, YOU SET YOURSELF UP IN A
SITUATION IN WHICH YOU HAVE A CERTAIN AMOUNT OF OPERATING SPACE,
AND IT IS UP TO YOU TO TAKE THE ADVANTAGE OF THE SPACE THAT
YOU HAVE CREATED. THEREFORE, CHANGE YOUR BELIEFS, AND REALIZE
THAT YOU CAN HAVE FREEDOM WITHIN WHAT SEEMS TO YOU TO BE THE
LIMITATIONS OF YOUR EXISTENCE. THE LIMITATIONS DO NOT EXIST,
AND AS SOON AS YOU REALIZE YOU CAN DO WHAT YOU WANT TO DO, AND
FULFILL YOUR OBLIGATIONS AT THE SAME TIME, THEN YOU WILL DO SO.

Carlos asked, "What is an obligation?"

WHAT DO YOU THINK AN OBLIGATION IS? MY IDEA OF AN OB-
LIGATION HAS NOTHING TO DO WITH YOUR BELIEF!

Carlos: "An obligation is a belief. It is an imposed
belief."

Rich interjected, "The word obligation implies responsi-
bility, and if you don't fulfil that responsibility, you'd

better watch out!

YOU HAVE THE FREEDOM TO DO WHAT YOU WANT, AND ALSO YOU FULFIL THE IDEAS YOU HAVE ABOUT RESPONSIBILITY. AS LONG AS YOU BELIEVE THAT YOU ARE CAUGHT BETWEEN TWO CONFLICTING BELIEFS, THEN SO YOU ARE.

After class break, Jane asked Wade to read his essay on the new assignment which was given last week. Wade had gotten to the point in his essay where he was discussing his relationship with his students in a music class when Sumari came through.

There was a Sumari song to Wade, apparently concerning his relationship with his students in the situation he had outlined. After the song, Wade started to give his interpretation of it. The Sumari came through again with a narrative, and with Jane attempting to give an English translation of the material.

Following a discussion of the Sumari, Cindy related an experience of hers which fitted into the subject of beliefs, and Jeff read his essay. As George was commenting on Jeff's material, Seth returned:

YOUR BELIEFS ARE ONLY INVISIBLE TO YOU. IF YOU BELIEVE THAT YOU (sic) ARE - IF YOU BELIEVE THAT YOUR OWN THOUGHT PROCESSES ARE HIDDEN FROM YOU, AND THAT YOUR OWN VALUES AND IDEAS ARE UNCONSCIOUS, AND IF YOU BELIEVE THAT IT IS DIFFICULT TO UNDERSTAND WHAT YOU ARE, AND WHO YOU ARE, YOUR BELIEFS ABOUT YOURSELF ARE QUITE CLEAR TO YOUR CONSCIOUS MIND AND CAN BE DISCOVERED THERE IF YOU ONLY UNDERSTAND THAT THE INFORMATION IS AVAILABLE.

YOU HAVE BEEN TAUGHT THAT THE INFORMATION IS NOT AVAILABLE, AND THAT YOU MUST PLAY GAMES OF HIDE AND SEEK. BUT, THIS IS NOT TRUE. YOU WILL FIND WHAT OTHER PEOPLE THINK OF YOU AS YOU DISCOVER WHAT YOU THINK OTHER PEOPLE THINK OF YOU. YOU PROJECT YOUR IDEAS OUTWARD UPON THEM AND THEN REACT.

NOW, AND THIS IS FOR ALL OF YOU, YOU DWELL IN A PHYSICAL REALITY NOW, IN YOUR TERMS. IF YOU DID NOT NEED A CONSCIOUS MIND, YOU WOULD NOT HAVE ONE. IF ALL THE INFORMATION AND THE ENERGY, AND ALL THE ABILITY, AND ALL THE POWER WAS UNCONSCIOUS, THEN YOUR CONSCIOUS MIND WOULD HAVE NO PURPOSE. BUT, YOU HAVE A CONSCIOUS MIND. YOU HAVE BEEN TAUGHT THAT ITS POWERS ARE LIMITED, AND, TO SOME EXTENT, THEY ARE INDEED. BUT, THEY ARE NOT NEARLY AS LIMITED AS YOU SUPPOSE THEM TO BE.

YOUR BELIEFS ARE CONSCIOUS AND AVAILABLE TO YOU, BUT ONLY IF YOU BELIEVE THAT THEY ARE HIDDEN CAN YOU NOT FIND THEM.

Marge asked, "Seth, when you speak about the conscious mind, are you talking about, or are you including, the inner consciousness too?"

I AM TALKING ABOUT THE CONSCIOUSNESS OF THE SELF THAT YOU THINK THAT YOU ARE WHEN YOU SAY, "I AM."

Rich asked Seth a question: "to a goal of one day making my work play and finding my work as a framework for releasing spontaneous joy and creative abilities, do you have any suggestion on abilities for me to focus on, or not to focus on?"

ONLY THAT YOU EXAMINE YOUR OWN BELIEFS ABOUT YOUR OWN ABILITIES. AND, THAT YOU NOT COP OUT!

Carlos started to ask, "Seth, are the laws of nature a group of telepathic. . . ."

NOW, WE ARE INVOLVED IN BELIEFS. YOU BELIEVE THAT I HAVE THE ANSWERS, AND YOU DO NOT. YOU HAVE THE ANSWERS, AND THEY ARE WITHIN YOU.

YOU BELIEVE, --THIS (pointing toward Cindy) - THE ONE WITH THE GLASSES ON THE FLOOR - THAT FOR A FEW MOMENTS SOMETHING, SOME INVISIBLE WORLD IS MADE VISIBLE, AND, AS OUR FRIEND SAID, PHYSICAL. YET, YOU ARE INVISIBLE, MADE PHYSICAL, AND YOU SPEAK FAR MORE OFTEN THAN I DO - YOU ARE AS CLOSE TO AIR AS I.

YOU PROJECT UPON ME THE KNOWLEDGE THAT YOU YOURSELVES POSSESS. IT IS YOURS. REALIZE THAT IT IS. AND THAT IS MY ANSWER TO YOU (to Carlos).

Carlos: "That is my assignment?"

IT IS INDEED.

The evening had been taken up with the reading of various class member's essays on beliefs, and as to how their beliefs affected other people and their reactions. The last essay to be read was Jeff's, in which he recounted in quite detail his experiences taking a pre-induction physical exam during the Viet Nam war period. Class members were discussing the essay and discussing the pros and cons of military service and of wars in general when Seth came through:

"This has been your night. And it is still your night. But when all the young men refuse to kill for the sake of peace, and when all the women forbid their men to kill for the sake of peace, and when you realize that no peace will come through killing, and that the end does not justify the means, and when you grow full and light with thoughts of peace, then there will be an end to war. But as long as any men go to war for the sake of peace, there will be war.

"And, as long as any woman teaches her sons how to go to war because of love of the peace, there will be war.

"You make your world. When you populate your world with ideas of peace, then peace will grow. When you think thoughts of aggression, you attract aggression and you draw it out from others in daily contact, and on the part of nations.

"When you do not understand yourselves, you project what you do not understand upon others - upon your friends and associates - and then you become afraid of what you do not understand, not understanding that it is your own fear. And you do the same thing as a nation with other nations. There is no way to insure peace but for every man, EVERY MAN, to lay down his arms.

"To do what he did (Jeff) does indeed appear crazy. Idiot behavior in the world that you know! But it is very sane behavior.

"Now, our friend here was not able to leap the barrier. He could not make a creative achievement out of going to war. And I will tell you (Hugh), were you his age, and in the same war, you would have done in your own way, the same thing. You would have turned it into a creative endeavor indeed, and you would have helped lead that generation.

"If sanity is to lead your sons to death, then I would rather be insane any day!

"And this is not to pick out our Lady of Venice either. For in your own ways, in different circumstances, your reason is often the same. Add many of you still think that peace must be quiet and dignified, and excitement is to be found only where there is not peace. But that is only because you have not pursued peace in all of its creative endeavors--and there is no mistake about where I look!

"So, think of the ways in which our Lady of Venice's thinking applies to your own in other areas of your activity and thoughts."

Seth with drew and Cindy started to relate to Jane what had been said. Seth interrupted:

"A point I wanted to make, and you can tell Rubert later, it takes aggressive energy to send forth thought and feelings of peace. So your idea of aggression is completely wrong. Aggression is action, and the thoughts of peace radiated outward take aggression and joy and vitality. Not, therefore, a quiet feeling alone, though that is important. But the thrust for peace is as natural as the thrust of a flower to grow up from the ground. Now, continue."

Cindy again started to relate to Jane what Seth had said. Someone mentioned the word "violence" in connection with the subject matter. Seth again interrupted:

"Your very breath, on those terms, does a violence upon the air. A joyful violence!"

"You do not understand our Lady of Venice's position, and you use the same thinking yourself in other areas, and it is this. Supposing our fine American boys decide not to fight. But, supposing our fine Russian or Chinese do not come to the same decision. So you are leaving yourselves open, so you must meet any threat or be weak. So I understand your position."

Venice addressed Seth, "You read my mind, Seth. I was just thinking I hope Seth tells the enemy to put down their arms too." Seth replied:

"Now, the enemy does not need a Seth any more that you do to tell them to lay down their arms. They need their own inner selves. And, if one side lays down its arms, the other side will realize there is no need for arms."

"Now you cannot understand this now, and yet I tell you that your own preoccupation with arms, as a country, is received by others, and your own thoughts are materialized and you create wars in your minds that then must be faced with your flesh and your blood. You dream of wars that your sons must fight, and it is done first of all in your mind."

"And no drop of blood flows, as in Rubert's poem that does not first flow in your mind, and in all of your minds!"

"And there is no other way to have peace but to believe in peace. As I speak here, others also speak in other countries, as they have in other times. And you have not listened! And, in not listening, you continue to create the reality that you have. And, in creating that reality in the world that you know, and in time as you understand it, you return again and again - sons who have been slain on the battlefield are born as women, who then bring up their fine sons to repeat once again the old history."

"So it shall be done to you as you do. And, as you think, so is your world."

"The reality that you have is a replica of your thoughts. If you do not like the world, you must change your thoughts and no exterior manipulation will change the face of your experience. And, if you do not change your dreams and your thoughts."

"What is reincarnational memory but your own memories returning again and again in your terms? Your own experience! Then, look into the future, for you can do so, and change it by your actions in your mind now!

"You create the mountains. You create your bodies. You create the seasons and the continents and the rivers. You create Susan's smile, and the hand upon which Barrie's head rests. And the war and the pests, all of the pests, that seem to haunt mankind - war and poverty. You also create those.

"It is your world. Then change it now."

Rich addressed Seth, "I have a question about people who lead others. There must be a common element, some fascination, in this, the power people get - whether it be a nation, or a city, or whatever." Seth replied loudly and emphatically:

"They accept their own power as you should accept your own. And that is your answer."

Barrie asked Seth, "Why do people decide to kill themselves in the first place?" Seth replied:

"They set up a physical reality in which such things were possible, but not pre-ordained.

"I want you to do something. I want you to deal with this for the following week: 'This is my world, and in my world I am good.' And I want you to apply that to your lives. I want you to write what it means to you and how it can change your lives if you realize it thoroughly.

"In your own lives, in your own world, you are good. And, if you are good, and if you believe you are good, what changes might you make? How might your attitude be altered?

"Now, I bid you all a fond good evening, and those blessings that I have I give to you, and those blessings that I do not have, you must seek from your big toe!"

A discussion of Seth's remarks followed. During this time Venice's son David, about whom she had spoken earlier, joined the class group. The conversation in the class was not recorded, but at this point, Seth returned abruptly and jovially, speaking to Venice:

"Let that be a lesson to you, in line with what I said earlier!"

Venice: "I would still want him to have dignity."

Seth: "Of what kind?"

Venice did not answer. Seth continued:

"A flower has dignity! You have dignity! He has dignity! He has dignity no matter what he does, and he had dignity (Jeff) when he pretended he was an idiot!"

Barrie: "I still don't understand why people kill each other all the time."

Seth: "You had better explain it to me!"

Barrie remarked that, "Kids are born, grow up, they have fights with their parents, they go to the bathroom, and they end up going out to kill each other. I just can't understand why they just can't play together....." Seth interrupted:

"Because they do not listen to themselves. Because they have been taught that basically they are worthless. And, therefore, they are only too willing to sacrifice themselves to any god or any symbol, because they do not respect the simultaneous beauty of their being, or of the simultaneous beauty of a spider, or a dog, or a hen, or a frog."

Barrie: "Why don't they just stop?"

Seth: "Ask them!"

"As long as you believe in aggression and in force, in this country, you elect persons who believe in aggression and in force and who react to it, and so do the people in all the other nations.

"Unfortunately, you equate aggression with strength, so you are afraid to elect a peaceful man. And all the other countries feel the same, so they are afraid to put into power, by whatever means, peaceful men. So your world situation is the result of your individual beliefs, en masse.

"Now, when individually you believe in peace, and when you no longer believe that good is weak and evil is powerful, then, on countrywide bases, you will put people into power who believe in the active nature of peace. And, again, there is no other answer.

"I am, as basically you are, independent of flesh. But in your terms, and in your terms alone, you have issue. Physical issue, that must deal with the time and the place that you have created. And as long as you believe that you must fight for peace, you will lose your issue.

"Now, in greater terms, you know quite well that you cannot annihilate a consciousness. And all of those who die in war, know well that they will die in war ahead of time. But still, in physical terms, all of that must be worked out, for the very point of physical existence is that you realize that your thoughts become matter while you are here, and matter can be vulnerable. And so through direct experience you learn what happens when you let thoughts and feelings of aggression have full play. I have said this in my book.

"An artist may create a warscape, and you can look at it, and it may be a masterpiece. But you are multidimensional creators! And when you create a warscape, then brush strokes suffer, for you are the brush strokes. And the guns are real, and the wounds are real. But it is an excellent representation - an excellent multidimensional creative endeavor!

"If you do not like the landscape, then you change the brush strokes. You wipe out the oil..... You make a new painting.,

"And now, I bid you a fond good night - blessings and all."

Class Session, Tuesday, November 28, 1972

Class was involved with the reading of essays from previous weeks' assignments. Rich had just read his and the class got into a discussion of "spontaneity" - what it is, and what are its bounds. Al asked how anyone could not be spontaneous. Seth answered the question:

"Try harder to be spontaneous, and then you are at least putting as many impediments in your path as possible - and that is in answer to your question. And turning you all free with your beliefs is spontaneous, and so are your reactions!

"And, I enjoy listening to you, and so I think I shall!"

Dianne started to relate to Jane what Seth had said when Seth returned, without speaking. Dianne remarked that she could not relate what Seth had said while he was looking at her. Seth responded jovially:

"I will close these eyes and look saintly!"

Then, in a jovial aside to class members who were seated on the floor:

"They do not think that was saintly!"

"He (Rich) managed to say - he managed to confess - that he believes in good and evil. Are you going to kick him out of class? You all believe in good and evil to some degree.

"Now, if anyone is casting stones----! And you have heard that story before and in a different context!

"And now I will spontaneously return you to your spontaneous discussion

George read a satirical piece (a beautiful "put-on") about how we should be spontaneous. Seth returned:

"If you will forgive my terminology, Blessed are those who have humor!

"And that is the end of this profound message!"

(FIRST 4 PARAGRAPHS OMITTED FROM TAPE.)

Cassette # 7

Class Session, Tuesday, December 5, 1972

During the first class period, Larry, Barrie, and Rich read their essays on beliefs. After the first class break, Rich and Rick continued a very spirited discussion concerning Gnosticism. Their previous association with Francoise, and their current activities in New York. One of them expressed the thought that he couldn't understand why they couldn't discuss this material rationally. Seth came through and answered:

"I will tell you why. For you both know. And you each simply believe that the other one is wrong, and each of you believe that you are right. And, as I told you all many times, when you believe that you have the truth, you can argue viciously. Most cases of violence occur because of your beliefs in good and evil. Good disciples go to war. They are not peaceful men. They must fight to prove that their beliefs are right. It matters little what the beliefs are, if it leads to dissension. We do not need a miniature religious war! We do not need a Gnostic war! Neither of you is threatened except by your own ideas. And, with all you have written about your beliefs, tonight was the best demonstration of all that only you here could have given it.

"I could not have done nearly as good a job! And (to George), tell your son that when I am alive I look like this! Now I will tell you to carry on, since you are doing so magnificently!

After the next class break, Connie read her essay on beliefs and class discussion of it followed. The discussion seemed to be very low key, and Rich commented that the atmosphere seemed to be completely different than before break, and that he wondered what was going on. Seth answered for him:

"He meant that he expected my quiet voice! I have indeed been listening and since before your break. And, there were several things that I wanted to say. But, first of all, a word for you (Connie), after I get Rubert's hair out of my eyes. And you all know what I am going to say.

"I am dead, in your terms, and I can manage to laugh a bit, and smile, and I can manage to find something joyful in non-existence, and you should be able to feel the vitality within your smallest toe. And, when you are blue, and feel despondent, then listen to the part of you that has better sense!

"Feel the vitality within the atoms and the molecules within your own body. And, when you look out, and find the world despondent, think and feel, be aware of the splendid magic of the eye through which you look, and the liveliness and the vitality of the atoms and molecules which compose it, and its joy in being, and using itself and being. And, all of you, speak as kindly to yourselves as you would (to Larry D.) to a squirrel.

Arthur asked Seth about the perceptive capabilities of persons who are blind - wondering how they perceive objects as compared to those with normal vision. Seth answered:

"Now, I cannot, in one evening, go into the world of the blind. For each individual is unique. The reasons for choosing blindness are different. Some see as clearly with their mental vision as you see with your eyes. Some have no clear knowledge of objects in that manner. But, I will give you more information on it. You will not need to remind me.

"Now, I am more interested in listening!"

Connie started to relate to Jane what Seth had said. She remarked that "Seth said he was dead." Seth returned abruptly and vigorously!

"In your terms only!"

Wade read his essay on the "This is my world" theme, and then played a tape recording of an earlier class session wherein class members had joined the Sumari in a song. Sumari came through with a brief song which seemed to be a sequel to the one which had just been played. There were passages directed to Cindy, to Connie, and then to the entire class.

Discussion returned to Seth's remarks earlier, and Connie corrected her earlier remark, saying that Seth had said that he was diminished but not dead. Seth returned abruptly and jovially!

"I may be dead, but I have never been diminished!"

Arthur observed that Seth was becoming "defensive." Seth again came through abruptly, admonishing Arthur, quite good naturedly, that he wanted "No smart alecky remarks".

Class discussion resumed and the point of the ego was brought up by Larry D. Seth returned, speaking first to Larry D. :

"Now, Before I leave you, there is a remark I want to make. Value your ego. Do not, all of you, be so willing to thrust it aside. It is a good and valuable friend.

"And forget the term! The ego is a portion of your inner self. It is you ! If is simply the portion of you that surfaces at any given time, in your terms. The portion of which you, in your terms, are conscious. Other portions of the inner self surface at other times, and you call them the ego.

"The ego is a portion of your self - of the inner self. It is only because you have been taught that the ego is rigid that you have a rigid ego. It is only because you have been taught that the self that you know cannot look inward that you find it so difficult to study your own beliefs and to look inward. It is only because you believe that the truth cannot be public that you make secrets. It is only because you believe that the ego is a dirty word that it becomes one.

"The squirrel would be quite happy with your ego for a day, and quite pleased. He would say, "Oh, Wow!" and be glad not to chatter! And, he would listen to the squirrel and think, "Oh, my, what a blessed animal this is without an ego!"

"The ego is as natural as a flower blossom or a squirrel, or a witch, or a lady with purple hair upon a mountain side, or a secret that will not be told, and so outrages us, even though secrets do not exist.

"And, I have told you often, and as you surely have heard, and as you know, the universe is good natured. And, it smiles at you if you give it half a chance. (To Connie) And the vitality that you sense here tonight is your own. For you all have access to as much energy.

"In all these boots, are all these toes. And each toe automatically and beautifully uses its energy well. And, MOREOVER, IT IS QUITE happy; each toe, and each atom and molecule within it. To be united with another kind of being, and in certain terms, to be a part of an orgasm that can look out and walk upon the earth, your toes look out of your eyes - you simply do not know it.

"And now, I bid you all a fond good evening, and I hope, a merry one."

Jeff, in an aside, before Seth withdrew, remarked, "A Merry Christmas." Seth responded:

"I would give you a "Ho -Ho -Ho," but it is not in my nature."

Class discussion followed on what Seth had said about the ego. He returned abruptly:

"The more you try to lose the ego, the more, of course, you find it."

Before Seth withdrew, someone asked whether, in the previous remarks Seth had said "Orgasm" or "Organism." Seth returned:

"I said Orgasm. The Organism is an orgasm in motion. I tried to combine the words - they are already combined."

Rich asked Seth if he would care to say anything about a Marguerite duValois at this time. It seemed that Rich had come across the name in connection with the 16th century in France. Seth responded:

"Not now, I do not, But, I appreciate the reason for the question."

Class discussion again returned, via Larry D., to the former association with Francoise of New York. Seth returned:

"It makes no difference what guilt you are told you bear. As long as you believe in guilt, then you are trapped by it. And whenever you meet anyone, king or pauper, who says that you are evil, then run fast! They may say that you are evil because of original sin. They may say that you are evil because you are possessed of a demon. They may say that you are evil because your stars are not right or because you are human and filled with flesh!

"Whenever anyone tries to make you feel less than you are, when they make you believe in your deficiencies and enforce them, rather than encourage your strengths and your abilities, then run as fast as you can. When they encourage your dependence upon a group instead of your dependence upon the glory that is yourself, then run as fast as you can. And I have that to say to all of you.

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"As you know, the beast is as beautiful and as natural and as valid as the prince. I would suggest that you divest yourself of the terms of the shadow, and of the animus and encounter your experience as it comes to you, not clothed in any terms.

"Now, the terms that you dislike, the terms that anyone dislikes, you automatically dispense with, and, you say, "They are terms." The terms that appeal to you, however, are the trickiest, for you very seldom examine them, and they become invisible beliefs, and you use them as lenses through which you then perceive and color your experiences.

"Now, this not only applies to our friend, but to all of you and to your beliefs. And to experience what happens to you in your own way. You are each unique - your vision is unique, and your symbolism should be unique. Each individual automatically forms his own symbolism. It has a meaning and vitality, and it grows up as freshly as a new wheat. When you accept this symbolism of others, then you automatically perceive your reality in those terms, and so your experience of course, does seem to reinforce the terms that you use, whatever the terms are.

"And now, I will let you all have a Seth break, and Rubert, I am sure, will let you have a class break -- if you will forgive the terms!"

Dick R. started to relate to Jane what Seth had said. He remarked that Seth had told him to "Take that L.S.D. trip," referring to an earlier conversation concerning current experimentation being carried on with LSD. Seth returned abruptly, very loudly and forcefully:

"I DID NOT TELL YOU TO TAKE THAT LSD TRIP!"

Discussion of Seth's remarks continued and Seth returned, again speaking to Dick R.

"You do not enjoy your own spontaneity. You structure it too cleverly. You get lost in your own games. And, if you are going to play games, my dear young man, you might as well play your own game. Why play anyone else's?"

Again, discussion of Seth's remarks, during which Dick R. mentioned something about his astrological chart. Seth again returned abruptly and speaking forcefully

"THERE YOU GO AGAIN!"

"You are an individual, and a lovely one. And you sit here now in the splendor of your own being, and in your own time, and in your own glory, and in a house at 458 Water St. Enjoy that being and that moment freely. And I like you or I would not try to set you straight in one night."

And with that now, I do close this session. And what blessings I have, I give to you, and those that I do not have, and they are important ones, you must find for yourselves. For they are blessings that no one can give you, that must flow up from yourself, and you must nourish them."

Class Session, Tuesday, December 12th, 1972

Class opened with a discussion of Robert Monroe's book, "Journeys Out of the Body." Jane had recently talked to Mr. Monroe and told us that he would be in Elmira in January, and might attend a class session. Jane also introduced a visitor, Richard Robert.

After the first class break, Jane read a portion of her recently written material on "Aspects". Class discussed this material and eventually evolved to a discussion of black and white, as it applies to people, and to the colors themselves, and the connotations of them in people's minds. During the course of this discussion, Dick R. said that "The night has soul." Seth entered the conversation:

"The day has soul, and the night has soul, and you are all in danger of being drowned in your own terminology.

"The messages are within yourselves, and the self is filled with light. There are no secret messages. Only people who are ignorant of what IS. There are no methods that the trees have not used for centuries to grow. There is no knowledge that the smallest cell in your ear does not know as it grows. You have only to listen to the ear and to the trees.

"You have only to forget terms. Sometimes they are bridges, but if you lean too heavily on them, they collapse. And, it is usually good that they collapse, for then you find that you know how to swim without them

"One of the points of Sumari is to lead you away from terms, into realms where they are meaningless. Now, I want you to wait a moment, and to forget terms, and listen. And, while you listen, simply let yourself experience the moment as it is. For within the moment are all beginnings, and all endings beginning."

The Sumari came through with a song, first to the entire class, and then with short bits to specific individuals. The entire song was in tones only - apparently in line with Seth's statements about terms.

A discussion of the Sumari followed, and Seth returned, speaking to Dick R.:

"What I want you to understand, Richard, is that you are using your terms to hide from your own experience. You think you are using them as a guide to understand your own experience, and you are earnest and you are intuitive, and you are working hard. But, you are using your terms in place of inner spontaneity and letting yourself go as you are.

After class break, discussion again returned to Seth's remarks. Dick R. commented on a passage in "Seth Speaks" referring to Jane and Robbie. Jane commented on it and Seth returned, again speaking to Dick R. (pg. 381) In occultism they call this finding the "soul mate".

Jane: "I abhor the term."

"We have been rough on you because it is good for you! And because you are used to people agreeing with you and reinforcing your beliefs. And I am not here to set up a new system of beliefs, but to make you examine and shake your own and find your own way. If anything, I would shake up and break up systems rather than begin a new one.

"And your quandry, in a nutshell, is in your question - in your tendency to look to someone like me, or to others for your own answers. So to give those answers to you is no help to you, and simply reinforces something that is not working for your benefit. And a good teacher never reinforces that kind of belief.

"You do not need, in Rubert's terms, to take acid. You do not need to find the answers from acid or from me - even when I am 'acidy'.

"The answers are within yourself - you simply have not believed it. You have an ego because you are conscious. The ego is a responsive part of yourself. It is not a stupid relative to be shunted out of the way. And yet you look at it constantly and you say, "You stupid thing, you know nothing - out you go! Let my pure unconscious well up and give me the answer'.

"And so your life operates according to your belief, and since you believe you do not have the answers, it does not seriously occur to you to listen to yourself. You listen to your animus or your anima or your shadow. But try listening to the self that you are, in all your remarkable unity. And, then, the answers ARE, and they are a part of you. And what I said to him applies to all of you - and, for heaven's sake, do not look so serious.

"When you read "Oversoul Seven" then identify yourself with 'Seven' and have some fun with yourself for a change. And when you are thinking of finding the answers to the universe, do not expect groans and sadness and deep shadows of any kind.

"Listen to a rain drop as it falls. And listen within yourselves to your own gentle voice. And smile at yourselves - with yourselves.

"And when you do psy time (to Wade), do not be so sombre! Look for some fun, for the universe is joyful!

"And Rubert does not agree with the poem that he wrote about you (to George) at that time, and neither do I. "So, I bid you all a fond good evening, and, again, I speak with but a whisper compared to the vitality that exists within the smallest cell of our Lady of Venice's right ear. Those blessings that I have I give to you, and those I cannot give to you, you must find for yourself - and no one can give them to you. They grow within you. You pluck them."

Class opens with Jane leading an altered consciousness experience with class members following her lead, this is then followed by a Sumari song. Jane's opening remarks are not on the tape. The Christmas tree in Jane's living room was the focus of the exercise. Class discussion around the possible damage to the tree from cutting it down. Seth enters:

"Now, you are quite correct. When you imagine that the tree is in pain you are projecting your own ideas of death and ego upon it. The tree knows. It does not believe in reality of death as you do and it rejoices, even in it's own transformation. It's perceptions are as clear but different, as those when it was in the woods.

"Now, all of you should now become aware of some of your beliefs about Christmas and what you projected into the tree and how you related to the other people in the room. Shall I smile for him or frown? (student comments not clear) "You are asking for the impossible. You are too complicated for me."

"I want you to think of something, begin with the reality that you know think then of your experiences in class here and with myself and Sumari and consider Seth II also and realize that everything exists within the framework of nature. There is nothing unnatural."

Probable selves are, in your terms, an extension of the properties of growth that you perceive in physical reality. You can see a flower grow up in space and time, in your terms, but in your terms you do not see your own other bloomings. You only look in your native ground, otherwise you would understand that life after death is as natural as life in life, in your terms. You simply regard nature as physical and so anything that does not appear in physical reality you consider unnatural, and your thoughts are as alive as your toes. You can wiggle your thoughts as you can your toes. You can kick people with them as well as you can kick with your feet. Your thoughts, therefore, are not dead, they are not mainly mental, they are not just concepts that you cannot see or feel or touch. They are as real as your moving eyes."

"There are rich interactions between you now that you can perceive and yet do not. You have only to accept them then, and you have only to acquiesce as the tree acquiesces to its own being. You are your own myths, walking the earth in jeans, and shirts and dresses and shoes. If you are going to be walking myths then be individuals that you are and can be. Do not think that Christmas is too canned. In your civilization, when you allow it to, when you allow it to, and I will not close Rubert's eyes, there it speaks to the child in you and accept the child and enjoy the myth for behind the myth there is truth and the truth is that you are reborn. And the truth is that the inner self does have the wonder of the child. Other stories have been wound about ---- those truths, but the truths remain. The god Pan has as great a validity as Christ has. The names change, the stories change to fit your ideas and your civilization.

"Now, I prefer Pan piping his magic flutes over the countryside and drinking wine to a Christ born to be crucified. But that is my idea, you pick your own. But behind all the myths is the reality. You are born with the wonder of a child again to remake the world in a new image. And there are new images made and Christmas should represent the rebirth of the self and "Seth Speaks" should be called 'You Speak', 'You speak' and 'You Speak'. So listen to your selves and now I return the class to our friend and I am sure he will give you a break and then a welcome to our guests."

Student asks about a friend who had committed suicide this last week. Seth responds:

"I will only tell you, as you should know, that he set up this situation for himself. In a past life he was so enamored of existence, in those terms. In that life, in the past that he literally refused to leave it. He loved it, not in a spontaneous normal fashion but as a glutton who loves to eat too much and he gobbled it constantly and he killed in order to get more of it and so he chose for himself a set of circumstances in which he found the life most distasteful. There were many other issues involved, it is impossible to give them to you briefly."

"Seth, did I know him in that life?"

"You did indeed. Now, you knew him and you know him in this past life but it is not the life that he has spoken of, it is another. Now, it is not a matter of him choosing ahead of time to take his life, it is a matter of him setting up a series of circumstances and frameworks in which this time he would take a small portion, in which, however, he put himself in a position where certain truths became known. In the past life he took it for granted that all pleasure and all fulfillment existed within physical reality, that beyond it there was nothing. And this time he purposefully chose the life in which it was only too obvious that those fulfillments did not exist in those terms here. A life that would force him, therefore, to look and search for other meaning. There is far more involved in the story, however, and I am putting it very simply indeed. Now I will let you have a Seth break."

Class discussion of Seth's remarks about the suicide friend and Seth enters again:

"Now, there is nothing wrong, you must understand, with the love of physical life for it is beautiful, it was his attitude and his particular way and no punishment is involved."

More class discussion and Seth again:

"You are correct, and now I simply wanted to make a point."

Jane asks further for comments on Seth's delivery and asks Venice for an accounting as Venice is talking Seth enters again:

"Pan playing his silver flute and drinking wine....."

Venice explains to Jane Seth's reference to Pan and Christ and Seth enters again with "Or as a Buddha." Class talk again about Seth's personal preference for Pan, piping his flute and drinking wine and being 'right on' and Jane questions that particular expression when Seth enters again with:

"I always say 'Right off' because when you think you are 'Right on' you are in trouble. Now, when you speak with me you have a dialogue with yourselves as Rubert is writing dialogues that occur between the mortal Self and the soul. Between the words that I say and the manner I use to say what I say is the message. And you have to feel the message that is your own message, echoed in your blood and in your little toe. The message that says I am I, I have a right in this universe. I am blessed because I am. I am joyful because what I see and feel and hear. The energy that you send is an echo of your own. And now you can take a break."

More class remarks about Seth discussion of Christmas. He enters:

"I meant, that Christmas was not 'in' just now, and that is is considered intellectual to look down upon it but usually under those circumstances you are afraid of the emotions that it evokes so that it is easy to be disdainful, and that is what I mean. I also mean that you are as real as Christ is and that the myth is the reality of that fact. So do not be afraid of new births or the death of ideas for they lead to new ones. Do not be afraid to close doors because there are always other doors to open. Do not be afraid to be naive or to play the fool or to be laughed at, that is what I mean. And now I am ready to hear what you mean, and what you learned about your own beliefs concerning Christmas and that Christmas, as you should know, has nothing to do with how much money you can spend on your children; remember that, and you will not feel so blue and lonesome this year."

"I want you all, and I will close my eyes, to examine your beliefs at this time for it is fashionable to think in terms of Buddha and Eastern religions and it is not fashionable to think of the infant Christ, for example, so you are 'In' if you think of Buddha. And now, if you dare let a tear show when they play Christmas carols, and yet the same thing is involved. You are still dealing with systems of beliefs and myths that have grown through the ages and each of them have their degree of validity and their degree of distortion. And so I want you to examine your own beliefs. How many do you have because they are 'In' and fashionable and the thing to have and how many do you really have that you are ashamed of because they are 'out'? They are not the thing to do. In what context do you feel free to display your emotions? You usually want a framework in which you feel safe and then you will let your emotions show. Think of those questions and apply them to yourselves and in all contexts and despite and because of your ages. You may be able to express emotions to your contemporaries and die with embarrassment rather than show it to a parent. Or you may be able to show it to a parent and die of embarrassment rather than express it to a contemporary, or show it in this room under certain conditions, and die of embarrassment to show yourself elsewhere. And when new birth is concerned you let your emotion freely flow from you and from the source of your being. Think of the mobility of your emotions when you display it. And now I expect some answers

from you. "DISCUSSION"---- Now, I may as well get in. Santa Claus, HO-HO, is quite relatively harmless considering what your religions have done. If you are bad you get a hunk of coal and if you are good you get a goody, but what about a god who says if you are good you will go to heaven and if you are bad you burn through all eternity. Place your indignation where it belongs."

Class discussion around where these conventions start, Halloween and Christmas. Seth enters:

"Now, all of the gods in your myths die and are reborn. From the time of your ancient memory and for the ages of the memory of your race and so it is simply said again and again in terms that you understand according to the time in which you think you live. That you are born again and again and that the travails of the gods are your own and so are their triumphs and their joy. Because of the times in which you think you live, the myths are also cloaked with your ideas incurred by your civilization and so you must take that into consideration. The symbols used are also colored by the times and they are personified so winter and the cold that sweeps across the earth is also symbolized as the death of the soul. Not a death, however, but transformation. If you understood your myths, however, you could use them effectively. When you think of them as reality, however, they can entrap you. You are the stories that the Soul tells. You are your own stories and you create your ideas of god according to your interpretation of greater realities that you understand and do not understand. You are catching up with your own understanding but as soon as you understand there is more to learn because creativity is never still and never done and never finished. And in other worlds there are other Christmas tales each with their own story and variety. But none of that denies the intense and eternal NOW which is being forever created and in which you have your quite natural existence. And none of it denies the joyful vitality that is your own. Neither the bewilderment in your eye, the pleasure in yours, all of this is meant to illuminate the joy of your own being and the ease of your own being and meant to generate within you, if you will forgive me that old HO - HO - HO, the vitality and the laughter and the joy that is your being. If you understood thoroughly what I am trying to say to you, you would be laughing with me and enjoying your own gristly beard and hair and as you looked around at each other you would see yourselves as all ages, reborn time and time again and with your identity alive within you now."

Class comment. "I have a feeling that we are trying on this Christmas again and that we haven't gotten there yet." Seth enters:

"Now, you are there! That is all you have to realize. The barriers are artificial, they do not exist. Stop frowning, you are making it too difficult and you are making it too difficult, too metaphysical. It is within you as it speaks even through your flesh. Do not mistrust your flesh, trust it. You form it, it is alive, you are your soul in flesh. The truth is not something apart from you, you are each truth, speaking and living in physical form. You need to recognise your own

joy and exhort (?) in your own being. You are aware and not aware. "Seth Speaks" is within you and not in a book. You are the book, then joyfully listen to what your feelings tell you. Your thoughts and your feelings are both natural and both yours. And your joy is within you, Christmas or non-Christmas, Santa Claus or no Santa Claus, Dec. 25 or the 4th of July, your atoms and molecules shout with the joy of their own being and listen to them. Feel within their fleshy substance your own spirituality. Look at the Christmas tree, your cells and molecules shine a million times more brightly. Your eyes glitter with far greater light. You are love, in corporeal form. You do not have to look for it or wonder where to find it or give it in packages either with bright ribbon. You are packages with bright ribbon. Christmas is now and was yesterday and will be tomorrow. It is in you, in Buddha, in Pan, in Christ, in Mohammed, in an ant and in a frog and in your eyes and within you, each of you, you are each then Christmas. You shine and glitter whether or not you know it. You shout, Merry Christmas even when you cry.. You cannot deny your own vitality or being."

"Then listen to your own molecules within your own eyes, how they move and sing and shout their being. Let my voice echo within you for it is your own. Your own yesterday and tomorrow. Your own heritage. Let the vitality and energy, therefore, ring out through your own knowledge, let it awaken within you the knowledge of your being. Dance through your own molecules and scatter your own petals and I bid you all a merry Christmas!"

Class opened with a general discussion of class members' experiences over the past three weeks since the last session. Jane made some general comments about some ideas that she had been working on concerning future direction of the class. Discussion eventually contained the term "occult." Eleanor remarked that she had been, until recently, "afraid of the occult." Seth came through, speaking to Eleanor:

"I am afraid of it too! That should make you feel better. Do you believe me?"

Eleanor replied that she did. Seth returned:

"I do not know if that is good or bad, because I was putting you on!"

In the conversations that followed, Joyce made reference to what she termed as Francoise's "rigid structure of reality." Seth responded:

"Now, it is easy to give you a rigid structure. Then someone says to you, that reality is such and such a way, and all you have to do is follow the proper path. But, I am far more insidious than your Francoise. For I make you find your own reality and your own way, and I take away all of the comfortable and the uncomfortable rules and laws, and I return you to the authority of yourselves. And how you all try to avoid that authority! And how you say, "I hear nothing", and, "I see nothing", when that authority speaks!

"It is easier to listen to others who say you must crook your nose, and wiggle your thighs, and say, "Allah", you must wiggle your ear, you must speak to the gods in silence, you must breathe properly, you must eat the way I tell you, you must sleep the way I tell you, you must visit with the people I tell you you must visit with. Because you are evil! And you are evil because you are alive. Now, how can you beat that?

"If someone tells you that you are evil because you are alive, and you believe it, you are indeed in a quandry. Now, I tell you you are blessed because you are alive. And I am blessed because I am alive. And my vitality is your vitality, and it speaks through your gut (to Mike), as it speaks through your mind and your being, for it is your own. I merely let you taste the vitality of your own being so that you draw sustenance and knowledge from yourselves. And that is your own joy, and your own right to be, and your own vitality, that is as secret as a trumpet - that is as dignified as a squirrel. It is the magic of your being - the knowing that you know - the IS-ness of yourselves!

"My voice is your own, in physical reality where you can hear it. My words are the words of your being, exteriorized for you. As Rubert knows; there is nothing more truly occult than the spring, and the flowers that come up, appears from nowhere. And that is your magic, and the secrecy of your knowledge. And it is there to use, and the world to see."

Seth withdrew and discussion followed on what he had said. Rich remarked that if one believed one's-self to be evil as long as he was alive the only way to get out of being evil was to die - which was exactly what Francoise had done. Seth returned, and the first few words upon his return were lost:

"-----to die or sacrifice yourselves, or make yourselves unhappy, miserable, ill, and filled with questions that you cannot answer, because you do not want answers, you put yourself in like positions that are impossible. All of this because you have been taught that you are guilty because you are alive. Whether you get this idea from religion, or psychology, or science, the results are the same. And, so my message is, simply, you are blessed because you are. You can be joyful because you are. You have a reason here because you are here.

"This one (Larry D.), played pipes on a mountain top, long before he was born in your terms, in this time. A piper of joy - and you should let that joy fill your being! Whenever anyone tells you that authority resides outside yourself, do not believe him. When anyone tells you, or the world tells you, that your joy resides outside of you, do not believe them or the world. Your salvation does not depend upon another. You have never lost your soul. You are your souls. You are your souls in flesh.

"As a certain Sumari document told Rubert, and he should read it to you, honor your bodies. Your bodies are your souls in flesh. Do them honor. Whoever tells you that a body is soiled, do not listen to him. You can trust your bodies as you can trust your soul. In your reality, the body is the garment that the soul wears. And they are wedded as a man and wife are wedded - they are one.

"Now, I will have to tell some jokes or return the class to Rubert to get some decent laughs and giggles out of you. You look as if you have been in a church!"

As Seth was withdrawing, Eleanor remarked that that had been beautiful. Seth responded immediately:

"I do not know if it was beautiful, but I hope it was fun!"

Larry D. asked Seth if he (Larry) could ask a question.

"You may!"

Larry reminded Seth that at the last session he had asked Seth whether he could ask a question, and Seth had said, "Later!"

"You can ask it now."

"A couple of weeks ago," said Larry, "Sumari came through. They sang a song to Richard, and sang a Sumari song to me. In the songs, they pointed to the two of us. Now, we have tossed it around, trying to figure out what connections they were trying to point out to us. Would you want to comment on that?"

Rich interjected that they had thought that perhaps they were part of the same entity.

"Now, give us a moment, and we will do it in our own way."

The Sumari came through with a song, principally to Larry. The song was rather soft and gentle. Jane came partially out of trance, then the Sumari returned with more of the song, this time very loud and vigorous.

Following discussion of the song, class discussion went to the matter of games and myths that Seth had spoken of in earlier sessions. George gave his interpretation of the term "games". Seth returned:

"Your trouble is in the interpretation of the word again. A better interpretation would be the word "play", as long as you are playing with words. For the universe springs from a sense of playing and spontaneity. The games are real. They are also games. But they are not meaningless games. They are not meaningless games!

"And, they are a multiplicity of games. But the idea of playful creativity is far more important than the framework of the games. And, again, no game is meaningless.

"There was (to Isabelle), in your terms, a reincarnational aspect to your child's dream, and with both of your children (to Nancy), strong reincarnational aspects showing themselves as you know.

"I simply add a few playful comments to add to your game (to George) And, again, no game is without meaning. And each creation is a new one -- and it has not already been done before."

Following discussion of this last delivery of Seth's, Sumari came through once more with a long song, directing short portions of it to class members in the room individually.

Class opened with Jane reading a portion from her "Universe as Idea Construction" manuscript. Class discussion on thought construction and beliefs followed. During the course of the discussion, Rich remarked that perhaps Seth would speak through Larry tonight. Immediately, Seth joined the conversation:

"Go ahead and I will listen! I will get it from Larry's mouth!

"Now, I enjoy him (Larry), and I enjoy you (Mike). And you have simply different ways with dealing with your problems and challenges. And, I like to listen to you as you deal with them, ---and I intend to!

"And, (to Will) I know you are here, and you know that I know!"

Class discussion on beliefs continued, and the inevitable question about the dominance of certain beliefs over others. Will mentioned Hitler's beliefs and what had eventually led to World War II. Seth returned:

"Now, any time that you commit a violence, or accept a violence, in what you think of as the defense of good, you are doing what was done in that time, and bear that in your heart. The end does not justify the means in your reality. And, when you are teaching others, hold that in your heart. It is your one and only defense, against what happened in Hitler's time, and that answer is within you. And, what is more, you know it!"

Discussion of thoughts and beliefs continued. The matter of violence was pursued. Someone mentioned the hypothetical case of a rapist coming to one's door. Seth returned:

"We will shortly have a break, and do not get so piqued! Before we have a break, a gentle reminder. You form your own reality. If a rapist comes to your door, then your own fears and anger and aggression have brought him there. You have broadcast your feelings and he has picked them up. Your wife wants to be raped, or you want her to be raped. There is a reason - there are no accidents. Violence begets violence. Peace begets peace. They are simple truths."

Will asked Seth if a teacher in India wasn't saying something contradictory to what Seth had just said. Seth replied:

"In certain areas, he is indeed. And now, you may all take an actively peaceful break."

Before the break began, Will, in relating to Jane what Seth had said, surmised that perhaps the teacher of whom he had spoken was the person to whom Seth had referred in his book, "Seth Speaks." He said that perhaps Jane remembered the passage. Seth returned:

"I do indeed, because I wrote it. And, he is not the one of whom I was speaking. I will be around listening!

"The only revolution is a revolution of thought. The only changes made in your history, and in your nation, will be made through the change of your thoughts, and not through violent action. And whenever you

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choose that policy, for whatever means, you fall into the trap of the previous generations and into the heresy of the ages.

"Now, by heresy I mean, very simply, anything that goes against the idea that the means must come from within, or there will be no change from without. You cannot change your world from without for you form it from within."

After a class break, discussion ranged far and wide, on matters such as time, and the self. Larry gave an account of his experience with LSD. This was discussed by the class. Venice registered disapproval of this as a means of expansion of consciousness. Seth returned to enter the conversation:

"Now, I have a few words for our Lady of Venice, and for some others here who may not understand. First of all, he is embarked upon the same search that you are embarked upon, and only the methods were different. You must try gently to understand this.

"Now, you can take on penance and retribution if you want to. You can believe that you are sinful and evil and in order to be good you must cleanse yourself, and you can accept then a method that will cleanse you. You chose a hard road on your own, of guilt and retribution, of torture quite as severe as his, but more prone. You chose your own framework. You chose your own. Neither would be necessary if you understood the basic beauty of yourselves - the basic integrity and joy of your being.

"But, when you do not understand that, then you will look for it through whatever doors are available and open. You will search for it as a dried animal searches for water in a desert.

"And now, I will let you continue with your class. You are all on a trip! You have been on a trip since your birth, in your terms!"

Further discussion of Larry's LSD experiences followed, with conjectures concerning the reasons behind it, why he had done it, and what, if any, had been the benefits from it. During this discussion Seth came through, and, without saying anything for several moments, just sat listening to the quite lively conversations going on around the room. During these conversations, Bee said that she thought that Larry, with the LSD, had solved his problems in a very short time. Seth interrupted:

"He has not solved his problem in that quick a time. He has learned what they are, but, continue."

Class discussion continued for a few moments, with Seth still present and just listening. Finally, he entered the conversation, speaking again to Venice:

"He looked to the drugs as you look to your religion. When you turned to religion in the beginning, it was something you trusted, and, yet, it seemed to open knowledge of other realities. It intrigued you.

"Today, let an old man like me tell you, the ideas grow a different way, but the reasons are the old ones!

"He went where his friends went, as you went where your friends went. But, you are looking for the same thing. And you are accepting the same burden in order to do so. You faced ideas of guilt in your own way, and he in another. You thought you were doing what you should do, and , in his own way, so did he.

"This has nothing to do, however, with the fact that there are dangers in both endeavors, or that with the use of drugs (to Larry), you automatically change the physical being of which you are a part.

"And you are lucky, for you are making your knowledge a part of you. But, there is a dilemma with the use of such drugs, for part of the being knows what other portions do not know. And, in immediate terms, even by the knowledge of the cells to perceive the conscious knowledge you must have. And, in different ways, this has nothing to do with events - that the inner mind knows more than the physical one, but the conflicts are set up, and you are lucky.

"But, when you believe that you must test yourself, and when you believe that there must be demons, and good and evil, and contests, then you form them and your reality. But, you made a contest (to Venice), and he did, - and many of you in your own ways have done the same. Now, because he looks so long faced, give us a moment, and there will be a song of no contests."

A short Sumari song followed, directed in part to Larry, and in part to Venice. After the song, there were interpretations of the song, and someone said that they wondered what Seth had meant by his use of the word "lucky" when speaking to Larry. Seth explained:

"I was saying that usually, in your physical life, you have a balance of knowledge. You operate with a group of beliefs. These beliefs seem to be consistent, so you operate, in your own mind at least, with some consistency. I am not telling everyone to go out and get grass. Grass is a natural ingredient and acid is not, in your terms. There are those who go on fasts and will not touch liquor or cigarettes, and will not look an egg in the face, and who will take acid without a qualm."

"It has various effects - few that you understand - and it brings to the forefront knowledge of the self with which you are not, at this point, equipped to deal. The resultant lack of balance can be disastrous.

"You were lucky. I use the term lucky in that you were graced to assimilate that knowledge in a way that you could at least hear, if not understand. I will have much to say at a later date along those lines.

"But, when you have mental experiences of the same kind of nature that are not brought about by drugs, then you draw out from the cells that knowledge. And, you are prepared to face it. And, drawing out from your cells that knowledge, you bring about, on your own account, certain changes in these cells that are otherwise brought about without preparation. Cells are alive and living, and they are conscious and aware. To have their joy as you have yours."

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Rich asked Seth if you attempt to bring out this knowledge without the use of drugs, will one always be prepared automatically.

"Only those changes occur then that are natural to your stage of development and being."

Will asked if some techniques such as Yoga would work - were they considered natural?

"According to your own development - and to your beliefs about the system in question. And to you personally, according to your realization that existence is not sombre, but basically joyful. And, when you learn, my dear friend (to Will), not to hamper yourself with systems, but feel free to use systems as you prefer, and discard them as you prefer, and free to trust your own being, and find your own answers."

After class discussion of the preceding, Jane started around the room asking class members for spontaneous remarks about either anything that had been covered in class so far or on anything they might want to comment on. Eleanor said that she had passed up an opportunity that day to "tell off" someone. This was apparently an opportunity that she had looked forward to for a long time, and then when it arose she, in her own words, muffed it. Sumari came through again with a very vigorous song, seemingly directed to Eleanor, to Larry, to Venice, and then the entire class. After the song, various interpretations of the song were given. Seth returned:

"You have to do better with your interpretations! Our Turkish Dancer (Pete) is closer. Anger is as right as rain or a storm cloud. When you are afraid of it, you try to be angry without showing anger. Sumari was expressing those emotions for you that you were not able to express. And yet you experienced and felt that expression, as did each of you in the room feel the expression and release of your own aggression through portions of that song.

"Now, if you are afraid of anger, you rationalized your response - because you did not want to say, "Yes, I experienced the release of my good and righteous anger" - that is a No-No!

"Anger, released, is as natural as rain or clouds, as magnificent as a storm, and as necessary. Denied, it becomes something else entirely, and then it turns to violence. The softer portions of the storm, after the storm, in the song, were indeed to express the disappearance of the anger and its insignificance once it was done and finished and gone. Now, I will turn the class back to my friend and to you!"

Class discussion returned to emotions, beliefs, and thoughts. Larry remarked that thoughts can kick people. Seth interjected:

"And they would kick them merrily back. If you kicked them more often, you would not need bombs - any of you!"

"If you spontaneously let out your hostility when you felt it, you would not have this super charge that you felt you must throw out or be damned. It would not be so heavy on your head (to Larry), or any of your heads. The problem is not what you think of as your negative thoughts, but your fear of them. Now, let us continue and see where you lead yourself."

Carlos wondered if the same thing applied to suppressing affection as well as anger.

"Once you begin suppressing, you suppress all emotions to some degree and set up barriers because you are afraid of the reality of yourself. If you cannot express anger, you cannot express love. Not only that, but you get the two confused!"

"Larry was talking to himself, and you are all talking to yourselves. So, listen to what you have to say."

Class discussion continued for a few minutes and Seth returned:

"This may be difficult for some of you. All That Is is, in itself, in a state of becoming, and (to Venice), we will not go in to some of your questions on that point at this time, for I know them well!"

"All That Is is not perfect in the terms with which you think of perfection. Therefore, if you are told that you are expected to be perfect, you can only come off at best at a hundred, right down the line. You can never perform adequately, because you will judge yourself against the perfection that in your terms does not exist.

"You are flesh and blood while you are on this earth. Flesh and blood has miraculous dimensions. Perfection is not one of them! So do not judge yourselves against a perfect standard. The soul is not done, it is not completed, and therefore, in the terms with which you usually speak, it is not perfect - it also learns and develops. So, you do not have to be perfectly pure, perfectly holy, or perfectly anything else. Be the selves that you are, and, in that being, you will be as perfect as you can be because you are as a squirrel is - perfectly himself - in those terms. And now, I want some more spontaneous remarks. TRY HARD (to Rich)!"

Rich and Will started to relate to Jane what Seth had said. Will was relating what Seth had said about perfection, when Seth returned, speaking to Will:

"And that is your hang-up -- non-being and perfection. And I will let you take it from there. Calmness, stability, perfection, and control, they lurk in you, dead in terms of the spirit and the soul. Not defined of the inner self that travels along with such joy for its own dimension that is because it is, not the annihilation of desire, but its fulfillment. For its fulfillment leads to creativity - the creativity of All That Is, and the creativity of the flower, and the creativity of worlds that know no flowers, that are innocent of selves, that follow in their own way the curious and the lively part of their desires into worlds before and un-created and unknown, into paths of thrust and expansion - not repression. There are paths of joys within your own being. Do not crush them, and do not look for others to give you the support that is within you, - that is

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your own - neither to me nor to anyone else. The spirit and the voices and the knowledge and the volume are your own."

In the discussion that followed, Al said that he felt that one of our problems was that as we grow older, we have to "unlearn so much" that we are taught as children. Will remarked that it seems that we have to give up everything that the whole human race has been taught. Seth interrupted:

"_____ in order to be human. Enjoy your humanity. It is where you are at! Enjoy it! I always did!!"

Discussion continued. Will said that he would like to ask Seth about a problem of insomnia he had been having. Seth came through:

"Go to bed at the same time, whatever time, each evening, and tell yourself you do not give a damn whether you fall asleep or not, and it makes no difference to you at all. Tell yourself that the rest will do you good, but you do not really care whether it does you good or not. Tell yourself that you are finished with the hassle, that you are simply going to lay down and let whatever happens happen. And allow yourself to be in whatever way you feel like being, and you will go to sleep."

Will: May I ask a question?

"You may indeed."

Will: What were the causes for this thing - how did it begin?

"You must find out those causes for yourself. And ask yourself why you are so afraid of unconsciousness when you seem to yourself to believe that unconsciousness holds no dangers. Tell yourself simply that you do not care, and the problem will solve itself. You prolong it by your concentration upon it."

"Let yourself go, to be what you are as you lie down upon the bed. Let your thoughts go where they want to go, and your body do what it wants to do. Stop telling it that it must go to sleep, or that it should. It does not like to be told!"

Rich asked Seth what he meant by the term "traveling through your emotions."

"You travel through your emotions all the time. And it is your interpretation as to whether or not someone else is ready to face your anger."

"Is your anger that disastrous? Is it so omnipotent that another human being will fall and crumble before it?"

"That should answer your question."

"Now, I am finished for the night. For a moment, listen to your child-selves."

A Sumari song.

CLASS SESSION, TUESDAY, JANUARY 23, 1973

Class started with Wade replaying a portion of the Sumari songs from last week's class. Conversations then went to dreams and out-of-body experiences of some during the past week. Will spoke of different types of meditation, and his quandry in selecting the "proper" one. Seth entered the conversation, speaking to Will:

"When you go into meditation spontaneously, do not worry about what kind of meditation you are supposed to do. And, before some of our friends here make any comments, let me gently give you my interpretation in your terms. I will use terms with which you are familiar.

"All planes therefore exist at once, and you do not have to go from a high one down to this one. This one is as high as the others.

"There are different kinds of realities through which joy and vitality ring. And there are no hobble-goblins and no demons of the spirit from the nether world to do you harm. Now, if you believe in demons, you will meet them - but, you will make them. They will be of your own creation."

Then, Seth spoke to the class in general:

"I am interested in your beliefs."

Seth paused and looked directly at Larry D. who was sitting on the floor in front of him. He was apparently waiting for something from Larry. He spoke to Larry again - quite jovially:

"Go ahead! Give that great spontaneity that shines so brilliantly! Be glad that I am not Don Juan! Smile!"

Larry then asked Seth about the form of Mescalito - in that when Carlos encountered Mescalito, he experienced the same form that Don Juan had experienced, although Don Juan had never related to Carlos anything about the form of Mescalito. Seth began his answer by reaching forward to the coffee table, picking up a cup of wine from the table, and taking a sip of wine as he spoke: "I am publicly drinking a toast to the form that you have. It is a form that you believe that you have, and that everyone else here believes that you have, and you can call it what you like. And within that form is a spirit that is formless. And, here is a toast to the paper cup which has a form that you have been told belongs to it and that is aside from a reality of the cup that is not described in form. And that is my answer and you will interpret it, and I will get Ruburt awake so that you feel informed." Jane interjected: "It's me."

Following a class break, Larry D. spoke more of Don Juan, and the conversation went from there to symbolism, and particularly dream symbolism Rich spoke of the rigid dream symbolism taught by Francoise, and then spoke of the tremendous energy and presence that Francoise had seemed to him (Rich) to possess. Seth returned, speaking directly to Rich with great emphasis, underlining each word as he spoke of the energy to which Rich had referred:

"An energy that overshadowed your word, - that was used to put you down, - an energy that was meant to engulf you, - an energy that was meant to make you believe in your guilt, and to lie down upon ~~by~~ your bed and plead for mercy from the universe, - an energy that was used to shatter you as much as possible, and a presence that was used to magnify his personality and minimize your own, - an energy that was used to display his power and destroy your own, and you will meet it if you look for it. Therefore, think of your own energy and your own power and take joy in it. And you need not look away from any stare or any presence."

Jane: "Nostradamus equated the end of the world with the end of the Catholic Church!"

After class discussion of the above, Will spoke of the Apocalypse, and his seemingly overwhelming concern with it. Marianne asked him why it bothered him so much and Will replied that he seemed to feel that it was his task to prepare for survival. Jane said: "So what if it happens. Just have an Out-of-Body (OOBE)" Seth returned:

"Your whole task is to live - now, to appreciate the joy of your being in the moment. Your task is not to face death, but to enjoy life, and to fulfill the liveliness within you.

"Some of you are familiar with pictures of a bleeding sacred heart, or of a god nailed to a cross. The cross is a symbol of beliefs, and a symbol means that your beliefs can nail you to a cross!"

"If there is - and there is not, an image I could give you - and I can not, of a god that you could understand, and there is no reason why you should understand, for god is within yourself, and you are an image of All That Is. But, if I could give you such an image, and if you insist upon adoring, then it would be an image of a beautifully laughing god, not a sardonically laughing god, but a delightfully laughing and merry god. For if any image is true, then, to that extent, that god pipes merrily (to Larry) through your molecules! As I have told you often, you are as dead now as you will ever be. Your deaths and your lives exist now. There is an old pseudo-ancient poem with which Rubert is acquainted, and it speaks of a loaf of bread, a bottle of wine, and thou beside me in the wilderness. Now that has more truth than all your dreary tales of death and ends of worlds. And eternity, as you think of it, is in the moment, - in her moment, - and his moment, - and your moment.

"You think of the moment as thick and opaque. You think in terms of solidity. Yet the moment is transparent and open, and a road that leads to all directions, as your selves lead to all directions. Now our Turkish dancer here (Pete) and his friend (Fred) are learning to follow their own directions. You have (to Sue), I do not need to tell you, but finding those directions within themselves. And so, some of you also are, but you must all do the same thing in your own way. You must appreciate the corporeal beauty of your flesh, the spiritual beauty of your flesh. And not look forward with revengeful thoughts of triumph to what you think of as defeat. That only means that you do not trust yourself. The flesh is your soul in space time.

Larry then asked Seth about the form of Mescalito - in that when Carlos encountered Mescalito, he experienced the same form that Don Juan had experienced, although Don Juan had never related to Carlos anything about the form of Mescalito. Seth began his answer by reaching forward to the coffee table, picking up a cup of wine from the table and taking a sip of wines as he spoke: "I am publicly drinking a toast the form that you have. It is a form that you believe that you have, and that everyone else here believes that you have, and you call it what you like. And within that form is a spirit that is formless. And, here is a toast to the paper cup which has a form that you have been told belongs to it. And that is my answer and you will interpret it, and I will get Rubert awake so that you feel informed ." Jane interjected: "It's me."

Following a class break, Larry D. spoke more of Don Juan, and the conversation went from there to symbolism, and particularly dream symbolism. Rich spoke of the rigid dream symbolism taught by Francoise, and then spoke of the tremendous energy and presence that Francoise had seemed to him (Rich) to possess. Seth returned, speaking directly to Rich with great emphasis, underlining each word as he spoke of the energy to which Rich had referred:

"You can only advance the cause of mankind and the cause of your brethren by helping yourself, and knowing yourself and fulfilling your own abilities - when you are yourself in your own shining uniqueness. And, you are, if you but realize it. Then you help others to become in awareness what they really are. But, if you believe that you must sacrifice yourself to others, then you distort the truth within you. For there is no sacrifice involved but the fulfillment of your being that brings out in each of the people that you know, the fulfillment of their being.

"They all know what I am going to say next, - and it is this: The smallest cell in your little toes is spiritual. Your body is spiritual. A tree is spiritual. A frog and a toad are all blessed with a delicious spirituality that speaks and renews your faith.

"So, enjoy your own being, and your joy shines forth upon others, and they bask in it. It is better than any penance, and you are strong enough to accept the joy of your own reality. There is nothing you have to resist, and no adversaries.

"I will help others by being myself."

Jim: "Gee, I never thought of that."

Much applause.

CLASS SESSION, TUESDAY, JANUARY 30, 1973

Class opened with the first hour taken up with a wide ranging discussion on many subjects. After the first class break, Jane passed out the papers which class members had written dealing with their beliefs on certain specific subjects. Papers were to be read by anyone other than the author. Before the reading started, Seth entered the conversation:

"Now, I will be listening, I believe, to your beliefs. And, I will also be listening to the beliefs that you did not write down so neatly on your papers. You have barely begun! We will later be working with your beliefs in a way that you cannot now possibly suspect. And I hope that each of you, as you read these papers, listen in your minds to the unwritten beliefs, and to the beliefs to which these beliefs lead.

"I am not trying to lead you to disbelieve in beliefs. But I want you to understand that your beliefs about reality, in larger terms, are simply that -- beliefs about reality. And you form your idea of reality according to those beliefs. Now while that sentence sounds very simple, all kinds of delightful complications dance within it - and you will discover those for yourself. Remember, your beliefs are not you. You hold your beliefs in your mind as you might hold a stone in your hand.

"And now, you believe, and I believe, that we will listen to the beliefs of people who believe that they sit here speaking about beliefs, --- and I will listen, with joy and appreciation!"

Cindy started to relate to Jane what Seth had said, when he interrupted

"A small post script! Do not take your beliefs all that seriously either. Allow them their freedom to come and go, and do not grab for them with both hands and say, "Because I believe, therefore this is." It is for you. Be gentle with your beliefs. Do not beat them over the head, and do not let them beat you over the head.

"Treat your beliefs like friends who are trying to tell you something and listen to them. They are wise. You will meet them in every situation as you will always meet yourselves in every situation, while you believe that you are the selves that you presently believe that you are."

Connie read the paper which she had drawn. George commented upon what the writer had said about 'children' which was one of the subjects to be covered. Seth came through:

"It means that children are honestly their own beings, and they are innocent because they have not yet accepted, in your terms, false and artificial ideas of guilt, and therefore they show themselves in a brilliant transparent manner. If they hate you, they hate you with great innocent brilliance. They are themselves, as you are if you but understood. They realize the integrity of the emotions. They express them and therefore are rid of them and one changes into another. They do not hoard hatred. When their inner climate is black and dreary, they express it and they say so.

"They are not foolish enough instead to say, "Ah ha, the sun is shining, Bless you Mama." They say, "I hate you." They express the moment of hatred and so it passes, as the storm passes. They trust themselves. They trust the natural integrity even of their rage. They are not as afraid of their emotions as you are because they do not as yet believe in evil. When they are mad, they feel the great thrust of anger, and so it passes.

"You will learn what natural guilt and artificial guilt is, and though I use the term guilt only because you are familiar with it, they are very faithful to what I will call for your benefit, natural guilt, but they throw aside all of your artificial ideas of guilt so they are true to their species and true to the inner nature that gives your species meaning and vitality and spirituality as well as joy."

Barrie asked for some clarification on the matter of guilt. Seth answered:

"You will find out - we have it written and Ruburt will read it to you in class. We will not get into it tonight, or you will be here until morning."

Marianne read the paper which she had selected on beliefs. It was identified as Lena's. After the reading of the beliefs, Sumari came through with a song to Lena and Barrie, and then seeming to include Marianne Lena then read the paper which she had selected. It was identified as Rich's. The section of beliefs concerning sex had been treated in detail by Rich. His difficulties along this line were subjected to quite extensive comments by the class. Seth came through, speaking to Rich:

"Try harder! Your spontaneity in that endeavor follows your spontaneity in other endeavors! Did it ever occur to you simply to let yourself go. All of this applies to the males and the females present. The tittering and the laughter is a good cover to the agony that he feels, and the hidden agony that you feel, and the agony sometimes that you all feel. And it is the matter of your own beliefs about the nature of your spirit and the nature of your body, and the relationship between what seems to be two entirely different things. The snickers and laughter because despite all your written beliefs you think it wrong and dirty and hidden and a matter of great and enduring contest, in which you must hold your own. Those of you who laugh at the warrior image, think of what you do in the lover's bed whether you are male or female - you have been and you are both, and the great lusty joy of love, the joy of the penis and the womb is the same as the penis-shaped bright growing leaf that grows out of the ground and the actively passive joy of the ground beneath. And they are both yielding and active, and both joyful and lusty with the greatest spirituality and all at once."

Cindy read Pete's paper on beliefs, and Sumari came through with a song to Pete. There was discussion of the song, and then, after a class break, discussion on Sumari in general. Paul, a visitor for the evening, spoke of a group to which he belongs in Chicago. He remarked that, like others, they were looking for the "perfect view". Seth entered the conversation, speaking directly to Paul:

"They do not have the perfect view, my dear friend - and welcome -, because there is no perfect view. You will interpret the information that you receive largely through the structure of your own beliefs. The information will try to lead you out of that structure and enlarge your consciousness. But, in many cases, the personality that is involved will fight ^{all} the harder to the beliefs that are familiar, and so will more and more project that information through that structure. Structures are dandy things. Schools are useful, they are not very enjoyable. This plane of existence is not a school, nor even, though I may have used the analogy to make you creatively uneasy, a kindergarten. It is, instead, a joyful dimension of existence. It is not to be frowned upon in any of its aspects. They know, all of them, what I am going to say. They have heard it before! You are blessed because you are alive. There is no descent into physical reality in those terms. You are not guilty because you are alive, and doomed either in original sin, nor bound by a karma. There is no karma in terms of guilt unless you believe in guilt. Your lives exist at once. They are open ended. That is the answer to several of your questions. And, as they each know, spirituality need not wear a sober face. And, as all of you should know, in those terms, you are as ghostly as I. You simply sport a body and call it your own, while I borrow one on an occasion. You borrow one for 60 or 70 or 80 years and pretend that it is you. What joy there is in your own being! Even as in mine! What vitality rings through your own foot! Quiet is not necessarily good. Noise is not necessarily bad. If you could listen to the thunderous multitudinous sounds within your body from a different viewpoint, you would appreciate that joyful thunder!

Class discussion re. Cayce: "His information is pumped tightly through his beliefs -- like ego survival. Seth Returned:

"Now, that applies to Cayce, -it applies to Rubert, -and it applies to anyone. It simply happens that Rubert did not have structured beliefs of that nature, so there was some greater freedom allowed in that particular respect.

"But all of you will also interpret what you hear here in terms of your own beliefs. Yet I hope to show you that you can play with your beliefs, and give you a joyful attitude even there. If you play, you will have no trouble, for over-seriousness can, as Rubert would say, do you in."

Class begins with Sumari, then Seth enters:

"You look quite a whole headed to me, young man. You look quite a whole headed to me. I did not chop off your head. I let you chop off your own heads."

Class discussion continues. One student asks of a visitor: "Can you give us some idea what you are doing with LSD." Seth enters:

"I have a remark here to add in line with beliefs. This trip will get rough and rougher, particularly when you believe that it will and if you tell a patient that he can expect there to be the deep problems and nightmares of his being, so will he meet them in exaggerated forms not only of course using LSD but in therapeutic situations, and for that matter in any normal everyday encounter, merely the degrees are different. I will toss in my goodies as they apply. I do not mean to intimidate you, speak as you wish."

Visitor remarks: "Well, Seth, if you don't warn the people about the possible difficulties in advance when they do occur, as I think they would anyway to some extent, it might be even more difficult to reestablish contact with them this way we say, well, if something bad happens remember that I am here with you." Seth returns:

"Make sure, however, that you reinforce the idea of a friendly helper there. Not to use the idea that you are going to expect to have some material automatically rise to be dealt with."

Class discussion on use of LSD and how to get out of a bad trip. The class feeling being that it was best to stay with the trip, bad or not, instead of using another drug to relieve the situation. Seth enters

"Now, you are taking it for granted that there is only one way to get out of a bad place. It is also important that you realize the nature of the ego, I tried to tell you a little last evening and unfortunately we can only do so much in the small time available. But while you think of the ego as a step child of the self. While you think of it as an outsider who must be swept aside so that this great energy and knowledge can flow through, then you set up a situation of opposites that need not apply. For the ego can learn far more than you give it credit for and it can assimilate that kind or extreme when the individual realizes that he is able to. There is no need for what you think of as the ego to be swept aside and annihilated. Even in a symbolic death. I will return with more along this line as it is encountered in the conversation!"

More class discussion and Seth enters again:

"Now, there are two schools. One says that the intellect is all and that it must dissect and rip apart and that it sets up artificial systems and loses its touch with nature. One school believes that the intellect is all and everything and that all nature can be understood using the mind alone. You think of this school as the American School and the Western School and it is a school that most of you, to one degree or another, try so desperately to escape. On the other hand there is a school that says, 'The intellect and the ego are nothing, we would be better off without

them. The truth is not known to the ego, or to the intellect, or the It is all feeling.' Both schools are equally wrong. And as long as you have systems dealing with one or the other; the poor physical person is caught in between, either his mind is tended to or his feelings.

"The latest, if you would excuse me, caper, is the eastern one. And while it seems that I should go along with this because you think I am not physical and therefore must be so spiritual, the fact remains that it is just as distorted as what you all think of as the western ideal of the dominating intellect. Each of you knows that you are creatures of mind, consciousness, feeling. I told you some things last night. And I have often said to many of you if a man tells you that you are guilty he is a false prophet. If he tells you to look to him and not to yourself he is a false prophet. If he tells you to ignore your mind, turn aside only trust your feelings, he is leading you astray. If he tells you to disregard one portion of your being for another, regardless of the portion he is cutting you up into pieces and you are letting him do it and smiling and saying Allah a El or whatever the word might be. You are entirely blessed with consciousness and feeling; with intellect; with thought, and are meant to use them both and all joyfully. Now I will return the floor to Ruburt. Tell Ruburt what I told you.

More class discussion and Seth entered:

"Now, when my latest book is done, Ruburt will say that it is a good thing that I am not alive in physical terms because all the psychologists will take pot shots at me, because the book will not be fashionable and it will not be in because it will say all the wrong things. It will return the responsibility for your experience to yourself and to your conscious mind, which then directs the unconscious flow of your body according to your beliefs and it will to some extent outline theories of therapy, which I cannot begin to outline or speak about in such a brief time. Some of these indeed (word lost). If the responsibility for your being had nothing to do with your conscious mind, again, you would not need one. Your trouble has been, however, that you have not known how to use your conscious mind. You believe that it must be analytical in a negative way; that it cannot assimilate in a positive way; and that it is cut off from your being and when you use the term ego, because of course of any term, you think of a permanent portion of your being. Something fixed in your head that you cannot see but it is ego and it must be annihilated, or it must be killed. Now, the ego is a living portion of the entire self and when in your terms you annihilate it, for whatever reasons, symbolically or otherwise, for that time and to that degree you are annihilating a portion of the entire self. It is not a growth, like a cancer on top of the inner self to be shot off or to take pot shots at or to be removed. It is a living psychological portion of your being. As real, for example, in physical terms as an appendix or a part of your being. But it is not a thing, as your appendix may be thought of. It is a living psychological structure that is a part of you. If you think of the entire self, for example, and this is not a particularly good analogy, as a circle and think of physical reality up here, are you following me? So you think of the ego up here at the top of the circle, looking outward at physical reality. But following this analogy, ahhh, the self turns and as it turns other portions of the self appear as ego and you can shoot down a thousand egos and they will come to the surface again because they grow automatically and beautifully and spontaneously from the depths of your being. So you are shooting down, in those terms, paper dragons. Think about what I have said. Play it back and any questions, I will answer."

Continued class discussion about use of LSD in therapy and Seth return

"Now, so that you make the proper connection. To some extent I mentioned what you are speaking about when I talked about the various levels of cellular memory that were activated so that you can put together with what I am saying tonight with what was said last evening. Now: continue."

More discussion referring to the really marvelous transcendental and mystical experience of a really good LSD trip which seems to knock down all the bowling pins or symptoms or troubles for several weeks or months. Seth returns:

"Now, what I would like to see is someone carry on the work that was only begun by Maslowe. Study people who have such experiences on their own as a natural state of their being; without drugs, without techniques, without rules, without regulations as a natural manifestation of their consciousness. Ask them how they have these experiences. Ask them where their ego is or is not at such times. You will find that the ego, or what you think of it, as the term is unfortunate because the term means so many things to so many people. What your 'I' consciousness says; expands itself to contain such experiences of the universe and it is not annihilated within the experience instead it expands to contain it until it contains so much that it has to learn again what it is and assimilate all of its many parts. It learns and grows and discovers and within the experience it is like a wondering child who looks out at a new universe but knows itself as a part of that universe. Now, that is what I would like to see done."

Visitor: "The reason I went to India a few years ago was to find people like that and I am not sure whether I did or didn't but where do you think these people are?" Seth returns:

"You can find these people in any city or any town by questionnaires sent outward. If you must find them find them where Maslowe found them. Do not look for them necessarily among the sick but among the well. Not among the unhappy but among the happy. Not among those who go and search for happiness but those who know it. They do not go to psychologists, they do not need help. So as long as you are dealing with patients you are already looking within people in a certain situation--they already are in difficulties and they are looking for a way out. They do not necessarily represent the ordinary person, for example.-----"

"Now, people who have such normal happy encounters with themselves and with the universe do not represent, in your terms, the normal person either, but they are as normal as the people at the other end and you can learn more by studying their emotional health and the reality of their transcendental experiences than you can at the other end, if that is the only end that you study. You must understand that when psychologists are dealing with patients and using therapy they are already dealing with people who are in severe difficulty as a rule. The methods are used to help those people achieve certain states, maybe far different. Other people may not need and do not need such a method."

"Now, you see it is a part of your system of beliefs and system of beliefs of many individuals so I am not blaming you for it or anyone for it but the ordinary personality, the ordinary being left alone will have such experiences and they will and they do. They are un-named."

"A man stands at his back door, in his American back yard, or his French back yard or in India or anywhere; a poor man that never heard of the word transcendent. He looks out at the sky and at the stars and feels the earth beneath his feet and he is overwhelmed by a sense of joy and vitality and of oneness with the universe. He feels alive and a part of it all. He stands in simple honor of the night and the day. A humble man or a humble woman without the terms that so many people use. An experience perhaps comes again in a day or in a week. One small simple example of a healthy being, being.

"Now Maslow at least began trying to find out what made such people tick. He did not go far enough. If you want to teach someone arithmetic and you think that arithmetic is the greatest thing then it would make no sense at all to go to a man who was an idiot about arithmetic, who wanted to learn arithmetic but who had no ability or talent at it. When you want to find out what makes a man happy, then go to a happy man."

Student: "I've seen people in India, people who are called gurus, people who do recall this kind of transcendent personality. Could this kind of person be emulated?" (words unclear) Seth enters:

"Some of those people but in particular not any of the people that you have in mind. Now, and then I will be quick. I know that Robert wants you all to take a break. It is trickery, it is the old guru trick and it works this way. Whenever you transfer to another those abilities and power that are your own and he accepts them and says 'I have them and I will teach you to use them.' You are both in trouble. He does not know who he is and you do not know who you are. That is all from me for now."

More class discussion. Visitor: "If you can show me the way to completely lose systems, I would really like to do it." Seth enters:

"Now, you can learn to enjoy, understand and accept your creaturehood. You can stop fighting your creaturehood. You can be and realize that your own state of being has its own meaning and that meaning will become yours in conscious terms when you realize that it is yours. You can be by realizing that there is nothing wrong with you. No great battle that need be fought. No great adversary either emotional, inside or outside. Nothing that you must do to be better. But realize that in certain terms you are all couched in flesh. Therefore the answers are to be found within your experience as creatures. You are gods couched in flesh experiencing creaturehood, encountering experience through flesh and through accepting and knowing (word lost), you find the divinity that you think you have lost, because you look for that divinity in all the wrong places. It does not exist in places, in those terms. You look for it in exotic terms, outside or somewhere else, whether it is in another city or in another country or in another dimension of reality, still better. But it is within you now."

Student question: "Shall I be a lawyer or a psychologist?"
Seth answers:

"If you knew me better you would know. By answering such questions, though I tell you that the authority is yours in words, non-verbally I'd say that the authority and the answers are mine about you and you do not possess them, and the more that you are given such answers from others the more you become determined that answers about your own being reside somewhere else. And the more I teach you to use someone else for a crutch ----now, you may smile and be thankful and smile and say oh, he is a great fellow, and learn nothing about your own being and turn aside from the responsibility of your own consciousness. So therefore I ask you which should you be and I expect you to come up with the answer from your own being for the answer is within you and it's fine, and you know the answer. Therefore the greatest service I can be to you is to reassure you that you do know the answer."

Student question: "----how does LSD get those memories to come out of the body?" Seth answers:

"I cannot quickly explain that to you. In my book, the nature of the body's reaction is explained and you will have to wait for I do not want to give a simple explanation so that you think that you are satisfied, because you could run off with it and it would not be a complete answer. The structure of the body is far too complicated to try to explain such an answer in one evening."

Class discussion around use of dreams, particularly by a primitive tribe somewhere in S.A. Student question: "What age do you think children lose their ability to-communicate with other dimensions?"

and you have not lost it.

"They never lose it, they are simply told that such realities do not exist. They get punished for lying and making up tales. They are taught to believe that what happens to them does not happen. And they wonder what is wrong and they spend the rest of their lives going to psychiatrists to find out. Tell your friend that I smiled and laughed as I said that. You can indeed begin by teaching children what they already know, that they leave their bodies when they sleep, that they leave their bodies when they are awake. That they meet people that you may not see, that they can solve their problems when they sleep, that if they have a problem they can state it before they sleep and it will be solved in their sleep. You can teach them to act on the natural therapy that takes place in the dream state. But, if you tell them that dreams are chaotic and that the knowledge that they receive in dreams is untrue, then you never learn, they never learn, they forget what they could have learned and civilization is the poorer, as well as the individual. You can work out aggressions through quite natural dream therapy and you do it all the while but you have been taught that aggression is so wrong that you censor your dreams. A more civilized, truly civilized society would work out their aggressions, those that they could not express. And there is no reason why natural aggression cannot be expressed. But since they are bottled up so within you they explode into war. So you are faced with war. A more civilized method of handling that situation, since it has arrived, would be to fight your wars individually and en masse in the dream state, where at least you cannot really kill people in creature terms. You would all understand the 'new', 'old' rules. That is a beginner and small eye-opener with what could be done with creaturehood."

Student question: "What should you do if you feel anger----?"

"If the real you is angry, the real you is angry; so why pretend it is someone else. I will let some of the student's answer that for you because they are well aware of what I would say and it is good for them to try to express and state clearly their ideas on the topic. So I will listen to your explanation."

Seth enters again after some discussion about getting rid of hostile feelings:

"Now, one point, (and excuse me, before you go on) that I want to make. The expression of your love, -----the expression of your true love, now, is inhibited precisely to the same degree that what you think of as aggression is inhibited,-- for both come from the same source, the energy of creativity that is within you. And as I have told you often, you cannot close off portions of your expression without setting up habits within your system. You cannot hide anger without hiding love.

You cannot be afraid of one portion of yourself without becoming afraid, eventually, of all portions. Now, continue."

Class discussion, John poses the question as to what to do with anger, hide it, show it, or theorize as to where it comes from. Seth enters:

"And intellectualize it away and say no, I am not angry, or I am angry and I should not feel angry. Here I am in this situation and my friend Mark has something important to say and it is foolish of me to be angry and he will shut up sometime and no one really wants to hear what I have to say and maybe I should be still--, instead of thinking, at least to yourself, I feel angry, this is my feeling and this is where I am, then decide how you want to express it. You express it! You expressed it through bodily motions that Rubert picked up and probably others and it was not angry, you simply are afraid of what you think of as aggressive emotions it was exasperation, it was impatience and your body showed it. You wanted to speak. It was not a big deal. It was a state of your being at that time. Now, for the record, and simply my opinion. I would not personally recommend high doses of acid to anyone, regardless of the therapy involved. Small doses with supervision and a good guide, yes, but I also think that your good doctor would come to those conclusions on his own. And I think that what he is doing is teaching him many things and others involved with the book and that because he believes in the framework in which he is operating, he has done some good, but he has done some good in spite of the message, and because of the goodness and strength of his own personality which could be just as effective without those beliefs."

"Now, people oftentimes live through personal disasters, natural disasters in which they are pitted against nature as they know it: hurricanes, floods, earthquakes. There are accidents on other levels, they chose those circumstances and quite in line, whether they realize it or not, with their conscious beliefs. And I will not attempt to give you any further details on that. I have stated it in several of my books,

in class and in my presence. Those who encounter the mental, psychic equivalent of a natural disaster also, then, know what they are doing and have their reason and so your patients accept that ---for their own reason, which may not be the reason they tell you or the reason you think they have accepted it. And so there is a give and take between the beliefs of the therapist who gives the acid and the beliefs of the patient, who accept it and so there is a meeting ground that you think you are aware of but you have not as yet encountered, I say you meaning everyone involved.

"In a bad trip you have, using now an analogy, a false psychological disaster which two agents are necessary in terms of the therapy, in which you operate. One, of course is the therapist and the other is the patient. Now, no matter how nicely you speak to the patient and say 'My dear friend, this is all for your own good, take this medicine, it is hell if you will die.' He knows what you are offering him and he takes it from you as your friend Will took the beating from his guru, because he believes in guilt and he believes that this magic will remove it. I want you to digest that first and I will have more to say."

Seth enters again after some class discussion:

"But we express what we feel as you should express what you feel and joyfully accept the nature of your being as you understand it and experience it, in your terms, at any given time. Now, for our regular students, next week, you are going to deal with beliefs. Read the ones that were un-read this week and get into some other beliefs of yours and see what you can creatively do with them, and we will take you on some trips, indeed, that will be with your conscious mind, and see if you can play with them. Where is my friend the Pied Piper this evening? Tell him that I asked. Now, I am turning the class over to our friend and back to you and you have enough goodies for the evening."

Student Question: "What of the Bagavad Gita?"

Seth: "What do you think of it? You have read it?"

More questions, and Seth replies: "Then you must learn the beliefs that you have in this portion of your mind and the beliefs you have in that portion of your mind, and do that work for yourself. I wish you luck!"

No. 14 Casette, 2/13/73 -- Class opened with the group discussion evolving into the subject of "creativity". Objection was voiced to the fact that "Creativity" is normally construed as being allied with the fine arts, such as painting, writing, etc. Someone wondered if just the matter of generating and raising a family could not be as well construed as being "Creative". Seth entered the conversation briefly;

"I have a small remark. Anyone who happens to be female at any given time can have children, but, no one could have the child that you have, and no one could write the poem that you write.

"Everyone has a body that is alive in your terms. But, no one has the unique body that you have. You create your body as you do a work of art, in those terms, it is your living sculpture. It is you in flesh; and in this life you express yourself through that body no matter how mental or spiritual you are being. You speak with the animal vitality of flesh in which your biological nature and your spiritual nature are combined. And they speak, and they express themselves together. And now, in your own way, you are doing a beautiful job with your beliefs, so I will let you be, I believe."

Class Session - 2/20/73 - Class opened with the reading of the last few beliefs from the assignment of about four weeks ago, and discussion of these papers. Class conversation then ranged into such areas as Beliefs, Root Assumptions, and Creating Realities. Seth entered into the conversation;

"Now, I have let you run merrily on, and it is good for you, In the terms in which I am speaking, you create all of your reality in this moment. All of your realities intersect in this moment, to the degree that you live this moment fully are you living all realities fully. Your activities now affect all realities in your terms that you know, and, in your terms, that you will know or have known. You have incredible energy in this moment. It is keeping you all, in your terms, alive in this moment. Each of you are indeed windows into what you think of as the past and the future and even other probabilities. You are focal points of energy through which you constantly emerge and create, and there is no end to the energy within you in this moment as I speak.

"You create beliefs as you go along, in your terms. Behind all of your beliefs is a reality of your being in this moment. And this moment is eternal and unending. When I say that, I do not mean that it is completed and it is forever. I mean that it is endlessly creative and never finished - eternally never finished, but forever growing as you yourselves are. And, as I have told you before, you are indeed gods couched in creaturehood. Now, I will let you digest that and enjoy the vitality and energy of your own being!"

Larry related to Jane what Seth had said. Rick said that if there is a reality beyond our beliefs, we can change it. Seth returned, speaking to Rick: "You are real. You exist. You have beliefs about your own existence. Behind all the beliefs is your existence. Your existence is a reality. The answers, then, the beliefs and the questions, are within the reality that you are, and you will explain them to yourself as your experience changes."

Jeff asked, "Is there a plane without beliefs and questions as we know them?" Seth: - "There are realities in which, in your terms, questions do not exist as such, in the way that a tree grows outward an inch at a time. The growing an inch at a time, in your world is a question. In the world of the tree it is not a question, but a growth. And that is my answer to you. The tree believes there is a space through which it can grow, and that is an answer to you. And, I am deliberately leaving loopholes through which you can jump for yourselves, and do so gallantly with some daring!"

Rick asked Seth, "When you say that behind all your beliefs is my existence, is my existence perhaps something like the beliefs of another aspect of my personality, or like the beliefs of All That Is, - do you know what I mean?"

Seth responded, "Do you know what you mean?--You exist because you believe that you exist."

Barrie asked, "What if he didn't believe that?" Seth answered jovially: "It would be 'Good-bye, Ricky'! But, there is a certain portion of Ricky that is aware of his constant existence in flesh or out of it, and that part cannot be tricked by Ricky's beliefs."

Barrie: Does that part have its own beliefs?"

"That part exists."

Barrie: Then, that part would be beyond beliefs, like what we were talking about before.

"I did not say it was beyond beliefs. Now, you must all do some thinking on your own and look to the great god self within you, instead of toward the great Seth! (Ricky comments on a tree having no problems.)

"I will return you to your beliefs."

Class discussed the above delivery and during the discussion, Mary Agnes said that she wondered what "Faith" really was. Seth returned:

"Faith is what let you grow from a fetus to a grown adult. It is what keeps your pulses singing and the blood flowing through your veins. It is what keeps your mind thinking. It is what allows you to ask the question. And that is the best definition that I can give you. It is what you are when you are not thinking about what you are."

Mary Agnes started to relate to Jane what Seth had said, and Seth interrupted:

"If your conscious mind was as operative as it is now, at birth, you would never think that you could make it. You would doubt your ability to grow. Faith is what you endow yourself with, and, it operates beyond and within the root assumptions that you later acknowledge.

"When you grow from a fetus, intellectually you do not know that you must grow so many inches and so many feet. Intellectually, you do not realize the nature of space into which you must emerge,- And yet you do so. In the same way, in your terms, are you born, and do you die. And you die with the same faith with which you were born."

Barrie: "You said she has consciousness when she was a baby, but she would doubt she could grow up--Why would that be the effect of consciousness?"

"Because the conscious mind has its own characteristics, which are highly necessary. But, they are not necessary at the point of birth.

"And consciousness, as you think of it must grow up with the root assumptions of the world into which you are born, so it can help you navigate within that world. But, you cannot be hampered at birth with a physically oriented, full blown consciousness, in your terms. For it would ask so many questions that you would die before you caught your first breath!"

Class Session Feb. 27, '73

Jane reads short quotes from Seth's book on natural grace.
Class discussion: Student tells of his experience with a sick dog having distemper, needing to be put to sleep. Seth enters:

"Now, this is a good example of what I wanted to say anyway. And before you continue. Why do you believe that the expression of your natural aggressive feelings are so powerful, so unwieldy and so terrible that unexpressed physically, they can annihilate an animal or a person. On your part, if you will forgive me, but you are the one who initiated this. On your part, but on all of your parts, whenever you feel that way a rather large egotism is involved, as if your aggressiveness is so powerful that before it the universe quails and the animals turn up their eyes and roll over on their bellies and die. For save me from such a belief. Projected outward then, any animal that happens to cross your path had better look out lest some stray aggressive thought hits the target. And any of your friends had better quail in their flesh before the great cosmic power of your aggressive thoughts and the frown. You are saying that the good is weak and has no defense against this great power of evil that you hold within yourself. That the dog has no defense and ability and power and natural grace of his own. And carried beyond that (TURN TAPE) that your stray thoughts can kill a man or a woman who will die,- this miraculous creature -for no better reason than you might wish them dead in a stray moment. If that were the case then physical life would be very sparse- you would not have a population. The dog was spontaneous but you were not and you did not cause the dog's death in any way. And it is extremely egotistical, you see, and god-like of you indeed,--you give yourself great powers, and all of you when you think that no other consciousness has any natural defense. The universe is healthier than that and wiser. And I hope that takes care of your worries about guilt not only in that episode but in several others of which you have not spoken. We will return you to your beliefs and I will let you take over when I interrupted you."

More discussion about the dog. Seth enters again: "Carry it further." More talk then Seth again: "Now, you were so adamant, killing the dog, that it created its own reality, because in another portion of your conscious mind, not unconscious but conscious mind, you felt that your rejection of the dog was being translated and that you were killing him. And you felt that your own aggressions were attacking the dog, and so you tried to convince him otherwise, and of course he did not need the convincing. And the ideas were in your mind, invisible simply because you did not look at them, but not unconscious. Now, I will return you to your beliefs, visible and invisible."

Class discussion: Homosexuality not mentioned and wondered at.. Female says: "It's a feeling inside of you. I prefer to be with males. If someone chooses a life as a male, there are some things to be accomplished." Seth replies:

"Now, you chose a life as an individual, that individual is focused, for you, in a male body. You are first of all an individual. Your maleness is a part of you, it is not you, it is a part of you. You are not a male first, you are an individual and a creature first. Your maleness is one of your characteristics. It is a focus through which you view reality. Your first focus is your creaturehood and your maleness or your femaleness is a part of that and within that focus you have great leeway; you can choose to be a father or not to be a father, that is your biological male focus, because you are an individual and a creature with its fine consciousness. Then within that framework, your maleness is simply a focus through which you view reality. Now when you have that down pat, I will tell you some other things that you also know"

One student reads his paper on beliefs of suicide. "I could starve or exhaust my body. My body confers with THE BODY."

Seth: "You're making visions when none exist; for your mind works through your body, and in creaturehood you cannot think a thought without the cooperation of your body. And you cannot move a muscle without the cooperation of your mind. And the unity is there and within it you and the life support is your support and is with you and keeping you alive and keeping even your thoughts of suicide alive. You cannot think of killing yourself unless you are physically alive. So even your thoughts of this depend upon the great vitality of your being. And they are therefore, forever, evidence of your own vitality as all of your other thoughts are. And no more to be feared than a great summer storm that flashes across the night and terrifies the countryside with its lightning and bolts of thunder and all the time refreshes the land with its rain. So in your own being your thoughts of suicide only serve to refresh your being because you think that you need an excuse to live. You think that you need a crisis through which to observe the miracle of each new day and so you consider that and find yourself saved again as the storm has done. Even the storm is glorious and filled with life and vitality, as you are, and that great energy pervades your being; so be the storm and the countryside upon which the lightning strikes, all at once the brilliance of the lightning and the power and even the terror, and the flowers upon which the rain falls; and that is a spectacular being!"

Class continued reading members' papers on beliefs concerning the body - an assignment of three weeks ago. Lena read a paper which she identified as her own, and then, after reading it, went on to discuss her beliefs as they pertained to her experiences during her period of pregnancy and the delivery of her child.

During class discussion of this paper and the ensuing remarks, Seth entered the conversation:

"You have been leading yourselves - all of you - a merry chase, and some issues that have come up this evening have come up for a reason, and some of you in fact know well what those reasons are, - even some who have not spoken yet. And I have let you go on with your beliefs so that you can realize what they are, whether you speak them or others speak them for you.

"And I would like you to follow through with the feelings that follow those beliefs for yourselves during the week, and you will be amazed at the creative energy that will be released.

"And you (to Lena), let the anger and the resentment out, but do not stop it as you do, because it is leading you somewhere else behind the reasons that you think you have for the anger and the resentment. So you think you are allowing those feelings release, but you do not allow them to change into other feelings which means that you are putting up a dam at a certain point, and not allowing those feelings their mobility and their powers of transformation. Do not hug them to your chest so! Let them flow and see where they lead you. Now, give us a moment. ----It will be a (Sumari) song of aspects for you to decipher"

The Sumari came through with a song, first directed to Barrie and Lena, then with short segments directed to Carlos, Marianne, Pete, Barrie, Jeff, Jackie, and Cindy.

After discussion of the song, Seth returned:

"The discussion should have opened up for each of you - all of you - some areas about your own beliefs. Your beliefs about your parents that were hiding behind the beliefs about your parents that you thought you held, - the feelings about the nature of existence, the nature of good and evil and of pain as it applies to you personally. I would like you to examine your beliefs in those areas.

"You may find that you hold certain intellectual beliefs on one hand, of which you are very proud, and certain other beliefs, quite as intellectual by the way, that you hide from yourself because the other beliefs do not find them acceptable. And you will react according to both sets of beliefs, until you learn what they are and become acquainted with the full content of your conscious mind. And this applies to each of you!

"Now, these beliefs, you see, and their examination, will lead you to creativity and to growth. It is accepting their validity as feelings and beliefs and walking through them, using them as learning processes and emerging with your flexible beliefs, that you will also some day discard. I bid you then a joyful Sumari evening - and I wish you good luck in plucking your own blessings from the joyful trees of being that blossom within you. And I know that you know that you have access to any energy that you require, and that the answers are within you! And, I see you hustle to ~~make your own roads!~~"-----

Translated from Sumari by Jane: "Let the self, then, question itself saying; wherefore is my body that I be pursued forever by the burden of the flesh. And silence will rush out of the earth's four corners and out of the self's corporeal sender and the splendor of the body will appear dead. It will turn into a stranger, unwanted, unbidden, and feel like an orphan, admitted to a feast for it's betters, grudgingly closed in flesh

"Let the self then question itself, crying, wherefore that my body goes about in tatters and embarrasses me in front of my fine friends. Who is this beggar who pleads for my attention and waits at the door-step of my soul, pawing at my robes? Then let the soul speak while self and body listen and the world stops it's pleading (bleeding?) and holds back it's seasons.

"I am the soul, forever singing the self into flesh. Self and flesh the magic twins of my being. The reflection of my essence in earth time as I focus my miraculous eye into visions of waking and dreaming. Then let the body and self question each other saying, 'How is it that our twoness is one, our divisions illusion?' The first birth is given by the Sumari Soul to its offspring...self and body blended with unsaid unknown. Yet each must be born again with eyes wide open in comprehension of flesh."

All of Jane's translation was not transcribed. The main point seems to emphasize Seth's repeated insistence: "You are gods couched in creaturehood!" We form our 3-D bodies so our Entity or Oversoul may experience a-3-D focus.

CLASS SESSION, TUESDAY, MARCH ¹³~~19~~, 1973

Class opened with general discussion of last week's session, and with Connie, Wade and Sue each reading papers written on beliefs about the body and assignment of a couple of weeks ago. Richie, a visitor to the class for the night, spoke of his experiences on attempting suggestion and the use of out-of-body states for problem solving. Seth entered:

"This applies to all of you, and it was good for you. It is quite an esoteric idea to play around with out of body state, and it is fun, But, in order to find the reason for your own beliefs, you must look into the contents of your sardonic, conscious mind. For the answers are known to you and they are not burried in the deepest recesses of your being -- only if you think that they are. You know, consciously much more than you let yourself know you know. The closets are in your conscious mind, and these closets are formed when you say, "I know it, but I will pretend that I do not know it."

"Now sometimes, in dreams, you will receive your answers, but not if the conscious mind is still allowed to hide its own contents. You are the one who must open the door and accept the dream information, and you will not do that unless you are ready for the encounter with yourself. And, the encounter with yourself is a bold and exciting one, and it does not look to others, but to the knowledge within yourself as a species. In those terms, you have a developed and self-conscious mind for a reason.

"Few people are aware of the abilities of that consciousness, and the ways in which it directs your unconscious knowlege. For it directs great power, but that power is released according to your beliefs about yourself, and the world that you know. I invite you to be truly self-conscious - to accept your creaturehood - for within that creaturehood lies all the secrets to your spirituality and the doors of your awareness. That is why you have a conscious mind and bodies now. Now I will listen to your belief about the body."

Class started to discuss Seth's remarks, and Seth returned:

"Now, another remark addressed to you (Richie), but addressed to all of you. You come here and you are going to understand and investigate the nature of reality. Now you hope that this includes out-of-body encounters - you would be willing to deal with inner demons even, who came out of the blue to greet you. Some of you have been willing to encounter cosmic monsters. But, all of you show some reluctance in encountering your own creaturehood - facing life, and death, and birth, and the moment that seem to flow one before the other. If you have not the courage to encounter your own emotions, and the reality of your own being now, what makes you think that you can cop out and meet the gods out the window?

"You must meet yourselves as you intersect in the flesh and the seasons. You must know yourselves as you are, and understand the beauty and uniqueness of your being. Using that as a threshold, you will understand your own spirituality. But, denying your creaturehood, you will never fully comprehend either creaturehood or spirituality. Denying the beast will not show you the gods. What we are doing, what you are doing with yourselves, is far more important than you know. To go out of body is not to deny your flesh. It is to allow you to mix the wisdom - the corporeal wisdom of your being - with the spirituality of your being. It is quite natural to leave your body, and you do it all the time. But, when you do so in life, you are also connected with the physical body that you know, and you use that, in your terms, as a launching pad.

"When you are out of body, in this life, you still use the attributes of the brain. When you come back to your body, you must interpret that knowledge that you have received through the brain. You think even out of body, in human terms. When you leave your body in your terms, for good, when you are operating outside of it, then you do not even think in terms of passing moments, or time. You live whether you are in the body or out of it, but your corporeal expression is your own. It is for a reason, and the soul expresses itself in flesh in a way it cannot do otherwise. The earthly experience is entirely different from any other, as all experience is. And the mind is for a reason, and the emotions are for a reason, and together they form the road of your experience. Now, I will return you to your beliefs. And I hope I have scrambled up a few!"

Larry D. and Rick related to Jane what Seth had said. Rick spoke of dreams, and Seth returned:

"You could not dream in the way that you consider dreaming, the peculiar thing called dreaming, unless you were physical. There are chemical releases within your body, and many interactions that result in the thing you call dreaming.

"As Rubert told you some time ago, his own great revelation, that his thoughts were dependent upon the physical brain as far as he was physically concerned, you cannot think a thought, in your terms now, unless you are physical.

"I will try to make this clear to you. Outside of physical reality, what you think of as thoughts, in the first place, are not verbal. You think verbally. Your physical thoughts then are dependent upon your creaturehood, and built upon dimensions of rich reality and biological spirituality that you do not understand."

At this point, Rick conjectured that right here is where the knowledge is that we are looking for - and that we do not have to look in other dimensions. Seth answered:

"It is indeed. It is in your living in all of its aspects and there is no difference. You are as physical when you are dreaming as when you are awake. You are as spiritual when you are awake as you are dreaming. You have the truth whether you are sleeping or awake as Rubert...., you may look at the animals and envy them their great and knowing ease. Yet, you perform far more activities with the same bodily grace, and the answers are within your own consciousness.

"You have been told for so long that the answers are beyond you, that many of you still refuse to realize that you have the answers. The questions that you ask have, couched within themselves, their own answers. That is why you ask the questions. Creation will always come from within, and from that portion of All That Is that is within you."

Rick started to relate what Seth had said, when Seth interrupted him:

"Dreams are a characteristic of your creaturehood. Now, go ahead!"

Rick continued for a moment and Seth returned again:

"Cats dream. Monkeys dream. And, you dream. In their own way, in the dreams of animals, they explore and expand the dimension that they know. And they reach, in your terms, in your terms only now, toward other dimensions of actuality, but through their creaturehood. And so, in your way, through your creaturehood, you do the same and you step up through those levels of actuality, again now, in your terms, and actualize them. But do not forget that the animals dream, and they are also creative, and from their creaturehood springs experience that you do not understand - experience that has its own biological spirituality."

After class break, Jeff was speaking on what Seth had said, when Seth interrupted:

"I hate to interrupt you because you are doing a good job, but I wanted to tell you that I am returning to the sanity of the animals, from which, in your terms, your journey began. That journey still continues, but not by denying your heritage, but by building upon it - by becoming more what you already are, and not by trying to deny your reality. You cannot find one reality by denying another. You end up by denying all realities."

Connie started to relate to Jane what Seth had said, when Seth returned again:

"When you hear me speak, you are experiencing a magnification, an extension of the abilities within your creaturehood, an acceleration of creativity - a multidimensional creativity - that is couched within your existence as creatures."

"You each have your own way. It may not be to speak in such a manner, or to reach out as Ruburt does through his creaturehood, - on his creaturehood and therefore through his creaturehood - and beyond it. But it will be working within your creaturehood, and using your consciousness from the foundations of your creaturehood, and based upon it."

"You are the spirits that roam the earth, and haunt the centuries, as much as I am. Yours are the voices that you hear as much as my voice is. I am an echo of your creaturehood, of gods couched in flesh. And within you, through your own creaturehood, are your own questions and your own answers, and the unique journey into reality that belongs to each of you and to no other."

"Your reality will be your own. You create it as in your terms, God created the world. You create your worlds and your reality, each of you. That is your gift, and indeed the only true gift of the gods. And, we will carry that subject further some evening, when you are more secure in your creaturehood."

Jane asked Venice what Seth had said, and Venice said that she found it difficult to repeat it - she only knew that what he had said was very profound. Seth returned, speaking to Venice very jovially:

"It was the delightful simplicity of my statement that found all of you so profound!"

In the conversation that followed, Richie suggested that maybe what Seth had said had to do with what the "scientists" referred to as our inner urge to kill. Seth came through very forcefully:

"Who do you want to kill?"

Richie said that he didn't want to kill anyone. Seth answered:

"Then why should you take the scientist's word that you want to kill anyone? Ask him who he wants to kill, and why, and it will not be because he got it from the animals."

Sumari came through with a song. Venice said that the title was "Cycle of Life". Seth explained a bit of the song:

"He looks to his friend Sue because they have known each other, in your terms, in so many worlds, as you have known both of them in so many worlds. And, it is no coincidence that our Lady of Venice is mentioned so frequently, but it is up to you to find out why, and to remember where you fit into Sumari to begin with. CLASS DISCUSSION. --It was also, beside all of its other meaning, and it has many layers of meaning, meant to remind you of your Sumariness, and of the Sumariness of the others in this room that unites you.

"Now, the title was correct "

The Sumari returned with a long and impassioned delivery to Marie.

To continue the assignment of several weeks ago, Cindy read a paper on beliefs about "The Body and My Body", written by a class member and discussion of the paper followed. Diana identified the paper as her own, and amplified on it by saying that now, as opposed to her beliefs a short time ago, she felt that she could now use her body to express herself. Seth entered the conversation:

"Now, you cannot only use it as an expression of you. It is an expression of you whether or not you decide to use it as such. Now, the very fact that you are still thinking of using it, means that you feel somewhat apart of it.-- apart from it, however, far more. You are thinking of making this a part of you, but you still feel apart from it, and now you decide to use it as a tool of your expressions. But, it is the physical expression of what you are. You are it in flesh. You do not think that, "When I have this I might as well use it." It is strange that I was a being without a body for so long in your terms, to have to teach you to be kind to the bodies that you have."

Helen commented that children seemed to understand this very well, as she recalled her two year old daughter singing to her mirror image: "How do you know you're there! Because you're in your skin!"

Larry observed that wearing the body was sort of like wearing a shirt and that you could take it off when you wanted to. Seth responded: "It is a way of trying to escape your creaturehood!"

Rick asked why we wanted to escape our creaturehood. Seth replied: "Why ask me? Why do you want to escape your creaturehood? I leave you now with that one!"

Class discussion continued on the above, with Rick giving his ideas as to why we might want to escape. "I didn't trust it! It had to be damned up, controlled, watched over. Emotional development and perfection seemed to lie in a different area all the time."

Seth returned: "Look over the old class sessions, and refresh your memory as to what I told you about perfection."

"And for now, I would like you all to do something. Close your eyes, leave them open as you prefer. But, I want you to sense within yourself the living that is happening within you. I want you to feel that energy that is your own life flowing vitally through you, and to go along with it. It sings to your bodies and through your creaturehood. It may be difficult to listen to my voice and sense that 'livingness' within you. But my voice can also serve as a vehicle to let you experience that subjective feeling that is unique with each of you."

"You plunged into creaturehood at your birth. It keeps your eyes open and your lips smiling as you look at me. It keeps your legs up upon the table, it keeps your eyes blinking, and it goes on within you all the time. It is the essence of your being. It keeps you alive. If you cannot trust that which keeps you alive, (to Rick) then what can you trust? It keeps your fingers wiggling. It is the unknowing knowing that rushes within you at every moment, and you can trust it above all things. It is the unknowing knowledge of which you can also become aware, but it is your most intimate being."

"It does not come from others. You will not find it in books, or concepts, or precepts. It comes from the intimate experience of your own being. When you are alone, feel it. Go along with it joyfully, and, say, 'I give myself up to my life!' And with that attitude, all other things that you need to know will come to you.

"Now, my greeting to our new friend here (Helen), and to our old friend who sit there so secretly over in the corner!"

Class discussed the above delivery and one person commented: "Like a Sumari experience, I felt YOU in my body and head--" Seth returned:

"Another small point.- to some of you. This is not to Venice. This is not to Al. This is not to Hugh. This is not to Helen. This is not to Eleanor. Because, they know better! But, it is to some of you. And to those some of you, and to those some, let me say--- and I will close my saintly eyes so that I give no naughty, great, ponderous, dangerous secrets away-- far be it from me! No, (an aside to Pete) it is all in fun! But, for some it is always fun to have a crutch about.

"Now the crutch may be grass, or it may be acid. But, it says, 'I will only experience my creaturehood fully when I use this-- otherwise it will no annoy me. And the way I use this, I can turn on, and I can feel the reality that surrounds me, that is me, and that is my being. But I am secure, because I cannot do this by myself. It is not a part of my being. I need this, or this, or this. Only then will the magic work.'

"A squirrel is filled with reality and present joy of his being, and none of you today has seen a squirrel with a hypodermic up in his tree. He does not need it either. He does not need peyote. He does not need acid. He does not need grass. Because, he is that which he is, and he is full of the joy of his being, and not afraid of it. And, as he scampers through the branches, he is not afraid of falling down either, because he trusts his own being. And he knows, without your fine intellect, that he has a place in this universe - that a place was made for him, and that his being is sacred and joyful and alive. So, for any of you who may stray so deeply, those remarks were addressed!

"If religion separates you from the joy of your being, then it is detrimental. If you think you need a particular religion in order to justify your physical being, then it is detrimental. If you think you need grass to do the same thing, then that is detrimental. If you think you need to justify your existence through whatever means, for whatever reason, then you do not understand the joyful, playful, spirituality of your flesh or your self."

Helen was commenting on what Seth said: "Seth is apparently working on some of the young people here. Then he said in essence: 'You don't see a squirrel up in a tree shooting a hypodermic. A squirrel doesn't need the experience of some outside chemical to know his own joy and existence.'"

Seth: "Now it appears that the earlier part was only to the younger people simply because the older people did not have acid available. You have your own crutches!

"All of you, as I will say in my present book - commercial - relates to ideas of good and evil. The value judgment you place upon such things as guilt, wealth, color, and race. Some of you consider poverty a sign of virtue and good, so that you look at someone who has money and, immediately, you think that they are not spiritually attuned - that there is something wrong with them. They must take advantage of someone else. They must be nasty - they are capitalists. You think of someone who is poor as being spiritual. They may be stupid.

"For next week, I am giving you the assignment, and I want you to examine your beliefs about several things - all involving good and evil. Health, wealth, and color. For example, is white pure, and black evil? Is health good and the sign of God's blessing, or is illness the sign of spiritual understanding and good for your soul?

"Is wealth good, and in your mind a sign of a god's goodness, or, is it instead, a sign of spiritual lack? If you believe that the poor are virtuous, that poverty means spirituality, then you will be ashamed of money. If you believe, however, that wealth means goodness, you will be ashamed of poverty.

"If you are liberal, and yet believe that white means purity and black means evil, then you may find yourself in some very embarrassing situations when you meet black people and try to relate to them.

"Each of you must examine those beliefs for yourself. Does black mean the unconscious and white the life of reason? Do you equate, you males, black with homosexuality? Those of you who file psychological principles, or have in the past so rigorous, where do you place Jung's ideas of black and white symbolism and your own sexuality?

"If you believe that your beliefs cause reality, and they do, but if you believe, then what is your attitude toward the poor? Do you say, "They caused that reality, too bad! That is their hard luck? These are questions that I want you to consider.

What you are getting (to Helen) with your group, is not what appears to be spontaneity, but, instead, the release of forced or repressed activity that is too frantic to be called spontaneity, and I will have more to say to you along those lines."

Helen asked Seth if he was referring to her group of students at home. Seth replied: "I do indeed."

After class break, Barrie read a self-analytical essay which he had written and had entitled, "Beliefs About Relationships and Blackness".

Class discussion of the essay followed, and while Helen was speaking, Seth entered the conversation:

"I do not want to fetter anyone's pre-conceptions, particularly those of fucking. The male is human, however. His sex drive is connected with his love. Even though his cultural mores may serve to protect him from realizing the capacity of his own great love. For in your society, love is a female characteristic, and, woe to the male who shows it - in your society, - it is not male, it is feminine - to your way of thinking and society's.

"Therefore, the male projects this great image of disdain to hide the vulnerability of his love. To pretend, in your society, that he is not human, not a creature, certainly not a female, but male, which is better than god! So often he hides his own love from himself. But, no self can hide its love from itself, and most of you here present, or you would not be present, are aware of the nature of your own love, regardless of your sex.

"But the male does not hungrily go out to fuck whoever he can, in those terms, without feeling, for he hopes that in his great finesse, some love may be gained - some taste of creaturehood become his own.

"There are no questions of morality involved here (to Barrie and Lena) only misunderstandings and a confusion of beliefs that linger even though, and it is only natural, that our Pan here (Larry D.) serve as a catalyst and both of you knew it ahead of time - as he served as a catalyst for many of you, and in many respects.

"Now, I will return you to your present situation, and to the joy and agony of your loins!"

After a discussion of Seth's remarks, and further discussion of Barrie's essay, the Sumari came through with a song which seemed to include Barrie, Lena, and Larry D. After the song, Jane continued to receive Sumari which she attempted to translate to Lena and Barrie. Then, Seth returned, speaking principally to Barrie and Lena:

"In the vast reality of your being, and in the joy of your existence, all of it is an aspect of your living, and sensation, and the knowledge of life that is within you. And, you have chosen this course for your own reasons. You have set up the situation, and you yourselves know that they will be resolved.

"So you play games with yourselves, for it seems to you that you do not know the answers. If you examine your conscious mind, both of you, and your conscious beliefs, the resolutions will become quite apparent.

"If a life of itself does not seem to provide enough excitement, then you will provide it through your living - and learn from it, and enjoy all of its ramifications. And so, in those terms, none of this is tragic, and it has served, and is serving, for all of you, purposes that you yourselves have set (to Lena), and that you have set (to Larry), and that you have set (to Venice).

"So the questions brought about this evening apply to all of you in your own way. How much do you do because you think you must do it? How much loyalty do you accept because you believe you must do it, and how much loyalty exists that some of you do not understand?

"You are creatures, yet there is a difference between you and the animals. And, sexuality can lead into dimensions that in your terms the animals do not know. Some animals - almost, but not as much as you - feel the nature of their mortality. They come together with a biological spirituality great in its depths of passion, and so do you. From that sexuality or your own, you can form great spiritual and biological frameworks of affirmation, and rise from those frameworks beyond the nature of what you think of as creaturehood. And, that knowledge is within you. You have free will, so

you can do as you wish. You can create endless splendor, or become lost in mazes. And even those mazes are creative, and from them you achieve new levels of creaturehood and mortality, and go beyond them. But, you would each find your own way, and your way (Barrie), and your way (Lena) must be your own ways----no others! ----In the words, however, of our old sage over there Hugh, "You cannot have your cake and eat it, too!"

"After a short discussion of the above, Seth returned: "I am saying that it is possible, possible, for you to do something that the animals cannot do. And that is to attain a peculiar merging of spirituality and sex, in which, a new kind - in your terms now - of relationship is established in which sex- in your terms - goes beyond sex in which the flesh and spirit are merged. And this can only be attained through intense focus."

"Now, some of you may be working in different areas in which that would not concern you now. The bed of flesh is used, and creaturehood is used as a launching pad in which flesh and spirit are mixed together - and intuitions and knowledge gained and which, in your terms again only, and for now in the life that you know, can be achieved in no other way. This does not mean that there are not other paths, for there are."

During the very lively discussion of Seth's remarks which followed, Seth interrupted with his final remark for the evening:

"The idea is never for anyone to be involved with anything. You are all individuals. Now, continue!"

Class Session, Tuesday, March 27, 1973

Class opened with a discussion of last week's class, and with Jane reading a portion of some of the material which she had received on the "Further Adventures of Oversoul 7". Larry related an experience of his during the past week in which reincarnational material seemed to be involved. He had seemed, at the time, unable to cope with it. Hugh related a similar experience and said that he had been fascinated by it. Another man, while driving his car, heard new material coming through himself.

Seth: "Now, good evening. For all of you, and you all know it, and Ruburt has said it, and I have said it, and I say it again, in this class, you make your own pathways as you go along, as you are discovering. You open up your own ways, and you are left to decipher them quite alone. No golden tones like mine will say, 'This means thus and so,' for your own experience will unfold itself, and there are here no systems to hold you up, or guideposts except your own, for they are the only ones that have any meaning."

"Our friend over here (Hugh), and our friend over there (George), had excellent comments, and you who are so adventurous in so many ways, politely, I will say in this case at least, turn aside. For there was no crutch. As in the drug experience, you can always say, 'There was a reason, and it will not happen again, unless I take more drugs.' But, if reality does not stay the way it is supposed to stay, even if you stay away from drugs, then what support have you? So you felt your support shifting.

"This applies not only to our Pan friend here, but to each of you. You are afraid that inner experience will crack the surface of your days and leave you without support unless, again, you can use a particular crutch that controls your experience. You do not want anything to happen except when you want it to happen, on time, and in place, neatly! But each of you will find your own experience unfolding when you are ready, and it will not come except when you are prepared. You asked for it! So, you need not be frightened that it will come when you do not ask.

"Now, Ruburt earlier read portions of an article about the brain and of the nerve cells and I will have some things to say about that in my book. But, when you turn your attention, even briefly, into other realities, you activate those natural pathways. Now, they are creative pathways. They open up, in your terms, to the flesh- they are not unnatural. They are more natural than the coffee you are drinking, because they are a part of yourself. You learn from an early age to utilize the one mental focus. So, all others seem alien to you, and you are frightened of them. They all represent, however, pathways available to creaturehood, and represent pathways that various species could take.

"I will leave you for now with that thought. Let me see where it carries you. And, (to Larry) Pan was part creature and part what else? Answer me later!"

Mike related to Jane what Seth had said, and general discussion followed. Seth returned, speaking to Larry D.: (OMITTED FROM TAPE) "Now it appears Pan was playful, and it would behoove you to borrow a bit of that quality and not be so sombre and not make a great mystery out of it, but enjoy it! You are still thinking in terms, in your own way, of the deep dark secrets that must be known. And, if you followed through in all your experience as you are now with your present attitude, you would never listen joyfully to a bird sing. You would want to know where the twitter came from, and why and what it meant to you, and have the notes down before you, before you would hear another bird sing. That is no way for Pan to behave- any Pan!"

Discussion followed on the above, and the conversation got into the matter of thoughts creating realities. Ron (a visitor for the evening) spoke about "prearranging" someone for an accident through the use of thought. Seth entered the conversation:

"They would not have an accident unless they wanted to have an accident. None of you are so weak and so powerless that you are at the mercy of the thoughts and desires of another. And we have gone into this in class. If, however, you have your own reasons, for

example, of wanting an accident, then you will open yourself to that suggestion and indeed, you will take advantage of it rather than the other way around."

Ron explained that he really meant the use of thoughts positively not just in a negative manner. Seth replied:

"Positively the same applies. You can barrage a friend with great thoughts of good intentions, joy and energy, and if he refuses to accept them, that is his prerogative and his reality.

"The Pan symbol is an important one for each of you, and I want you to think of it. It is closest to you (Larry), but I want you all to think of it. And, particularly, our Lady of Venice, for you- for it is a connection with you also. Now, I will return you to your class

"Spook out the universe indeed! (An aside to Rick). If it merely squeaks at you, you all run away!"

After discussion of the above, conversation went to the matter of self-sacrifice. If you want to help somebody, you do what you can. If they don't want to be helped, they won't be helped. Now, you help yourself, you help the world at large, by fulfilling yourself, not by denying it. And that applies to every level of reality. You know how I like to use simple analogies, and, there is no flower alive stupid enough to believe that he can help others by cutting off his own head. He helps the world by being, and by using his own abilities, and by basking in the joy of existence, which others perceive and enjoy, and translate, and interpret.

"Thoughts of self-sacrifice lead you along a perilous road for you can be led to believe, again, to our old members, that there is something virtuous in a long face, that martyrdom is to be looked for, and that there is something wrong with the self, and something to be gained by giving it up.

"In the first place, you cannot sacrifice yourself, but if you think you can, and think you do, then you are in difficulty. And, as our delightful (Oversoul) Seven said in another way, 'in your terms, you can take a lifetime to find the self that you think you have given up, or that you have lost.'

"You are all supposed to be such creatures, and so alive, while I am supposed to be a ghostly old spirit, ancient and decrepit, speaking through the centuries; you should be reminding me of creature joy instead of the other way around."

Someone asked Seth, "What went wrong?" Seth replied, jovially, "I did not say now that anything went wrong. Things went!"

Class conversation continued along the line of self-sacrifice. Wade spoke of the sacrifice of Christ. Seth insists Christ was not crucified.

"Now, at least, at least, according to Christian concepts, when you die and go to heaven, you may have to adore God for an eternity. But, you are an individual! It sounds very boring. But, in many of the Indian cultures, you are not even an individual, and in supreme self-sacrifice, you lose your individuality in a mindless bliss, and that is as much a distortion. So, all of you, when you think of distortions, remember that the exalted religions that seem so mysterious have their own distortions.

"You have been told many tales, but you have created many tales. And, they all represent levels of your own consciousness in your terms now, in historic context. Emerging consciousness, again, only in your terms, needed to feel the support of that from which it came, and so it made tales and stories reassuring itself that it could indeed return and need not always create and grow."

Conversation continued in the vein of religion. Venice said that some of the greatest advances we have made have been in the name of religion. Seth broke in:

"The Inquisition for one! The Crusades for another! Missionaries destroying native culture for another! The Spanish destroying all civilizations for another!

"Now art is another thing. But art used religion, and religion was not allowed to use it.

"I am not condemning the feelings that give rise to religions. I am telling you that the organizations destroy the intuitions because again, each revelation is a reality. It is not the only reality, but organizations put up fences about the reality and say, 'You follow these rules. These are right.' And they are so convinced of the nature of their truth, that they will kill to withhold it, and that is wrong!

"The ends do not justify the means, and the creatures have a greater sanity than this, and there is a wisdom and a religion in their flesh that is unknown to your philosophies, and alien to them - and mud is holier than philosophies that teach killing and death to uphold truth!

"Now, I speak to Venice, but I speak to each of you who believe that you have the truth, and only to Venice because she tries so hard to look for truth and ask questions that each of you in your heart asks.

"A fly is holier than a Pope who caused death, or than a guru who whips you across your shoulder that you may understand your guilt. And I speak indeed in righteous anger on behalf of all creatures, for I have been a creature many times.

"And our Lady from Venice speaks out of the great earnestness of her being, and brings matters here that are important. So do not feel, my dear Lady of Venice, that you are playing the role of the heavy in class, and that you are putting yourself in a position where others look and wonder why you question, for the questions are theirs, though they may use a different context. To those many here, Christianity does not have the meaning that it has for you. A Buddah on a coffee table is much more 'in' than a weeping Christ on the wall. But, the symbols are the same, and they mean the same. One is socially accepted and one is not. One is 'in' and the other is 'out'. But the images are the same.

In the discussion that followed, Venice said that she felt that some people were sincere in their activities with religion. Seth responded immediately: "Then do not grant religion with cause in all these great effects."

Venice responded to Seth: "Just as there were wrong things done in the name of religion, there have been good things done in the name of religion."

"Both came, however," replied Seth, "indeed from the individual. But no man murders because he believes it is wrong. He feels himself justified - because of his beliefs."

After a short discussion, and a class break, discussion resumed along the lines of guilt and natural guilt. Maris (a visitor for the evening) spoke of people using only a small portion, perhaps, of their available brain or mind power. Seth returned:

"Now, you have a conscious mind, as all of you know. The levels are quite artificial. They represent portions of your consciousness which are quite available, but while you believe they are not available, you will give them other names, and devise methods to allow you to use them. They are before you. You have only to shift your attention.

"Now - we are speaking in your terms now, remember that - but, in your terms, we will have a backward time Sumari Song, because you believe that time goes frontwards (TURN TAPE) and backwards, and that to perceive what you think of as reincarnational lives you must go backward. So, we will give you a backward Sumari song.

Class Session, Tuesday, April 3, 1973

Jane related an experience she had had on Monday, April 2nd, and read to the class some of the material she had written as a result. She told of having read portions of Emerson's essays prior to this experience, and felt that there was a correlation between the essays, the experience, and previous material concerning Speakers. As the class was discussing this, Seth came through: (AFTER LONG SUMARI SONG - 1/8 tape)

Don commented on viewing a landscape and experiencing an unfolding, realizing he was not alone, and felt an incredible sense of well being.

"Our friend has finally accepted his own 'Speakerhood'. And so each of you are Speakers, and I am an ancient Speaker. Yet all ancient Speakers must be new Speakers, and they change their tune with the times - as the leaves in their own way change their tune with times, and with the winds that blow through their seasons. And, each of you speak without knowing that you speak, and you speak the leaves into being, and you cause the mountains to grow, and you speak without realizing that you speak. And, in your speaking, you form your physical images and the worlds that you know. And in speaking for yourselves in such a way, you do indeed speak for those who in your terms are tongueless.

"But, true speech does not need the tongue, and true sound does not know vowels or syllables. And yet always you must speak, for you must attempt to speak the unspeakable, and therefore bring into your reality that which you cannot hold, and grasp that which you cannot grasp. And, yet, in that way do you approach that which you cannot approach, and you cannot approach it because you are what you are trying to approach.

"And, each of you, in your way, is a Speaker.

"Now, a while back, our good friend Ruburt would be unhappy with what I am about to say, but since yesterday, his ideas have changed. So, there are indeed, in certain terms now, earth gods. But there is little correlation between earth gods and what our young friends here (Rick and Larry D.) were once taught. And in your terms only, using the word future, then in the future, in your terms, you will be earth gods. In other terms, the seed of an apple tree is an earth god, and if you are truly intelligent, and not just surfacely brilliant, then you listen to the voice of the seed. And, if you are quiet, and if you are brave, and if you are a Speaker, then you will try to speak the song of the seed, and, in so doing, speak for those who have, in your terms, no tongue - yet who have a knowledge beyond the need of syllables.

"And you will speak the magic of your own being, and, when I use the word magic, I want you to understand how it is used, for again you have been taught a secret. And, within the self you think you are, and beyond the self you think you are, there is a greater being of which you are part. That is no secret unless you have been taught to believe that it is. The secrets are public, - the magic is public, and it is yours. And yet it is not seen, and so it appears secret.

"You do not know how to use your physical lives. You close yourselves off from the beauty that exists, saying, "I must see with inner eyes." But, your inner eyes give your eyes their vision, and you create what you see. And the magic of your own reality, while always unspeakable, must by you be spoken, to whatever degree you can speak. You speak, not only through words, but through the magic of your being.

"Between you and I now, my dear Marianne, there seems to be a distance of space, with our new friend here in the middle. That seems also to be to you a vast difference since I speak now through Ruburt, and you sit alone with your head resting upon your hands. And you are a Speaker, and each of you are Speakers, and the space between these two physical images seems vacant only because you do not speak what is between us. You do not hear what is between us. You think there is a space, an empty space between.

"Instead, worlds exist between this physical image and that one, and we face each other across not only centuries, but worlds that you do not understand, -that exist now in front of all of you, -that you do not perceive. And, they exist in the same way between you, and you, and you, and you. You only admit in space, existence of that which you perceive, yet far more exists that you do not perceive, and, so, the Speakers speak. And, through their speaking, try to name that which cannot be named, to give voice to that which has no need of speech, and yet which will be named in your realm, that must be understood.

"Now, the sounds themselves, and the sound of my voice, is real not only in the terms that you can hear, and in its impressions upon the air, but in other terms of reality that you do not perceive consciously, and yet exist. The change of vibrations in the room for example.

"But the alterations, also, that occur within your own nervous system and result to the reality of those sounds - and those sounds come from you as they come from me. And that energy comes from you, and that vitality comes from you, and that life comes from you, and it is triumphant, and it belongs to each of you, and, as Ruburt speaks for me, he speaks for you, and he takes upon himself your vitality and energy, and your problems, and your reality, but, as you, in your own terms, also do for others.

"Now, tell him what I said. after you decipher it, between those worlds!"

In the conversation that followed, Deena said that she wondered if Seth's statement meant that all of us in the class were Speakers, or were all people Speakers. Seth returned,

"All are Speakers, for you speak yourself into life, in other terms than you suppose. And, in other terms than you suppose, the creation of your world began with a word - in other terms than you suppose."

Class Session, Tuesday, April 10, 1973

Class opened with a review discussion of last week's class and of events of the past week. Venice gave a review of the Doris Collins presentation at Elmira College last Saturday night.

Class then started discussing some of the Emerson's Essay material which Jane had suggested last week that we read. Paula read a paragraph from the essay, "The Oversoul", and gave her interpretation of it. At this point, Seth entered the conversation, referring to the material that was being read: "Bow, bend your knees!!!"

"There are various ways of saying things, and Speakers try their best to be clear, and often they exaggerate to make a point. But, in that particular instance, it is very easy to come to a distorted meaning - a distorted meaning would be that there was something wrong with your basic humanity, and that the eating, drinking individual was to^{be} looked down upon, and the spirit within him glorified.

"Emerson did not mean that. However, it is easy for the interpretation to be made.

"You are the soul in flesh, and you cannot separate the one from the other. The soul is in your eating and in your drinking, and in your thinking, and in your hair tips. And so there is no division while you live, in your terms. Your food and drink are holy as your thoughts are, and profane as your thoughts are.

"I just wanted to clear up the issue."

Seth made no further comments during the evening, but near the end of the class period, the Sumari came with a "Song of Freedom."

Class Session, Tuesday, April 17, 1973

Class opened with Jane reading a portion of the new material from the "Further Education of Oversoul 7". From there, class discussion went into the matter of beliefs, with Jane giving the class some of the new material being received on Seth's new book. Seth entered the conversation speaking quite jovially:

"Now, you are, in your own way, in - your - cwn- way, a select group in your own way! It is true that every group, in its own way, is a select group. But, even given that, you are a select group!

"It is not always easy, in your terms, to work with yourself. It is much easier to blame anything else for the 'negative' part of your experience than yourself. It is much easier to assign to other agents the responsibility for your being. But, you all try too hard for you do not understand that within your framework of living, there is always challenge and chance. And, so, bodily situations have their meaning. The self talks to the self. You always think of illness as negative, as wrong, as bad, as evil! In the same way you think of light as good and dark as bad, white as pure and black as evil. Now in my book, I mentioned that if you are black and you believe that black is evil, you are in a poor position and you had better change your beliefs. If there is pain in you and you think that pain is evil, you are in a bad position, and you had better change your beliefs.

"In your framework of reference, as I have said to you time and time again, you form, you form your reality according to your beliefs about it. You always, at each stage, accept your beliefs as reality, and so, of course, they work for each of you. And, our African god's eyes will indeed burn!

"If you could suspend for a moment the belief that your beliefs are reality, you could then feel your beliefs form the reality that you know-go out from you and draw into your experience the daily, intimate life that you know. If you believe that you must eat certain foods, then you had better eat them. If you believe that smoke is bad for you, you had better avoid it. If you believe that needles will save you, then they will save you. But, in each case, whether in healing or disease, in joy or in agony, in poverty or in wealth, your beliefs form your reality.

(SUGGEST GROUP STOP TAPE AND READ THE FOLLOWING THREE PARAGRAPHS AND DO THE SETH EXERCISE TOGETHER)

"Now, I propose for each of you an experiment. You must each do it for yourselves, and it is a tricky one! Perhaps one of the trickiest in many ways, that I can devise. You must understand, however, the bases for the experiment I am proposing. You must realize, first of all, that your private reality is one of numberless probable realities. You are experiencing one of many probable realities. Now, because of your neurological structure, you can only physically perceive, in your terms, so many events at once. Therefore, from an unlimited number of probabilities, you choose those which you will perceive through your physical system, in terms of time and biological reality. It seems to you as I speak, however, that the reality that you know is rock-bed reality, and that all other realities are probable. Instead, you are perceiving and experiencing one of many probable realities for yourselves. You must understand that, or the experiment will not work. If you insist on thinking of your present reality as rock bed reality and everything else as probable, then the experiment will not work. So, first of all, you must realize that you are experiencing one probable reality of many.

At this point, Rich attempted to ask Seth a question, Seth raised a restraining hand, and continued: "Hold it! This is too rich an experiment: I must continue!"

"Now, take each of you, an area of your life with which you are not pleased in your terms. Think of it. Now, do not think of it in terms of rock bed reality, but as one of many probable realities that you have brought into your experience because of your beliefs. Now, hold in your mind the idea that there are other probable realities in that one area that you can just as easily pull into your physical experience, and experience this biologically, practically, and intimately in your daily life. Then, for perhaps five minutes a day, and no more, imagine yourself, through your beliefs pulling that portion of probable reality into your own. For that amount of time, you must, however, change your belief in that area. You must realize that your belief pulls the reality to you and therefore only, now, for five minutes, change the belief. And, if you do this faithfully you will find your reality in that area changing. Now, what rich comment over here?"

Rich said that his question had been answered but Mike asked, "Why for five minutes only, Seth?"

"Because if you take any longer period of time, you will hassle it. You will begin to compare what you want with what you have. You will begin to think that you are trying to change rock bed reality into something else. You are hypnotized by a fix. The short time period is enough. You are not even to think of this outside of that time."

Jane asked Reese to relate what Seth had said. As he started, Seth returned:

"Now, you have begun well. I want to make a brief comment because it may help you. Regardless, you see, of what Al thinks makes his eyes water, (I am not going to get into your smoking problems!) -say that Al believe that his eyes water when it is 45 degrees temperature exactly. All right. Now he believes that that is reality. It is not reality - not rock bed reality. It is experienced reality, because he believes that when certain conditions occur this will happen. Now, each of you, in your own way, will react to different episodes, and so it is up to you to see how that operates in your own lives. But that is not rock bed reality - it is one of many probable reactions, and you, through your beliefs, have settled upon that. Now as long as you believe that to be far more real than its opposite reaction, you are stuck with it. If you can see it as one probable reaction that you have chosen, and if you can see an opposite reaction as equally valid, then you can free yourself, and the same applies to each of you, following that example. And, now I return the floor to you."

Class discussion followed. Then Cindy stated a hypothetical question having to do with two people and their interactions as being governed by their beliefs. (Jane remarked that any other number of beliefs could intervene--don't hassle it!) Seth returned:

"Now, there are no ways out. You form your reality. You form the good part. You are responsible for your successes, for your life, for the joy of your being, for your yawns. When I tell you that you form your experience, you automatically leap to the conclusion that you form only your bad experiences. Give yourself credit! You form the joys in your daily life also, and your happy encounters. It is you who leap to the interpretation that because you form your reality you are responsible only for the dire aspects of your life, or for your limitations. Again, if you will look to those areas where you are pleased, and apply those beliefs of success to those areas in which you are not so pleased, you will find there also that you form your experience, and that the feeling of achievement can spread from one area of your living to another. You form your experience. You form your past, your present, and your future. You are responsible for each daily moment, individually and en masse. En masse, your beliefs bring about the world conditions that you know. Individually, they form your intimate daily life.

"As I have told you before, in a manner of speaking, you are given the gifts of the gods. Your beliefs become reality. What you believe is, and becomes real in your experience. There are no other answers. There is no area in your life to which this does not apply.

"If you are young, and angry at your parents or your background, you helped form that background. If you are older and look back upon your life, and do not like what you have done with it in certain areas, you have formed it. You cannot blame circumstances, whatever your age or position. You cannot blame your parents whatever your age or position. You cannot blame your children, whatever your age or position. You form your reality, and the healing energy is within you always (speaking to Deena). As a healer, you teach people to realize the great potential of their own healing ability. If they move through frameworks of belief, then you teach them that the frameworks of belief are aids, but the healing ability is within each, and it keeps them alive.

Deena commented to Seth: "Then it matters little what framework you choose."

"It may matter for the individual involved. Whatever framework you choose you will find many who believe in it. Your idea must be to lead them beyond the framework while still allowing them, if they need to, now, to take advantage of it."

Rich addressed himself to Seth: "Once you realize this then, wouldn't it be disillusioning people, or lying to people when, if you teach people, or any type of occupation where you are teaching them to depend on outer

"You are indeed!"

Rich continued, "So then in that context, shouldn't, let's say, me, individually, looking for things I want to do with myself, it would seem that I should look for something, not where I'm going to keep people settled in a framework depending on outer things, but in a sense, I have to spread this belief in whatever I do -- that would seem to be the logical thing to do."

"That is an excellent belief!

"Now, with the humorous acquiescence, with the-humorous-acquiescence of our friend over there (George) who sits on the radiator, I would like you to know that THERE IS NOTHING WRONG WITH RUBURT'S LUNGS, AND THAT BELIEFS DO OPERATE, again, with the humorous acquiescence of our friend. And now I return you to your S-M-O-K-Y room!"

After discussion of the above, and after class break, discussion went to the subject of entity names. During this discussion, Seth returned:

"Listen to yourself, and ask yourself what is your name. If you were alone in the middle of the universe, surrounded by darkness, and someone said, some voice out of the ether, "What is your name?" What would you answer? So, I ask you, "What is your name, each of you?" My name is nameless, I have no name. I give you the name of Seth because it is a name and you want names. You give yourself the names and you have taken names because you believe names are important.

"Your existence is nameless. It is not voiceless, but it is nameless. The names you take are structures upon which you hang your image. One thousand years hence, what will your names mean, and one thousand years before this moment, what did your names mean, and what have those names to do with your experience? You are what you are, and what you are is nameless. What you are can be NOT uttered, and no letter or alphabet can contain it. Yet, now you need words and letters, and names and objects. You want magic that will tell you what you are."

Deena addressed Seth, "May I ask a question?" Seth answered jovially:

"You may indeed. I may not answer, but you may ask!"

As Deena started to state her question, Seth reached for Jane's glass and interrupted Deena quite good naturedly.

"I am drinking Ruburt's wine. It is not as good as brandy, but I am drinking it because beggars cannot be choosers."

Deena addressed Seth again: "Ok, the question is, in terms of accepting names because we think we need them, it seems like some people have masculine names and some people have feminine names. I thought originally that I had understood that on other levels there really wasn't a masculine or feminine, so why---"

"Because they fit in with your beliefs."

"But," said Deena, "There really is no such thing."

"That was a statement."

Deena replied, "That was a question."

"Male and female are biological focuses through which you experience what you think of as physical reality. It is a focus, like a light is a focus."

Deena continued, "But in terms of an entity name, if that goes beyond physical reality, why have a masculine or feminine?"

"Because entity names still fit in with your beliefs that you need names. As you believe that you cannot speak to me unless I have a name, and so I am Seth."

Rick asked, "Is this the entity's beliefs or our belief?"

"Your belief."

Paula asked, "Seth, why do you represent yourself as masculine?"

also because it was the easiest way that energy, ancient energy, could be explained within the framework that you and others could understand. Sumari you see, is the other side of the same picture, and so all must be taken together, - as each of you has many aspects. Ruburt simply operates as a transparent window into other realities more effectively than you because of training, in your terms, in this life and others, -and because of an exquisite stubbornness.

"You each, in your own way, are doing your own thing. And each of you are nameless. That does not mean that you do not have an identity. It simply means that a name has nothing to do with your identity, and that entity names are a means and a stop along levels of belief that you can use. I told Ruburt from our earliest sessions that he could call me Seth. I never said, "My name is Seth," for I am nameless. I have had too many identities to cling to one name!

"But, you think your names define you, and you are afraid to depart from them. And you think that your physical existence defines you, and you think the moment defines you, and you think that your beliefs define you.

"If you are quick, and if you are intuitive, and if you are courageous, and if some evening you listen to my voice in the proper mood, then you can follow yourself to the heart of yourself, using the voice as a road or vehicle.

"Ruburt is a creature. You are creatures. Each in your own way therefore dwell in the same energy and the same knowledge. The point of the present is your point of power. If you assign power to the past, then it is lodged there because of your beliefs. In your terms, the present is a moment of your focus through which you affect both, in your terms, the present and the future. It is a moment of your creaturehood. If you think of the past as top-heavy with power, and of yourselves as powerless in the moment, then because of your beliefs you become at the mercy of the past, and therefore at the mercy of the present and the future. If you feel your consciousness alive and alert in the moment, and realize that the present moment is your point of power, then you see yourselves as you are, as creators of your experience individually, and creators of the world that you know.

(SUGGEST GROUP STOP TAPE, READ THE FOLLOWING PARAGRAPH AND DO THE FOLLOWING EXERCISE TOGETHER.)

"For a moment, open or close your eyes as you prefer, but sense yourselves in this moment at the height of your power of action, and from this point you influence and form your present, your past, and your future. This is your moment of power as each moment in your terms is. This, the present moment is your moment of action and power from which you influence all of your experience. Let that knowledge then guide you who are nameless, who do not need names, who dwell now in a three dimensional reality, nameless as always, though you give yourself names.

"You are not the names, you do not need the names, any more than I need the name. Feel that moment of present reality then as your point of action from which you influence each moment, in your terms, of your reality, and you will not feel dwarfed by the past or at the mercy of the future you do not understand. Now, in your terms, I am ancient. Yet in your terms you are also ancient. If you were truly alive and truly perceptive, and you walked out of this house and with all of your abilities, all of your abilities working, you picked up one brown dried leaf from last year, that fluttered to the grass, and picked it up and understood and felt its reality, and heard what it said, then you would hear my voice, for my voice is a leaf's voice.

After a discussion of last week's class, Jane read a portion of Chapter 15 of Seth's new book. Subject material dealt with the "Point of Power", which was introduced last week. From this point, class discussion led to the question of what is reality. Seth entered the conversation:

(pg. 344-347 - Nature--1/2 tape-----
Sumari - "NAMELESS NAME" - 1/8 tape)

"I bid you good evening, and I see it is another rich one! And I simply have a few playful remarks - playful! You are like dogs chasing your tails. Catch yourselves! Hold tight on yourselves to see what you are! Look outside yourselves for an objective reality to support you! You do not need it. You are reality. The answer is in your eyes as you look at me, but you are looking at me and not as your eyes. And, in the miracle of sight, in your own eyes, unspeaking, is the answer, - is the reality that knows itself.

"The eyes of animals are soft and wonderful. They look out at the universe. They do not see it as you do. Is their world less real? They do not perceive a table as you do. Is the table unreal in their world, and real in yours? They do not understand your thoughts. Are your thoughts unreal in their world? Do they then not exist? Are they annihilated?

"But you do not understand the thoughts of animals, which are different things indeed, - though in your world, they seem not to exist. What is, and what is not, rock bed reality? What is the stuff of which you are each made? What is there within you that you do not know, and try to reach, and cannot? It is the very quicksilver nature of your own reality, and being, and creativity, and joy, toward which you seek even while you have it - in the sight of your life.

"You must understand, if you can, how terms are used, and how ultimately they must be useless. For in your terms, a hallucination is something that does not exist, when you compare it against what you think of as objective reality. --If one man sees a pink elephant, you say, "Aha, he is hallucinating", or "He is drunk!" and, "The elephant does not exist." If 15,000 people on this earth see a pink elephant on a mountain top, then you will have an elephant god or be damned! If everyone on this earth experiences a physical reality, it is reality.

"On other levels of reality, you say, "Here are all these people hallucinating a reality, and they think they see trees, and birds, and people." And then, you look closer, and you say, "The god that would is me." And that one sitting here says, "What is objective reality?" And, the other one who is looking upon this strange vision that is real as the reality that I know... "All being is reality, and I create it." And so, each of you create your reality, and to distinguish between them. and one which is hard bed reality, is like saying, "Is number one correct and number two wrong?" or, "Is a cat unreal because a dog exists?" Now, I will let you mull these playful remarks over, and I will listen."

At Jane's request, Wade started to relate what Seth had said. Seth interrupted:

"Now, you missed my humor at that point, - as the record will show! I was humorously telling you to hold on to yourself to see what you are, meaning, that is what you do all the time!" (TAPE FAULTY AT THIS POINT)

Discussion of Seth's remarks followed. Jane asked our three guests for any comments they might wish to make. Bill said that he didn't have anything specific, but that the three of them had been discussing material of this nature and attempting to determine a direction of purpose. Jane clarified rather pointedly: "THERE ISN'T A GODDAMN THING THAT HAPPENS TO YOU THAT YOU HAVEN'T CREATED." Bill said that he realized that he had "thirty or forty" years left" and he was wondering which way to go. Seth returned:

"The first thing you can do is stop thinking in terms of having thirty or forty years left! That will be of great immediate help. And, the three of you can try to forget the idea that you are here in this life with so many years behind you and ahead of you and so much hard work to be done, in terms of understanding that simply makes understanding more difficult to

achieve. Now the book that I am writing will help you, but you can also help yourselves. Now, give us a moment.... The answers are within you, as you all know, and as I have said. But, the answers cannot be spoken. EACH of your questions are different. Each of your realities are different. So, remember, that basically, answers cannot be put into words. And then, give us a moment and listen to a song - a Sumari song - a song now, of 'Unasked Questions'. (SUMARI - very beautiful - short - 2 min.)

The Sumari song followed. Then came class discussion to Seth's earlier remarks, the song, and wide ranging subjects. Marjorie spoke of "earlier civilizations or lower life" and their development. Seth returned:

"Now, all of you know, in the best of humor, what will follow. and it is again, for each of you. For, in her own way (Marjorie), again, she asks questions for each of you. For each of you, in your own way, in surface terms, would try to deny it - the joy, the integrity, and the spirituality of your creaturehood, and look to a reality that is purer, finer, truer, and so denied of beauty of what you are, and the moment that is yours in flesh, and the reality that you create - the joy of your own, atoms and molecules that sing so gloriously through you beings now!

"What is gross about your flesh, or about the seasons that sweep through it and across the earth? Where is there a greater exaltation, and where is there a finer fire than what you are? And, what is within you? From that do you form all of your realities, and all your worlds. Look to dim horizons bloodless ones in which you are spirit without form. If spirit did not want form, it would not have worn it. It would not make it daily in your image, out of your own desire. It would not tremble in your fingertips, and fly to the channel of your bone. Your creaturehood is your divinity and knowledge, for through your creaturehood does your divinity express itself. You are awake who believe you dream. You are dreaming who believe you are awake. For the terms are meaningless. You make your tomorrow out of your desire as you form your present and your past. Your gut awareness is a god in you laughing, so rejoice! When gods do not need intestines, they will not make them. When gods do not enjoy the smile on your lips, you will not need the lips, and the gods will be the sorrier, and you will be the sorrier! --- Within your experience now is the joy of your being, and the fine, as-

tute, pure nature, -- rousing itself up through stems of flesh and limbs of arms, looking out through your own individual eyes at the universe it has created, and it finds it good. What is gross in your being? Only your belief! You shine with reality that in other universes appear as stars, and they look, and they say, "What beauty, what distance, and what fine -- what fine and undefinable existence is that?"

Class discussion continued with our three guests as the focal point. Someone remarked something about wondering why they were here. Seth responded: "They are here because they are Sumari!"

Our guests then continued in the class discussion, the subject being why they were with us, and what they were looking for. Seth returned:

"It is not diminished. (Your purpose) You enjoy the searching! You enjoy the quest! You do not want the answers! And, as our friend the seagull would say, "When you fly, you know the answers." And, when you fly in your own way, you know the answers without words. And the same applies to each of you, and, as you should all know by now, guests come here for a reason. -- all guests! Even guests in red sweaters come here for a reason. The reasons have to do with them and with you, as do, of course, the interactions. Even long haired blonde damsels come here for a reason, and long haired young gentlemen.

"But you have blinded yourself to the dimension that exists within you at each moment, and its miraculous quality. And, when you believe your existence, physical creaturehood is gross in comparison to something else, then you yourself make it opaque, and you must struggle with it.

"Now listen -- your selves within yourselves. These songs are not to prove that Rubert has good lungs, they are for you to translate yourself without words, using the sound as vehicles of expression. So, this will be a 'Transparent Song'. Give us a moment, and use it as you will. and fly with it, and play with it. You are too earnest!"

After the song, and the discussion of it, Marjorie spoke again of 'purpose' in their lives. Seth returned:

"Now, as all of you know, but as all of you need telling, not from me, but from yourself, spontaneity knows its own order. And if you did not distrust yourself so thoroughly, you would not worry about your responsibilities. Being yourself, automatically fulfills any responsibility. The gods created the universes out of joy and playfulness and creativity, not because they thought they had to. Your being your being is blessed and spontaneous because it is. And fulfilling it with nature, automatically fulfills your purposes, and, in your terms, your responsibility.

"If you are the self that you are, you use your abilities out of joy, when you use your abilities out of responsibilities, you distort them. You help because you think you should, not because it is a joyful part of your being. And, you begin to question, "Who needs my help most?" Can you imagine the sun thinking, 'Who needs my help most?' Should I send forth

my rays upon this flower or that one? Which flower needs my help the most?' Or, the rain saying, 'Which blade of grass should I bless with myself?' No! The sun is itself as you are yourself, and through your being you bless yourself and all others. Being yourself, if you trust yourself, then your responsibilities are automatically fulfilled. But, if you do not trust yourselves, there is no responsibility that you can fulfill, and no one that you can truly help."

(At this point, Seth paused, lowered his voice to almost a whisper, and spoke very slowly and very distinctly, for added emphasis)

"If you could but perceive the miraculous nature of your own realities in this particular moment that you call the present, how dazzled you would be, and how little you would think in terms of purposes. Your reality is purpose and knows itself. What a rich, undefined miracle exists in each of your beings now! You look at paintings and call them great -- or a poem!

"If you could feel the miraculous structure of your own being now, and appreciate it, how you would wonder! The appreciation must come from yourselves. You think you are aware with techniques which you read. Listen, just to one cell within your body, and hear it sing with purpose, and integrity, and joy!

"Feel a leaf! Feel the petal like quality of your own thoughts. Be yourselves in the moment, and, again, what is the power of the present! I demonstrate it for you, but it is your own, and it is within you now, the energy that you perceive.

"You each have the same energy (speaking loudly and forcefully now), and it sings within your being. You need not be shy of it. It is your own! You need not look to it in gurus, or gods, or Ruberts, or Seths. It dwells within you!

"In the terms of the gods, you are your own silver brothers!"
(Rubert's poem referred to)

Class Session, Tuesday, May 1, 1973

Class began with a discussion of last week's class, and with Jane reading a portion of a chapter on "Natural Hypnosis" from Seth's new book. Seth entered the conversation: (3/4 DOWN TAPE)

"Good is weak, - sensitive means that you are nervous and sickly, and that you react too quickly, and that you are too good for this world, too purified. So, when you cannot handle your problems, you can say, "I am too good, and I am too sensitive, and that is why I cannot get along," or, "People do not understand me because I am so sensitive," or, "I am artistic, and, because I am artistic, I am nervous and weak and misunderstood, - because I am too good, - because I am too artistic!"

"Now, one part of you believes those beliefs that you just laughed at! And, it is again the other side, another aspect of the belief that good is weak and must be protected! - that sensitivity has no real strength and must be protected at all costs, - that only evil is powerful, and that your bad thoughts have more power than your good ones.

"When you are most sensitive, when you are doing your artistic best, you are strongest and do not need protection, or thoughts of it - they flee from your mind. The great flexibility of sensitivity should be understood. And, you should not remember your illnesses for any reason - even good ones! For the good ones can betray you.

"Whenever you examine your beliefs, and if you want some fun, take some adjectives and play with them, and find out what your beliefs are about them. Sensitive - beautiful - good - bad - heavenly - earthly - dirty! What moral judgements and beliefs do you have about these words? Because, as you apply the qualities to yourselves, you would give yourselves the same value judgment. And, if you think that sensitivity is weak, and you consider yourself sensitive, then you are in a quandry! But now, I will return the floor to you."

After discussion of the above, Rich read a poem which he had written during the class discussion. A Sumari song came through which Jane said was a Sumari translation of the poem. The song was quite different from the former Sumari songs and Wade played it back from his recorder so Jane could hear it. Class was discussing the song when Seth interrupted.

"You can tell Ruburt from me, that the new direction in Sumari ultimately, ultimately in your terms, will be leading him toward, toward, the original Speaker manuscripts, and they will be leading you toward other methods of perception beside the ones you are now utilizing. In other words, you are being craftily, joyfully trained. And, in other respects, you are the ones who are joyfully, and craftily training yourselves.

"And, I want you (Don) and you, (Palm) to become still more playful and less earnest. And let yourselves go with the fun of it all, rather than with the virtues. And our little friend with the long blonde hair over there by the window (Mollie), next to our Pan, shines with Sumari. And, I want you two (Mildred and Elaine) to let your 'Sumariness' show more to yourselves. You two (Rich and Rick) are aware of it in your own way! Now listen to yourselves!"

A second Sumari song came through. It was followed by Jane attempting to give a translation of the material into English. After the translation, class discussion returned to the material Seth had given, and a discussion of the song and its translation.

Jane: "Now in some way that had to do with all of your individual yet joint ---multidimensional--- beings...The multidimensional aspects of that song represent your experience...thought. In physical terms, the synapses of the nerves. The times has to do with pulsations in our terms. When you try to get the multidimensional experience through to your creaturehood, it has to come through the neurological structure. Now somehow or other with the Sumari thing, the sound concentrates the experience so you can physically perceive it through the neurological structure so that the sounds are concentration of experience and each sound is done in the same way. If you were doing a symphony, the Sumari and our own experience would be

contained in one sound of a note in a symphony. But when we get it through its one Sumari note -- which I just did---

There is also a connection, a distance --as in the Seth two bit..."

Don said that he had made a 'great effort' to go into meditation during the song. He said that he had tried, mentally, to 'get rid of the people in the room' in order to concentrate on the song. Seth interrupted him: "Now that is what I am talking about!"

Don: "I presume you can't fool Seth. You can work too hard at being playful. I made a great effort to go into meditation so I could hear the song."

Seth: "It is the great effort that you do not need, and you do not need to get rid of the people! Because, Sumari happens with creatures, at least as you understand it. What I meant was, do not try too hard. You do not need to make a great effort to go into meditation. Meditation is natural - it is a state of your being. Now, I am purposely, and craftily, only throwing out tidbits that you must yourself decipher."

Jane read another poem which she had done during the past week, and class got into the subject of Speakers. Another Sumari song came through, after which Fred gave his interpretation of it. "I got the feeling each person is his own song/beliefs. There is a pool of sound from which we can all draw." Seth returned:

"You are correct. You can listen to me without thinking or feeling for yourself. But, Sumari you must interpret for yourself. You must play on your own. You must divest yourselves of the great attention with which you now listen to me, and you must listen to yourselves.

"The Speakers speak in many ways - through cobwebs, and flowers, and toes! They speak through you. And when you are led beyond words, AND WHEN YOU UNDERSTAND THOROUGHLY WHAT I AM TRYING TO TELL YOU, you will look inward to yourself with as much attention as you are giving me now, and you will find, in that direction, new questions that are your stepping stones to other answers.

"And they are all diagrams that you make for yourself - frameworks through which you interpret your experience.

"For I tell you again (loudly and emphatically), that if you listened to yourselves with as much attention as you grant to me, then within yourselves would you sense and feel that energy that is your own, and know that your own existence is the answer to your questions!

"So, smile upon yourself, as you smile at me.

"And, before we close, here is, for you, an "Inner Smile Song."

No. 21

Class Session Tuesday, May 8, 1973
(FIRST 5 PGHS. OMITTED FROM TAPE)

Class opened with a replay and a discussion of the two Sumari songs from last week. Venice commented on a piano recital which she had attended - recital given by a five year old pianist. Class conversation went into the subject of 'greatness'. Seth entered the conversation:

"I have a few remarks to make, if I may - and I am glad to see that Carlos is smiling!

Whenever you see greatness, rejoice! I am not speaking of prettiness. I am making a distinction. Rejoice enough when you see prettiness, but, when you recognize greatness in another, or in abilities, or in a painting, or a book, rejoice! And know that there are certain dimensions that indeed are your own. You cannot in one lifetime, understand and use all of your abilities. You have many simultaneous lives. But in the lifetime that you know, there are signs and symbols given you of greatness that represent the great abilities of the inner self that are materialized in physical being so that you can understand them. They are ideals made physical. They are meant to incite you to your own greatness and to remind you of it, to lift you from the concentration that is necessary in daily life, but also, to lift you from that concentration to remind you of the basis of daily life.

"Greatness is meant to arouse you to your own capabilities, and he who denies it denies himself, and he who puts it down, puts down the greatness in himself. And, each of you know that for every great work of art, you are the greater. For the great work of art says what you mean, and reminds you of what you are. It reminds you of the greatness of your own inner being, and of the vast joy that gives your present being birth. You know the difference... each of you!

"Many great works of art, in painting particularly, in your terms produced centuries ago, stand as landmarks. They remind you that the paintings exist, in your terms, while the creator, in your terms, is dead. They are there and they are here as living monuments to your own spirit - as steps for you to follow. They represent the integrity of yourselves, the shining joy that spins itself forever into being! Now I return you to your conversation.

TAPE BEGINS: Jane reads from p. 369 - NATURE OF PERSONAL REALITY.

After discussion of Seth's remarks, and after a class break, a Sumari song came through. Jane called it a "Song of You in the Moment". After the song, while individuals were giving their personal interpretations, Seth returned to the room.

"Now, Sumari throws you back upon yourselves. And you cannot sit passive and listen to my words of wisdom. You must instead, listen to yourselves, and to the realities that spin within your ^{own} being, and you do not have this fine old authoritative creature to use as a crutch! You must make your own interpretations, and feel the vibrations yourselves within yourselves. And none of you should feel that you must each get the same message as another, for you make your own reality.

"But, I will tell you now, as I have told you before, that the energy that you sense through this frame is your own, and that you are heir to it, - that it speaks of memories that you know in your future, - that the knowledge reverberates with joy through your own being, - and that you do not (to Jim) need acid to bring it out.

"You are yourselves, and the greatness of yourselves is ever unfolding. What Ruburt has touched upon, in your own way so you can each touch upon, for you are a part of it and it is a part of you! And it rings through your cells and molecules, and through the great humor that I try, in any case, to get through to you. For there is no great virtue in long-faces and sobriety! When I can manage to put you in touch with your own vitality, then I have done my job well. Then, therefore, let this voice ring with your own vitality and joy, and feel it rush through the corridors of your brain and your cells, and sing with your own being. And, (to Carlos) continue to smile."

When Seth withdrew, Jane asked Rick whether the delivery had been short or long. Rich said that it was 'medium'. Someone else remarked that it was 'medium-rare'. Seth responded instantly, remarking, "Medium is always rare!"

Jane then asked Rick what Seth had said, Rick responded that Seth had been "giving us the old joy and vitality bit." Seth again returned abruptly:

"You are quite correct! I am giving you the old vitality bit! You need it!" Class discussion followed.

At the beginning of class, Jane spoke of 'levels' of consciousness, and read a portion of material she had written on 'Aspects' of the multi-dimensional personality. During a discussion of this material, Seth entered the conversation:

"Now, good evening, and see how careful I am with his (Ruburt's) glasses. Now, you have done them service (to Steve), and I give you greeting, and to you (Stephen and Bunnie), and our friend over here (Dana), and our 'revolving' (Dawn), as Ruburt calls you.

"And, most of you know what this 'donor personality' has to say! Listen to this personagram! Turn up your stereo and exalt in your creaturehood! And again, you know what I am about to say, and yet, to each of you, I cannot say it too many times!

"Your godliness speaks through your creaturehood. It is not debased, and no entities took upon themselves the disreputable descent into matter! Your souls are not slumming! You are not at the garbage heap of the universe.

"You are yourselves becoming. And you are creating, in your way, a unique reality in which, in your terms, each moment is miraculous and, in your terms, forever new - in which your own identities are forever original and unduplicated, and composed of atoms and molecules that are themselves unique, original, and unduplicated. And, your atoms and molecules are not slumming!

"You are not cosmic princesses and princes who come down here to immerse yourselves in lives of sorrow and degradation - who wear physical bodies of great weight, gross and sinful!

"You are spirits who express yourselves through the miraculous joy of flesh, who create the creation unknown, in your terms, before - that is, in its way, eternal. Who bring to the universe a reality unknown, in your terms before, - and yet eternal who wear your badge of identity - a joy and exaltation through which the flesh sings. And those who tell you that physical life is evil, do not know of what they are speaking. And those who tell you that you have original sin do not know what original creation is.

"As I have told you before, those who speak to you in terms of guilt, in whatever terms - ignore them! Those who tell you that to be spiritual is not to be physical do not understand the great spiritual, biological nature of your being. They have not listened to the song that your physical organs sing. They have not dreamed in their minds, using the physical neurons. They have not sparkled within themselves like stars, and so, experiencing night, they think that existence is dark.

"Open up those eyes that you have! Perceive the reality that you know and it alone leads you into other realities that are also your own. Gods indeed! Couched in creaturehood and for a reason. You have legs - use them! You have consciousness - use it! You have minds - use them! And, use your joy, and smile!

"You know (to the class) what I am about to do. But, for you (Steve), listen to the vitality of your own being. Be alert to your own vitality - let it ring to the reality of your thoughts and sensations - and it will lead you to where you want to go, and where you are!

But, forget your profundity, and do not fear shadows, and forget what you have been told of good and evil, and be your alive vital self in which the god-hood of yourself dwells.

Now, I will return the class to our friend.

Do you have questions? (to Larry)

I thought that you were waving! Shall I show that a personagram can wave? And, do not worry (still to Larry). The phenomenon will not linger, so do not fear it - it will pass! And, do not fear fear. You can handle that.

Dena related to Jane, Seth's delivery above. After discussion of the delivery, class received a Sumari song, "Song of the Momnet". After this song and discussion of it a Sumari Song dialogue ensued between Jane and Marianne. From this, class entered into a discussion of adjacent levels of consciousness with Jane switching from Sumari Song to Sumari dialogue, to Sumari translation, to Seth, and back again. Seth, at one point remarked that "all of this is a demonstration".

Concurrent with this discussion, Jane told the class that she was aware of the "pyramid effect" that she had experienced before. Shortly thereafter, Seth II addressed the class in an atonal voice.

"UNTRANSLATABLE KNOWLEDGE IS DIFFICULT, FOR TO YOU, WE ARE ALIEN, YET HAVE WE SEEDED YOUR GOD.

FORGIVE ANY DISTORTIONS OF TRANSLATIONS MEANT FOR YOUR KNOWLEDGE. WE HAVE NEVER BEEN PHYSICAL. THE EXPERIMENTS BEGUN SOME TIME AGO WILL BE REINITIATED. WE WILL BE FOCUSED ON TO YOUR REALITY, AND YOU MAY PERCEIVE US AS YOU CAN."

Class Session Tuesday, May 22, 1973

Class opened with a discussion of alternate states of consciousness as they had been demonstrated during last week's class. From there, discussion went to the subject of creation of physical reality. The Sumari came through with a song, which Jane identified as a song of "Destruction and Creativity". There was then Sumari dialogue and song to George, Jim and Eleanor. I am able to give you hints of your own great transparent creativity -- spectacular -- and the utilizing of your own beliefs.

During discussion of the song and the dialogue, Jane said that all that was necessary was to get a "feel of it". Seth entered the conversation: "If you get the feeling of it, that is all you need."

"Ruburt is going to give you a break, and before that break comes, you know what I tell you. The message that I bring you is your own, and that message does not need Francoise (to Larry), and it does not need acid (to Jim) - I am looking at our guru over here - it needs only your own recognition of yourselves, - your own recognition of your incredible magic, and the joy of your existence - your own joyous recognition of yourselves.

"Come then to this voice to free yourselves, and the easy joy of your being. Feel through this energy your own, and know that it is joyous. Forget your ideas of profundity and goodness - if you make a difference between godliness and joy - for the gods within you are joyful, and your creativity knows its own joy.

"You form your reality - I should let you finish that for me! Therefore, you are females for a reason, in your women's lib (to Paula), and males for a reason, and black and white and yellow and red for a reason, as the leaves are different colors, and there are different kinds of flowers. So feel then the knowledge that is within yourselves - what other greater gift can I give you but your own energy! Feel it here - you can respond to it and realize it is your own! Therefore, project it not upon this voice, or this frame, but upon yourselves and within yourselves. You are not at the mercy of old beliefs - you make your beliefs as our sculptor over here (George) makes his sculps.

"If you do not like your beliefs, throw them aside and make new ones! Your power is in the moment! Your power is in the moment, and yours, and yours, and yours, and, our dear Lady of Venice, so is yours! So do not assign it to the past! You are not at the mercy of those events unless you believe that you are. Our rich Richard over there knows that, as our young Michael knows that, and our health food addict (George)!

"Therefore, listen to the joy within your own atoms and molecules, and within your own consciousness, and trust that joy. Trust that vitality which is your own, and you (to Sue) are magnificent over there!

"Trust the integrity of your being! Do not drown - I am not profound. You are that profound and mysterious who form now a physical body through which you express yourself. I borrow one; you make one. You think it would be a great ^{feat} if you could have a wing, and send it flying across a table. And yet, through the miraculous vitality of your being, you move your physical image from place to place. What great power and activity is that that is within you! Look then to the occult knowledge of your own being that is as public as a Blue Jay, and squawks as loudly.

"Then I return now the class to our friend Ruburt, and to each of you, and to your own eternal variety! Variety, Variety! Think of the variety of yourselves. Feel that variety! Are you any less than the flowers in the fields who have such great variety! Smile! If I ever saw a forced smile (to Mary) that is it! Smile! I do not know if a forced smile is better than no smile at all, but you can consider it and tell me!"

SUMARI SONG: 5 minutes.

After a class break, the above delivery was discussed, and Jane conducted an experiment for the class in the mobility of consciousness. After the exercise, and during the discussion of various reactions to the exercise, Jim remarked that he sometimes wondered just why he came to class. Seth answered him: (OMITTED ON TAPE.) "You come here because I am good fertilizer! And I help you grow!"

Ed said that during the exercise that he had been trying to achieve a synthesis of voluntary and involuntary bodily functions that he was +...

"Now I return you to where you already are - to yourselves! There is only one gift that can ever be given. You have a surprise package... It is yourself. I simply tell you how to open the packages. I can tell you how to look through the wrappings that you yourself have so cunningly made, - to decipher the messages on the package that you yourself have so cunningly conspired to make. In your terms, in your terms from a dimension not physical, I greet you and show you your own creature vitality. I am a personality who does not operate, in your terms, through flesh. I acquaint you with yourselves as you speak your Sumari language through your atoms and molecules - as you surprise yourselves with your nights and your days, and your own vitality. Ruburt, in his own way, said this in his dialogues.

"But what a surprise package you all are, and how you look at yourselves and wonder, what is distance and this reality? So ask yourselves who made the package? And who left it in the mail, and what other kinds of packages are there. Be yourselves as you awaken in the morning, as you would indeed see the Blue Jay or the squirrel with as much wonder.

"So therefore I leave you, as I always leave you, never leaving you because you cannot leave yourselves, - because you create yourselves and surprise yourselves with your own creation. (In your sleep tonight then, tell yourself you will joyfully meet your own creators who are yourselves. And if you do that, perhaps you will find the creators behind the question (ABOVE MATERIAL IN PARENTHESES OMITTED FROM TAPE))

"All I can tell you, and I say it again and again, is that you each have your own consciousness and reality, and that is your path to all the answers that you think--for you form your own questions as a tree forms its own leaves, and so certain kinds of questions will always lead you to certain kinds of leaves. And with that thought and realization, I hope, on your part, realization-- I bid you good evening. But, that portion of you that I have reached, - that you have reached within yourselves - I hope will waken while you sleep. And if so, then follow it to yourself, and to the heart of your own being.

"Therefore then, you know how I will end this session, for the vitality that flows through this frame (TURN TAPE) is but a small hint of the vitality that belongs to each of you, -that you can harness, and use, and love, - that is a portion of your own being that is not sombre. (LATTER SENTENCE OMITTED FROM TAPE) That is, in fact, filled with the knowledge of its own reality, and that will lead you where you want to go.

"So through this voice, experience your own joy, and through it realize that even though in your terms the time will come when you have no physical form, the dead, in your terms, are far from silent!

"Those blessings that I have, I give to you, and those that I do not have, you had better find!"

Class Session, Tuesday, May 29, 1973

Class discussion opened with a review of last week's session. Conversation went to the matter of "understanding" growth and development. Seth commented:

"Just one small point for you. There are other ways to understand. You are taking it for granted that only intellectual understanding counts, and there are different kinds of understanding, quite as valid. So when you ask that kind of question, then you are ignoring the other kinds of understanding that on other levels, you quite understand! And now I will return you to your conversation. I am enjoying it!"

Marjorie, speaking for our new members from Warwick, spoke of the "difficulty" in growing and developing and learning - that it seemed so difficult and that some sort of friction was necessary. Seth entered the conversation, speaking to Marjorie:

"You are indeed. One of the most effective things you have ever done is to grow yourself to your present shape and form. And, you certainly did not work hard consciously to do that, and you did not think, 'I am only two feet high, how will I ever reach three feet', and, 'What resistance must I use so that I can grow these extra few feet?' and, 'How will I ever make it to five feet?' or you would have given up before you ever started.

"You did not think. 'How should I grow the organs within me?' and, 'How shall I breathe, since it is so important?' So, the most effective realities within your being are spontaneous, and done out of the joy of doing. And not through the kind, -the kind- of effort of which you speak. But, out of a sense of power that knows itself and allows itself to be, and not, any of you, a weak power, but a core of being that knows its own ability and trusts it, and that knows power is indeed creativity, and growth, and love, and not, in the terms of which you speak, aggression, but the power to be and to grow.

"What an earnest frown! (To Marjorie) And what joy of being allows you to sit there and frown?"

After class break, discussion concerned the remarks of Seth II two weeks ago, and from there to All That Is, and the matter of creation. Seth commented:

"All That Is constantly creates, and there was no point of creation. All That Is in this moment creates itself, as in this moment, you create yourself through the power of your being. There was no one point of creation. The origins are now. The origins, in your terms, have always been now, and, in your terms, will always be now. And All That Is creates its past and its future, as you do in this now."

Conversation went to the subject of suicide. Connie remarked that inasmuch as we create our own reality, any death might be termed a suicide. Seth remarked: "When a flower says, 'I will behead myself,' you can call that a suicide! Brood on that!"

Larry spoke of the suicide of a friend, and conjectured as to the reason for the action. He worshipped suicide. Seth commented: "Because he did not believe, nor feel, his power in the present. Now if he had, all the reincarnational data, in the terms given, would have disappeared. And, in your power of the present, you can wipe out any such beliefs that are a part of you, for any reason!"

While Seth watched and listened, a spirited exchange erupted among Larry, Jeff, Bob, and Bill. Seth finally addressed Bill, who had spoken with intense emotion. Jeff had stated: "I came to the point twice where I said, 'I can't cope..I'll kill myself'. I realized that to do that wouldn't help--I'd just have to cope with it some other time"

Seth: "Now peace! Feel the charge of your own response, and ask yourself what it means. But, all of you, feel yourself and your own vitality as it comes through you in this moment. And, you do not have to defend it, but be glad of it, and enjoy it."

"Now use this voice as a vehicle, as Ruburt told you earlier. If you simply listen to a voice that comes from without yourself, then you lose much of the message. For use the sounds to sense your own vitality and joy, - to feel your own freedom and power in the moment, - to sense your own strength and vitality, and do not project it on to me, but follow it backward to its

source in yourselves. Ruburt shows it to you, but it is your own! It flows through you endlessly! And, (to Marjorie) do not be overly earnest about it. For you grew without earnestness, out of the joy of your being, and you exist now, each of you, before me, out of the joy and the vitality of your own being, not mine - splendid in your own miraculous nature. You have physical bodies, I do not, therefore it little behooves me to explain to you the miraculous joy of your own creature being!

"If you could make a recording, and understand it, and translate it from the smallest atom within George's third finger, and the smallest atom within each of your own smallest fingers, then, in its way, that cell would say what I am saying, and remind you of your own joy and vitality. And you would be looking within yourselves for your own great energy, and smiling and laughing to see it projected here in front of you when it exists in the joyous closets within your own hand, here given a voice and a name, for what is nameless. When you need names we will use names. When you need myths and disciplines, we will use myths and disciplines. And when you need planes, we will use planes.

"But you yourselves feel, when you allow it, the freedom and spontaneity of your being, and the words I speak echo from beyond the distances of your own souls! And speak often in tongues. In Sumari, in thought unspoken by yourselves. Feel then your own identities, and feel their power, their joy, and vitality, and playfulness.

"Now, in quite other terms, -quite other terms, most flowers have the sense not to behead themselves. They are content to wait for the rain or wind to do that.

"Most dogs and cats have a creature joy and intelligence and love of their own vitality. And in their own framework, that is, now, different from your own, still in your terms (Seth designated the underlined) they do not decide, they do not decide to end their lives. Not for the same kind of reason.

"An animal may die out of love, but it does not die because it doubts the power of its own being."

LONG SUMARI (Terrific Range.)

A guest for the evening, Bill, was speaking of work he and his colleagues are doing with telepathy. He spoke of the difficulty in determining what it is, and the difficulty in attempting to measure it. Seth entered the conversation:

"Excuse me, and my heartiest welcome to all of you. And I have simply one small comment, because I have been listening and I enjoy your conversation too much to intrude for any great time. And, I like our friend over here (Bill) very much!

Science, however, meaning scientists, because there is no such thing as science---there are only men who call themselves scientists. They have a particular way of viewing reality, and the way will not work any longer. You cannot look from the outside and then measure, when you are interested in the kind of realities that now concern you and your group. You see, you must take the plunge. You must jump in for yourselves and not look from the outside and then measure. Measurements come later, and they are only the kind of frosting on the kind of cake that you want. But you have to taste the cake first.

And, so you have to, all of you, enjoy and expand your own subjective experience. You cannot get your measurement from the outside. The measurements are not the same. They do not correlate---they do not correlate! Sometimes you can explain one kind of reality in terms of another and come up with a logical statement in which there is some correlation. For other realities, however, experience is necessary. You must become what you investigate, and do your measurements later. The information that you need can only come as you plunge into that reality. There your own experience will tell you what measurements to use. You cannot get them from the outside. Your intents are good, and your purposes are good. But you cannot examine telepathy as you can a rock or a frog or a stone - for as you try to touch it, it escapes you. You can only experience it, and that experience will tell you how you can later examine it in the terms that you want to examine it. Otherwise, it flows through your fingers, and where you look for it, it is not."

Bill, "All they do is change one subjectivity for another. Because what they call objectivity is not at all. Because there are so many things they have not considered. If you define objectivity as, let's say, the lack of subject, it doesn't meet the definition at all!"

After discussion of the above, Jane announced that we were going to have a Sumari song concerned with "Objectivity and Subjectivity, -where they meet." The song was approximately five seconds, Marjorie spoke of the "difficulty in developing an entity within ourselves." Seth responded.

"You are an entity. There is nothing to develop! You are yourselves. Your striving to be other than yourselves lead you down other pathways that do not lead to yourselves, but to the selves that you think you should be. I have told you, you work too hard! But, I will tell you that many times, - and we will play together. And, by playing together, you will find the selves that you are, and you will learn to treat yourselves with more kindness and more joy and more spontaneity. And therefore, experience the selves that you are, and stop doing all this penance, for penance is what it is, - penance for your existence as creaturehood. Any squirrel knows better! And this is addressed to all of you. For, in your own way, you think you must do something to justify your existence. You create reality. Any frog and any god would have better sense than to create some of the realities that you have created! Now I say that jokingly, and in your terms, because you create your realities for a reason. But, if you would become aware of what you know, and use the conscious mind that you have yourselves given yourselves, then you would stop blaming the unconscious, or gods, or devils or theories, or whatever, for these things that do not please you. You would rouse yourselves to your own being. And feel the energy within yourselves! Now, do your own thing with that energy. It comes from you as well as from me, and there is as much energy in a flower. Feel it sometime."

DREAMS

(With Seth Assignment)

Steve brought into class a painting which he had done. It was a painting of a face, done on a panel of red velvet. It was a very intense face with an expression that seemed to change as one looked at it. The painting was passed around the room with class members giving their reactions to it. Impressions and reactions were varied. As the painting was being discussed, Seth entered the conversation:

"You have done very well. So what our friend over here has done is to objectify for himself, what he thinks of as - what he thinks of as- the inner self, and he wants it out in front of him, so he can see what it is up to. He wants it out of there! The painting therefore reflects the part of himself that he senses, and is in awe of, and terrified of, and fascinated by, and drawn to. It represents what he thinks of as the primeval inner self, filled with wisdom, but also to be run from in terror-- the part of the self that is hidden - the power and the strength of the inner self.

"But on the other hand, he did not trust it, so he wanted it out there where he can see it. If he asks questions, the painting will give the answer out in the open.

Now, each of you, in your own way, recognized and responded to the psychic energy and the creativity that is in the painting. For it is indeed charged with great energy and fascination with which you endowed it. But each of you, in your own way, responded to the painting according to your own beliefs about your own inner self.

Now this was a very creative act, and beautiful psychological therapy, for it was the inner self that you feared in the beginning, and therefore the inner self that you painted. But the characteristics of the painting will change through the years as your feelings about the inner self change.

The voice of course is connected, but you must realize that all of this is yourself - the greater portion of your own creativity of which you are a part. And when you realize that indeed, you will not need to take the painting, for you will realize that the painting came from you, and not you from it!

Now I will return you all to your own lively discussions, and, on your own in a somewhat slower fashion, most of you would have come to the conclusion that I have given you. But you did think the psychic energy and the things and the creativity and the transformation that occurred. Now our friend over there (Marianne) picked it up, because she felt in your terms, ahead of time, that psychic charge and reality. But do not place such abilities as that painting seems to portray outside of yourselves; only if you do so as a method of clarification. Now I will return you to yourselves and fine selves they are."

Class discussion ensued on the point of the painting representing to each one his beliefs concerning his inner self.

Seth returned: "I stand for what you are. I stand for what each of you are. You project yourselves upon me. I become for you, your wise old man. The inner self that you know is within each of you!

Now you each have within yourselves, your wise old man. You each have have within yourself your eternal child. You each have within yourself windows that open into your own realities -- even those realities that you cannot translate in your terms. I am a vehicle, as the wind is a vehicle. I am a window as that window is. I am composed of what you are and what I am.

And, it is true to say, as I have said, that the flowers speak with an eloquent voice, if only you would listen, and that the flowers are also what you are, if you knew it. Part of a rose bud a month ago may now be something else entirely. And, the cells that now glow through your arm, may have been the cheeks of a Chinaman...a waving twig in the wind. You speak for the twig, as you go about your day. And I speak for you as I go about my quite different day.

But each of you grow out in all directions. You do indeed send out feelers, and communication and energy comes back to you as you send out somunication and energy. And more comes to you through my voice than the word, as many of you know where the mind finds no reason, there are also communications, and you accept these also and acquiesce to them, because they are a part of your own greater reality.

And when I speak, I rouse the grand wise old man in each of you so that you will listen to him, for he speaks within your dreams in whatever guise you want. But, do not forget there is the wise old woman, male or female, --the Sumari!

Your dreams are the other side of your waking life, so your waking life is the other side of your dream life. Remember that whether you are awake or dreaming. If you remember that when you are dreaming, you will become awake and alive. Now, I return you."

Bill started to relate what Seth had said, and Seth returned:

"You are now dreaming (TURN TAPE) that you are awake. In your dream I speak to you, in your dream of wakefulness. When you dream, you dream that you dream, and you dream that I speak to you in your dreams. You are awake whether you believe you are awake or dreaming. You are creating realities whether or not you pretend that you are dreaming realities.

The atoms and molecules within you dream they are people. How real their dream is to you! How deep a trance is your life! How deep a trance, in your terms, is the life of a dream.

How real is a dream? What makes you think then that there is any difference between what you think of as a dream, and what you think of as reality? You assume that a dream is less real, yet through what you think of as your dreaming life, you make your physical life. You do the work in your dreams that allows you to survive in physical terms. You choose in a dream state, the probable realities that you will then make physical. You work harder in your dreams, but playfully!

I will not say more. I want you to feel what I have said. Where would you be, but for the atom's dream? Our Lady of Venice--"

Venice asked, "If this is such an important part of our life, then why can't we remember more of that part of our life? I remember nothing of that."

Seth: "Now, you asked the question in a general manner, but it cannot be answered in that way. So, the answer that we will give to Our Lady of Venice will be a personal one. But each of you had better apply it to your own lives and beliefs.

You are still afraid of your inner self. You still do not trust your dreams, and you are afraid of them. You do not want to remember them. When you give yourself suggestions that you will remember your dreams, many of you do not mean it, as you still do not mean it. You are afraid of what you might meet, and you are still afraid of one particular dream, and you know the one to which I am referring.

You can change the ending of the dream by understanding the nature of reality - that you form it. While you are afraid of dream reality, you are afraid of what you think of as real reality. The dream poses your dilemma in physical time beautifully, but you are afraid of solving it or even facing it either in physical reality or in dream reality. Now, this applies to many of you.

You can give yourself suggestions for centuries and say, 'I will remember my dreams', while at the same time you think, 'Dreams are dangerous. They are a part of me that I do not want to know.' And if that is what you really believe, you will not pay any heed to your suggestions.

You must believe in the power and energy and strength and glory of your being, and know that problems are challenges for you to solve. They are there to be solved. Then face them joyfully, and yourself, knowing that when you know your entire self, waking or sleeping, you will be pleased, as, in the old legend, God was pleased when he created the world.

It is only when you do not know yourself that you fear you are evil, and afraid to look within yourself. But, when you open up those doors, you are amazed by the immensity and grace of your own being."

Steve asked, "What is beyond the dimension of consciousness?"

There was laughter in the class as the question was considered. Seth commented: "The laugh is the answer!"

Seth continued, speaking to Venice and to the class in general:
(FAST FORWARD TAPE RECORDER-- 3 min. Long Discussion)

"Now, practically speaking, of course, there is a solution. And, it is this. Stop cowering. Do not cower before your own belief that the inner self is frightening, or that you are a bad person, or that while you are good, there are bad things hidden down there. Tell yourself and convince yourself, that since you are a part of All That Is, you are, in your own way now, a unique expression of All That Is, and there is nothing in All That Is to be afraid of, and there is nothing in yourself to be afraid of. Tell yourself that often, and think and feel that, and it will get through to you. But, the more you tell yourself that you are frightened of your dreams, while telling yourself that you want to remember them, you are in a quandry. And, again, this applies to all of you.

Barrie addressed Seth, "When I dream, and when I wake up I sort of take it all for granted. It would be so obvious that I don't even remember to write it down, that I'll remember it, and I go back to sleep, and then I wake up and I realize that I don't remember it and I should have written it down."

Seth replied, "That applies to everyone. The problem and the solution. The problem is simply that you fool yourself. You know very well, because it has happened many times, that if you do not write it down, you will forget it, and, one part of you wants to."

"I usually tell myself," said Barrie, --"I make a judgment. If it's good, I'll write it down--"

Seth replied: "That is your problem. You should not make the judgment. Simply write it down.

Now Ruburt said this often, and it applies again to all of you. The very habit set up as you write down your dreams, and recall them, opens up channels between what you think of now as your conscious and unconscious selves. The training teaches you to switch from one level of reality to another, and to bring back your goodies in both hands. Whether or not in your terms, the dream is important, you are bringing back all of the minerals that you can use.

Now, I return you, because I want you again, to figure out what I said a few moments earlier. If atoms dream, --dream their joint dreams of you, who do you dream of, and what realities do you form?

Now the dream of the atoms is a gestalt dream while still individual, and you dream individually, and yet you meet in dreams, and there are mass dreams. I am asking you questions now, but unlike you --I do not demand instant answers! What I want you to tell me is this.

How aware of your atoms --how aware are your atoms of your individual lives, and how aware are the products of your dreaming lives of your realities, and how aware are they of yours, and you of them? Do stars dream?

That is your assignment. The entire group of questions. Look for the answers through your intellect, your intuition, and address the questions to yourselves before you dream...you are doing well, but you are too sure."

Steve directed a question to Seth, describing an experience he had had, and asking Seth for an answer, to which Seth responded: "You will get the answer in a different way!"

Class opened with a discussion of out-of-body experiences of the past week. Jane led the class into an exercise involving inner sound. After class break, conversation went to beliefs and freedom of action. Seth entered the conversation:

"Now, I bid you good evening, and remember this. You have a right to say 'No'. In the great affirmation of your being, you are conscious. You are therefore able to make a distinction. You can like something better than something else! Within the great affirmation of your being, you can deny. You can say 'No' to a situation freely, and joyfully, and exuberantly, and feel free, and that you are using the abilities of your consciousness, your spirit, and, your creaturehood. If you say 'No', you say 'No' for a reason. Find out what the reason is. You have a right to it.

"Never say 'No' to your own feelings - accept them. Hate will lead you back to love, if you allow it to. All emotions come from love. Hate shows you the distance between yourself, and another person for whom you feel love.

"If you think that the majority of your fellow men are stupid, and idiotic, and leading the world toward destruction, it is only because you love the race so strongly, and feel the race falling short of the expectations of your love. If you allow yourself to experience that emotion, then it will lead you back to the realization of your love. But, if you deny what you think of as hatred, disgust, or dissatisfaction, then it cannot lead you toward the destination for which it was meant.

"If you think you hate a parent, it is because there is in your mind, such a separation between yourself and the love for that parent that you feel. If you allow yourself therefore to feel the hatred, you will also experience the love. You do not hate those for whom you have no regard. They do not bother you in any way whatsoever. They are outside of your notice. You love your enemies whether you know it or not. You are bound to them, for in your mind you constantly compare them with what you think they should be in the vision of your great love for them and for yourself. Whenever you think you hate, you love. But, unless you allow yourself to feel the hatred, you will never know. If you hate someone, and you beat a pillow, and pretend you are beating that person to death, then, when the murder is committed, you will realize the great love that you really feel, and the death will be the death of the hatred, not of the person.

"You cannot love yourself and hate your emotions. You cannot love yourself and distrust the reality that is your own. And within the great affirmation and joy of your being, you can deny, and say 'No'. For when you deny and say 'No', you are doing so comparing what you say 'No' to, to what you want to say 'Yes' to. You are comparing in terms of an ideal that exists in terms of love within your eyes.

"If we bloodless old ghosts are not afraid of emotion, I don't see why you should be!"

Marianne: "Seth, can you be deluded about what you love?"

Seth: "You are all hung up on the word deluded - forget it. A shower is a delusion. A rainfall is a delusion, and an illusion. You create your reality. The delusions and the illusions are all the faces that greater reality takes, in your terms of space and time.

"There are no clear mirrors to look through (to Carlos), that will show you one impeccable, immaculate reality, and no one-- no one -- ideal Carlos who can say, 'I shall, I must do this and that to fulfill my abilities'. There are, instead, an infinite number of probabilities, and you, my dear friend, have freedom to move within them. You want me to say you should do thus and so, or you want yourself to say, 'I must do thus and so, but if you flow with the feeling of yourself, you will go where your being goes. Trust -- trust -- the lives that are within you now. Go along with your own living that flows through you. In your here and now, you are here and now. Feel that here and nowness! Know its knowing! And you will be where the being of you wants to go."

Carlos: "Then you'd have to cut through lots of shoulds, and things of that sort, and wouldn't that be nice if,."

Seth: "Not unless you feel you have to cut through."

Carlos: "But there's a conflict here."

Seth: "There are no conflicts unless you believe that there are conflicts. Feel yourself flowing and moving as easily through your life situations as a hair grown out from your head - as easily and naturally. Feel events that you want happening, as hairs grow out from your head. Go with your beliefs. Imagine what you think of as doubts as a beautiful inner natural phenomenon; as a rock glowing in the sun, in the stream of your being. They are beautiful and natural. They are not impediments. You flow around them beautifully. They are a part of your being. Now, remember that last sentence particularly, and I return you to your class."

Class discussion of Seth's remarks followed with some disagreement as to what he had said. Seth returned to clarify:

"Now, what I meant was, often, not always, and much less in this group than usual, people want a pill called truth. You take it and all your problems are solved. You know what to do with your life. There are no decisions for you to make. The pill solves it all for you. You do not believe in pills that come from a bottle any longer, most of you, but you want a metaphysical pill, and the metaphysical pill will solve it all for you."

Mike: "Seth, what is this stuff that everybody calls enlightenment?"

Seth: "Now, if I could sing, I would sing, 'What Is This Thing Called Love?' But, I cannot sing. (Marianne interjected: "That's a belief!")

"Enlightenment is a normal part of your consciousness. It is a function of your consciousness. There are varying methods that you think will help you achieve it. As long as you think you need methods, you will run from method to method, and from teacher to teacher. And, the teacher will very cleverly work within your beliefs.

"Now Francoise worked within a system of your beliefs. Your friend (to Will) has worked within the system of your beliefs. To some extent, that is good. It helps you. If you believe that you are guilty, then you will go to the teacher who will say, 'Yes, you are indeed guilty, and I will tell you how nasty and dirty you are.' And in one way or another he will show you how to do penance for your sins. It may be as Francois did. It may be, instead, a wise and clever benign guru who gives you so many hits over the back with a whip. Not to you (to Mary Jo), over here (Will). It may be -- but now that you mention it (to Mary Jo), it may be a system of beliefs that tells you that you must work very hard for knowledge, because you believe you do not deserve it easily."

Mary Jo: "I don't think that's so."

Seth: "I do! But work with your own beliefs - and honestly, and see what you think when you are finished. If you believe that knowledge is difficult to achieve, it will be. But you will often, as in the instances I mentioned, work within a system that agrees with your beliefs."

"Now up to a point, this is beneficial, and you will learn from it, and you will see within the system, the reflection of your beliefs, and you will begin to move out of that system. But you need, often, the framework of the system, and the agreement, so that often a beneficial framework is set up, but one through which you will move. Now in many cases, and in such schools - in any schools of belief - you will find, for example, students who will set themselves apart, and begin offshoots as their system of beliefs begin to change. You will find alteration, but in all cases, each of you use the system of beliefs for your own purposes. There will be benefits involved and you will move through each. There is no end to the creation of beliefs within your system. Each are handy reference points that you use - a rock that you stand on for a specific time. Now when I say move on, I am not speaking in terms, necessarily, of higher or lower advancement. I am not speaking of beliefs that lead to a mountain top of truth."

Rick: "Where do they lead?"

Seth: "They lead to other beliefs, and to other realities, and to other creative activities that all extend the nature of your own consciousness - the nature of your own being - and open up with yourselves the acquiescence to new experiences that increase the being of your being."

"It would do you no good, now, to have fifty-six teeth. Your mouth would not hold them, and it would be difficult for you to smile and frown."

"I will leave you to make the connection with that analogy, and you (to Mary Jo) to make further connections, and think not of the question that you are thinking of asking, but of the one that will most surely follow."

A discussion of Seth's remarks followed, and Seth returned:

"Now, the same applies to this group. You are here because you are beginning to believe in the freedom of yourself, and in your own integrity. You are ready to sit and listen to someone who says, 'Look into your self-- know yourself, and who, at least, will help you do so.'

"Now, in your terms, I have some very good points to say for me, and yet, some liabilities. After all, you have bodies that you have to live in every day, and what you think of as intimate personal problems that go on all the time. On the other hand, because I am not physically focused, I have the time, the energy and the inclination to travel in other realms, and tell you about what goodies I can bring back. But I always remind you, that in whatever terms you think, your consciousness is your own. Your abilities are your own, and those realities that I know are not necessarily yours. I will travel in my own way through reality, and you will travel in your own way through reality.

"Now listen!

" In a manner of speaking now, and as an analogy, you are entities to the molecules within you. In your terms, they send you out into realities of sensation and dimension that they cannot understand. You make a conscious decision to drive a car/ The molecules within you do not know what a car is. Yet, your ability to drive that car is dependent upon the existence of these atoms and molecules. Yet for them, you go out into a reality that they do not know. They join their reality with yours, and theirs is vivid and varied and real, but it is not yours, and yet it is a part of you, and they send you out. Speaking now again as an analogy, in terms of time, you are what they will be.

"Now, in terms of time, and following the analogy, -for all you literal-minded people,-portions of you go out as your molecules, and speak back to you, and tell you of realities that now you do not consciously perceive, but that are your own. Now think that!"

Discussion of Seth's remarks followed, with the discussion going back to the subjects of love and hate. Seth returned:

"When a child says to a parent, 'I hate you', often the parent is appalled. The parent says, 'You should not say that', or, 'That is bad', and the child quickly learns not to be so honest! Now this is from my book. But what the child is saying, 'I love you so much, and I sense this great love. What separates me from it now, and how can I return to it, and what has happened, and what is wrong?' And hate operates in this same manner, regardless of your age and the personalities involved, and if you are taught to believe it is wrong, it is then more difficult to get back to love because you begin to inhibit the feeling.

Rick: "I follow that, to a degree, but one of the things it was making think of is, is it true that perhaps with me or with other people in general, that at times the hate of the closeness, for the frustration that you feel with your relationships with other people is because you are seeing yourself in them, and the things that you think that they should be doing that they are not doing causes that?"

Seth: "To some extent, yes. Now when you love someone, you are able to see what they think of or feel, or interpret as the ideal. You are also aware of the separation from that ideal. But these do not bother you. You accept them, but you do not focus upon them. Now, you may also, however, because of your identification, see in the other person, your own ideal of yourself, and then perceive, as they seem to fall in their behavior, from your ideal pattern, also your own failures, and be twice as angry, because it seems to you they are failing for themselves and for you.

Rich: "So the I get the idea you have to learn to see people to some extent, or to a great extent, as totally their own being and try not to identify yourself with them."

Seth: "Or, to be aware of the identification. (TURN TAPE) There is no one point of perfection. When you think you have an enemy, you simply begin to focus upon the distances that exist between what you think the enemy is, and what your love tells you the enemy should be. But, because you think that hate is so wrong, you do not focus upon the similarities between you enemy and the love that is involved. You are blind, for example, to his good points, and focus instead upon those qualities that separate you from what you think he should be and what he is."

Marjorie: "If someone who loves you very much has an ideal for you, and feels you are not living up to that ideal, and tells you such..."

Seth: "Then you have no responsibility to live up to that ideal of another, but only to feel yourself trying to move joyfully toward you own being. You have no responsibility to be what someone else wants you to be."

Marjorie: "Where does that fit into my system of beliefs that I know such a person who tells me such a thing?"

Seth: "I would examine the nature of his love".

Marjorie: "I believe there would be something for me to live up to that may be my ideal".

Seth: "An ideal is like a marble statue that is alive. And no living person can become one. Statues are dead. That is why, in those terms, they are so perfect. They do not change and they are not in a state of becoming. Even a flower grows!"

Marjorie: "Well, perhaps an ideal is doing certain things which are more in line with one's capabilities than not using them to their fullest extent".

Seth: "Simply feel your own sense of becoming, and move toward it. But do not accept another person's idea of your becoming. You must become more yourself, not more someone else's conception of what you should be. You cannot be a mirror image in which another sees his ideals grow through you. Let him materialize his own ideals and let you materialize your own".

Susan: "Seth, Why is it that I think I am finished with a relationship and I've already worked out the feelings we had, and when this person comes up his emotional intensity is so strong that I can feel all the feelings I felt for him that I thought were gone, and it makes me very upset because I'd thought I'd worked them all out".

Seth: "Because you are still playing with yourself, and with the relationship. And because you are still projecting upon the other person abilities and strengths that are your own, but that you are to willing to face yet. I knew that if you asked the question, you would get the answer!"

Bill: "All this hate that a person has that he doesn't allow himself to express, where does it all go?"

Seth: "When you do not express it, then you dam it up. And you can express it against yourself in terms of physical symptoms, or in your relationship with others. But if you realize that it is nothing to be frightened of, then you are free of it. Hate is, as I have said before, like a summer storm. When you let it go, it lets forth energy, as rain that heals the earth. It is turned into a quite constructive framework; it is good and natural. The sky would never think of holding back its storms. Again, it has better sense.

Do not fear negative thoughts. That simply adds to what you consider negative energy. Where would the world be without thunderstorms, and even floods, and hurricanes and earthquakes? That is how the earth changes and renews itself. To deny your emotions, any of them, is denying the aspect of your own reality, and it is, literally, impossible.

"Let it go, and no one will be hurt. The universe is not afraid of your hatred. It can hold it easily. Each individual alive has his own built in defense and energy, and your hatred, directed even against them, will not hurt them.

"Now, one more question from the gallery?"

Ingrid: "What about somebody that feels so much hate towards you, and it hurts you because you do not feel hatred towards that person. If that person is hating you so much, and causing you so much pain, isn't it right that you feel hate to that person in order not to be hurt by them?"

Seth: "It is perfectly natural, and nothing to be worried about. It is a method of communication, and, as such, accept it as such".

Ingrid: "So they hate me, and I hate them, and we go on hating one another".

Seth: "The situation, left alone, will change. No emotion lasts forever, any more than a storm does, or any sunny afternoon. Emotions flow through. Let them go".

Bob: "How about fear—fear of talking to someone?"

Seth: "Who are you afraid of speaking to?"

Bob: --explained in general terms, his reluctance to speak to people at various times...even hesitating to say "Hello" to people at some times.

Seth: "Then you should simply work with your own beliefs, and discover the basis for the fear, but accept it as an emotion. It is like a colic (?) --in your day--. Only if you exaggerate it does it become too involved, but find you, yourself, the reason for the fear, and why, though you love others so, you are afraid they will not love you, and therefore hesitate to approach them.

"Now, (to Larry, who had been waving his hand, attempting to get Seth's attention) it was the wind that did it!"

Larry: "What if people love you, and you're afraid to love them back?"

Seth: "Number two must try harder! Working with your beliefs, yourself, find out why you are afraid. Write down what comes to mind when you posed yourself the question, and accept the answers that you receive. And, because you get certain answers, this does not mean that you must then cravenly sit back and say, 'Oh, yes I am afraid of loving because thus and so'. You can say, 'These are the beliefs that I have had that have kept me from accepting love, and now I will accept these beliefs no longer'.

"Or, why you are afraid of being hurt, or showing yourself, or of feeling vulnerable. But, These are questions you must ask yourself, and accept the answers and test them. But then, no answers are impertinent. Ride the answers! Say, 'I am a man of such and such an age, and if I so not want to believe that any more, then I will not'. And when you have done this, talk to me again".

"Do not be afraid of the vulnerability of your love, or of your patience. Do not be afraid of being open. A tree moves with the wind, and vulnerable, and so it grows. If it tried to hold itself rigid, it would be broken off and die".

Paula: "How does depression fit in?"

Seth: "It is too much to get involved in tonight, but in my latest book I have handled it. You do not simply fall into a depression. Your beliefs use the depression".

Paula: "Then the same thing you told "Pan" to get out of fear, would apply to get out of depression?"

Seth: "Face the depression. Follow the feelings through, but realize that they are feelings in the same way that you realize, hopefully, that beliefs are beliefs. There is a difference between, for example, the feeling, 'I am no good, I am unworthy', and the fact of being unworthy or no good. You may be the greatest success in the world as far as everyone else is concerned, and still feel that you are unworthy or no good.

"So, when you examine, or let yourself feel your feelings, realize they are feelings and not necessarily definitions of truth, and then they will move you beyond them.

"And now, after our extensive question and answer course, I will return you to your own questions".

John, a guest for the evening, had been speaking about the ego, and the annihilation of the ego. Seth joined the conversation:

Seth: "There is a very ancient old ego here, that has simply refused to be annihilated.

"But you are indeed playing with terms. But the self that you know now, whatever you want to call it, that self is not annihilated. It is inviolate. It is not swallowed by a super god, or by a super un-god, or in feelings of bliss. In heaven or nirvana, it is not destroyed by a hell, even of your own making. You cannot get rid of yourselves so easily.

"I am not going to give you a 7 or 8 or 11 or 12 monologue. But, I want you to realize that the selves that you know and call your self, intersecting with creaturehood, that self is inviolate. It is precious, and, in your terms, immortal, while,----while,----it ever changes.

"There will be an 'Inside-Outside' book, by the way. Tell Rubert I said so.

"But, your creaturehood provides you with exactly what you need individually---precisely the life experiences that you all need, wanted, and brought into existence, to lead you precisely where, in terms of where you want to go. In terms of WHERE! You are dealing in terms of where! You think, 'Where do I want to go?' Then you grow out of that framework, you will have done something".

Jane asked Jeff to relate what Seth had said. When Jeff started, Seth returned to clarify his statements:

Seth: "Now, why do you think that I show my personality so-o-o blatantly? To show you that your own personalities continue to exist. I do not need these characteristics, to say what I want to say. I have mentioned this before---the medium is the message. But what I say is not only in what is said, but in what happens, and what is not said.

"The point is, that your individuality is important. Your being, as you know it, is important, and that continues.

"You cannot mistake me for anyone else. And I would not mistake you (to Rich) for anyone else! Your being is unique as mine is, and now, I will return, and we will see (to Jeff) what you think I said!"

SUMARI---4 minutes. (Similar to Ima Sumac)

Re: ADVENTURES IN CONSCIOUSNESS: ASPECT PSYCHOLOGY

Class Session

Tuesday, July 24, 1973

Jane had led the class in an experiment on mobility of consciousness, and had told the class about some material received that day on Aspects. Fred had been speaking about dream interpretation, when Seth joined the conversation:

Seth: "Now, a small post-note about what our friend was saying:

"In your terms, now, when you are awake, you have forgotten your other lives, as it seems to you that you have forgotten your dreams. The lives are certainly as vivid as vivid dreams that it seems to you that you have forgotten. The selves that inhabit those dreams, in their reality, sometimes forget you. In other levels of consciousness, however, they remember you, as in other levels of consciousness, you remember them.

"Now, in Rubert's small, innocent, preliminary exercises for you this evening, you experienced the smallest grasshopper leap of consciousness. You hop-scotched, or tried to from 'nows' to 'nows'. Some of you, Rubert will be getting in his Aspects. But think of yourselves, poor abandoned things, forgotten by your own dreams, and think how lonely your dream beings are, forgotten by you!

"But in another grasshopper leap, there is no such thing as a lost memory. For something that is, is always now. Rubert, in his Aspects today, received and used the terms, the 'known self', and the 'unknown self'. And what you are trying to do is to become, as a known self, more aware of what you think of as the 'unknown self'. You want your unknowing to become knowing. But your vast creativity can never be contained in the radius of your present knowing, and to some extent you will, in your terms now, be always chasing after the unknowing of your knowing. But you can become more aware, and consciously aware, in your terms, of that unknowing, and bring it into what you think of as your 'now' awareness".

Mary Jo: "When we were having the discussion about examining beliefs, Jane was talking about examining invisible beliefs by using the pendulum. I am in the habit of finding out what my beliefs are through catching myself in a particular reaction—something outside of me. If I react very defensively about something, or I get mad about something, it tells me something about beliefs I have. Is that the way one finds out about visible beliefs, and then invisible beliefs are not seen?"

Seth: "It can also teach you about invisible beliefs, as you work further with the method that you are using characteristically. It is a good method for you."

Mary Jo: "If I were to sit down by myself, with no outside influence, and try, by using the pendulum, to bring up in myself beliefs that are perhaps more hidden, would that be more—would I get to them more easily than by attempting to see myself reacting in different situations with people or events?"

Seth: "Now, for you personally, the method that you are using is best. For you need to see your reactions upon other than outside reality, and you test yourself often in that manner. So, for you, that is a good method, and, working with it more thoroughly, and with time, you will indeed discover those invisible beliefs through which you look outward into the universe.

Mary Jo: "But there are still many things in trying to use this method that I see are very covered up. They don't come out--I know they're there.

Seth: "Now, I return our friend to class. (Marjorie spoke to Seth) One more! And then I will return you to yourselves.

Marjorie: "You said just a minute ago, we will, to a certain extent, always be chasing the unknowing? Here?"

Seth: "You cannot, within your creaturehood, contain all of the unknown self. Portions of yourself will remain unknown, because your brain cannot interpret portions of it to you".

Marjorie: "Isn't there any part that can?"

Seth: "There can indeed be, as I told you, much greater recognition and the methods that will help you achieve this. And, it happens, in your terms, all the time. You grow into your known self from the unknown source of your being. You are, as you sit there, the materialization of knowing, growing out of unknowing. You are yourself, then, emerging, knowing, from the unknown portions of yourself, and you can become more consciously aware of the unknown self. You can bring portions of it into your present experience, and you can do it by learning to recognize the aspects of the unknown self, in the present self that you know. But, that will come through Rubert's Aspects.

Wade: "Seth?"

Seth: "My dear old friend--one more time!"

Wade: "All That Is knows the portion of himself that is us. Is there..."

Seth: "All That Is does indeed know himself, or itself, and wakens to itself as you".

Wade: "Is the part that sent us out similar to All That Is, that knows each part of us that is?"

Seth: "There is indeed".

Wade: "Is there any way that we can make ourselves aware of the portion that sent us?"

Seth: "There is indeed".

Wade: "What is it?"

Seth: "Know yourself".

After class break, Marjorie was speaking of a dream in which, although she was coming to class, it seemed more like coming to a party. Seth returned:

Seth: "Now, you come in the joyful occasion of earth being, and you do not have to work to do it. You came in the joyous knowledge of yourself, and I would rather have you mean that you came to a party than to a class, and that you recognize the own spontaneous and yet disciplined ceremony of your own beliefs, and relied upon that, than upon any outside memory. For the atoms and molecule within you dance and sing joyfully, and they have their own playful ceremony, upon which your serious consciousness floats. They are not serious. They trust in the reality and joy of their own being, and you can learn from it.

"That does not mean that it is wrong to be serious. You are playing when you are serious, whether you realize it or not--and joyfully, with your own mind and with your own feeling; as a day can be a dark and gloomy one, and yet filled with vitality and energy.

"So you are, even in your deepest moods of depression, filled with the energy and vitality and joy of your own being. Where else could such energy come to hold up the depressions that some of you feel on occasion? Even the darkest closets within yourself rest on the innate joy of your own being.

"Now, I monopolized the class and gave our scribe here many hours of work, only a short time ago. So, I wanted to give him a rest and also to let you hear your own voices--to feel the various aspects of your own reality--to feel the 'nowness'. Again, as you look at me and listen, I become the reality and the nowness. Well, I will play a trick on you, and I throw the nowness back at you. Let that nowness then go through you and realize it is your own, and the joy and vitality of your beings.

"And now I bid you a quiet, peaceful, esoteric good evening".

During discussion of Seth's remarks, Rich wondered what it would be like if he (Seth) came through each week and all he said was to feel the joy and vitality. Seth returned abruptly and emphatically:

Seth: "Then, maybe some week you would feel it!"

END TAPE

Class opened with a far-ranging discussion of events of the past week. Wade had worked at the "Summer Jam" rock festival at Watkins Glen. He gave his reactions to that event. Robert, a visitor for the evening, spoke of the activity of a 15-year old maharajah who is apparently represented as a disciple of peace and a manifestation of the love of his followers. At this point Seth joined the discussion, speaking particularly slowly, and with great emphasis:

Seth: "Now, I bid you good evening. If you are willing to listen to an imperfect craftsman who is not the source of peace, but hopes to lead you to the source of creativity in yourself, which may or may not be peaceful...

"There is no perfect end to which you should achieve. Now those of you who have our weekly sessions should read them over carefully, for many of the sentences are more loaded than you realize. So there is no perfect end to which you should achieve, and so, beforehand, I will tell you, that is a loaded sentence! In those terms again, as I have told you, there is no perfection which means an end of becoming, and, there is no end of becoming.

"To clear some interpretations, you are not home from a higher, better, more spiritual, more advanced, more perfect realm, in those terms, now. You are not degraded because you are human.

"I am speaking slowly so that hopefully these imperfect words will sink in!

"You are each perfect, while there is no perfection. You are each the essence of being now, in the moment as you understand it. You are each the source of energy and love now, in the moment as you understand it. You are using your energy now to form the miracle of your being.

"There are no perfect masters. If there were, you would be your own. There are some rather lively personalities who manage to hop like a frog from one reality to another. I am like a great grandfather frog at the edge of a lily pad, shouting out in some multidimensional twilight to all those who will listen and can understand.

"For my Lady of Venice*, I am not comparing you all with other frogs. Please understand the nature of an analogy. She frowns mentally before she frowns physically, as, of course, you all do!

"At your rock festival, the individuals go there to sense their own energy. The collected gestalt energy present at such occasions gives each participant a hint of the energy of their own being, in which they then participate. Many, projecting their love outward in such a way, do not make the leap that you have made (to Robert), but forever see in their mass, the source of the love that must come from themselves, and forever seek it outward in another.

"The energy that spread from my books happened, in your terms, long ago...from Rubert's first experience, in which, in your own way, you were each involved. For his experience with

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'Idea Construction', at other levels, was also your own experience. What happens here, and what does not happen here, has more to do with your daily life than you perhaps realize, and I have not called you (to Venice) 'Our Lady of Venice' simply because of the name that you use.

"You may tell Rubert that I endorse his 'Aspects'.

"I will now return you to the class, and to your searches for perfection. I also give a welcome to those who are here tonight from far places, those behind me here and these. There is always a reason why visitors come here, as there is a reason for my visit.

*(OUR LADY OF VENICE: School teacher, Venice, California)

"For in your terms...in your terms...Like Rubert's old friend, Robert Frost, 'I have the promises that I have made, that I will keep'".

Class discussion of Seth's remarks followed. Mike spoke of the soul, and of his soul in particular, and what he thought of his relationship to his soul. Seth returned:

Seth: "A soul is not something you have, like a fine overcoat. You are a soul. You do not possess one and it does not possess you. If you feel yourself, and listen to your being, you can catch your soul happening."

Mike: "But you also speak of parts of ourselves that our creaturehood cannot now encompass".

Seth: "I do indeed, and I have said, and Rubert has said, you are gods couched in creaturehood. Couched...couched...supported. You are not gods dangling in creaturehood, you are not gods abandoned in creaturehood, you are gods couched in creaturehood.

"Many of your questions are beyond answers in the terms in which you ask them. But try forming questions for yourself in other than, in other than verbal terms. Now you can do this. It will be quite an exercise for many of you, but your feelings alone will form questions before you translate them into words, and, left alone, those feelings, those feeling questions will provide their own answers, and you will understand those answers at that level, and later, and later, you may be able to verbalize them to some extent, to make you happy!"

Mike: "If you can verbalize something, does that mean that you understand it more completely?"

Seth: "It means that you think you understand it more completely...it may be now, that you have distorted the whole thing. And, I know that you follow me there and I know that you follow me when you allow yourself to!"

Mike: "When you're talking to someone, and they ask you a question, or they say something and some...whatever your response is, is right there, but you don't feel like opening your mouth, do they pick that up?"

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Seth: "Of course, and it is the basic kind of communication upon which your languages are based.

"Now in your reality, you construct your feelings and thoughts in an exterior fashion, and in that way learn what your inner environment is really like. You look outward, and perceive the state of your inner psyche. All realities are not the same. Some realities, in those terms, on the outside show nothing, and they project all of their reality inward, where, in your terms, on the outside, there would seem to be no activity at all. If such a phenomenon could exist, if you could see, within your reality, then it might appear, for example, as a rock doing nothing, and in your reality appear dead. With all its reality projected inward, and all activity, in your terms now alone, mental and interior. You might, for example, perceive a brown nut, and think that was all there was to what you saw.

"Now, I am giving you several clues here for those of you astute enough to realize what I am saying, and to make certain connections. And with that I return you again!"

Mary Jo: "May I ask a question?"

Seth: "You may, indeed".

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Mary Jo: "I wondered what the experience is, when Seth talks to me, the basis on which I trust what Seth says, is a way I feel that I am being seen, which is not the way other people see me. I've had this experience a few times before".

Seth: "It means that you are seeing yourself as yourself. You know that I am seeing you as yourself, but initially, you are seeing yourself as yourself".

Mary Jo: "What are you seeing that somebody else doesn't see?"

Seth: "The self that as yet you do not know, but trust and know is there...your potentials in your terms...in your terms/ I like to talk to you because it makes you smile!"

DISCUSSION:

Seth: "Now, I am making you grapple with yourself, and making, you are making yourselves grapple. But in certain terms now, there is a kind of acceleration of consciousness in which you are indeed involved, and that acceleration requires that you work with the contents of your own psyche. If the questions that you ask are ultimately meaningful, they are important and vital, because they accelerate within you, certain functions...the functions of a different kind of intellect.

"Now you are given to terms of higher and lower. So, to help you understand, from the point at which you think you are, then we shall also use for now, the same terms. So, in other words,

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we will say, that certain questions accelerate within you, the functions of a higher intellect, and open up channels within yourselves which are indeed inherent in your creaturehood, that bring you through your creaturehood, into other dimensions that must, however, intersect with it, and that these accelerations then change the nature of your creaturehood, and alter the consciousness of your species in physical terms.

"When you learn in these terms, now, and again, read this session carefully, when you utilize this higher intellect, then you affect physical changes within your creaturehood, and what is possible for a group is possible for the many.

"Now what I am saying has an importance that is not verbal, that each of you will intuitively comprehend, though you may not be able to verbalize it. The changes that I speak of occur as I speak, through the interaction of this energy with your own energy.

"Think and listen...I am borrowing from Rubert...of dogs trying to learn math, and more, trying to communicate a complicated problem to their peers. What eerie barking!"

"A Math Problem".

Seth withdrew, and the Sumari came with a song, [^] (END TAPE) Seth returned:

"Now, I bid you all a fond good evening. And I am aware of those of you who speak to me, and do not have the occasion to speak aloud to me in class. And you should be aware of the recognition that I give you, and the questions that I throw back at you if I do not give answers.

"There will be two particular dream classes this week for those of you who want to attend, and we will see how many remember next week. I expect some of you to remember, but then I have your expectations to deal with also!

"And again, some night, when I tell you that you will feel your own energy, you will feel it and you will really know it for your own, and you will feel a shiver of recognition!"

Class began with a discussion of class dreams during the past week. Several class members remembered class dreams which occurred on the same night, and with a common theme. Seth entered the discussion:

Seth: "Now, you choose the theme for your dreams...I do not. And for a while, class will provide the theme for your class dreams, that is, you will provide the theme as you have done. Each of you, in your own way, will interpret the theme and develop it, and learn your own lessons from it. And you did very well! Most of the correlations are obvious. Let me make, however, a few remarks.

"Creativity is permissive, it is free, and it is playful. And out of its playfulness and permissiveness, it finds its own joyful structure, and that structure is spontaneous. But it is a structure.

"Authority and the police, and the police state, represented many things to each of you individually, and yet, if you police your ideas and beliefs you put yourself in prison. And, if you are afraid to listen to the beliefs of others to which you do not agree, you make your own bars. And if you cannot react playfully to those who hold other beliefs than you, then you have a lot to learn about being Sumari.

"The dream state is a free, creative state. Yet, even in it, you can experience rigid barriers and beliefs, but facing those, and realizing what they are, you can also realize the power of your own creativity. See how well you took one theme and elaborated upon it in your dreams, for your own purposes, and then for class purposes. For what you learned, you communicated to others, and many of you who did not remember class dreams, had some!

"The rigid, authoritative image, you can project outward or you can see it as a tendency within yourself. If you are able to treat it playfully when you meet it on the outside, you will be able to playfully treat it when you meet it on the inside, and you will not feel the need to pin some girl to the wall! This is beside the point that the girl in question needed the experience, and courted it for her own reasons. You did her a service, and she did you one, and this applies, of course, to last week's class.

"I would like you also to think about the difference in the way that the girl and the boy both spoke of the same ideas. Now the Sumari are creative. They are inventive, they are joyful and they are sometimes impatient. As I did say, they do not stay around to mow the grass. But mowing the grass in certain levels of reality is quite important. And to stand around and laugh at those who mow the grass, and tend to what you have done and begun, to laugh at the caretakers, is never anything to be proud of.

"As last week you chose the theme for the dream, so you shall this week. And I will not tell you what the theme is, for it will be your own. But there will indeed be, with your enthusiastic cooperation, a time when you will transcend yourselves, and your abilities in your now, and clearly have a dream experience in which the events and the circumstances and the environment all agree. You do not seem to understand completely that your dreams are real and have their validity.

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"Or even, my dear friend, that your intent...your intent...itself has a reality that builds up in energy at other levels of existence, and works for you. Our friend here (Sue), had a dream told, I believe, last week, in which, on the planet Jupiter, she was erecting a house that was then automatically erected here. And so are your beliefs and expectations automatically erected here. And in your dream state, you are far more creative than you recognize.

"Now, not only are your dreams individual, and individually important, but as far as class is concerned, there is then a mass gestalt in which your individual dreams have an even greater meaning, and in which each of you are doing your part in erecting realities that you do not as yet understand.

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"Now I bid welcome to those who are here for the evening, and to Rubert's friend here (Denny), and I return you to this dreaming class, and I hope that your other selves wake up and remember what they dreamed of, and the dream class that they attended, and when they are asked what dreams they had, and on what night, in your terms, they remember this class!"

Laughter and discussion follow. Seth returns:

Seth: "This is a lovely interpretation of the Seth session. Let us hear what he has to say".

Following a short discussion of Seth's remarks, Seth returned, referring again to the girl and boy to whom he had alluded earlier, and to the discussion situation which had developed with them during last week's class:

Seth: "You will shortly have your break. The whole idea, however, is the idea of superiority. When you feel you are superior to another human being, then you are not thinking creativity. You are thinking in old, rigid patterns. You are unable to see the uniqueness of each individual, and the creativity of each being. You project your own interest upon others, and react to them. You are taking it for granted that it is better to create than to be caretakers because you make a distinction between creativity and caretaking...and there is none.

"Your body, in one way, helps you continually create your physical being, and in another way, it is your caretaker. Because it, in your terms, continues that constant creativity. It is a caretaker because it joyfully goes along with the original creative intent that is, however, forever fresh and new.

"Now since we are working with an analogy, we take the lawn, and no blade of grass is like any other, and the lawn that was yesterday, is not the lawn that will be tomorrow, in your terms. The lawn is also a form, and a creative form.

"Let us carry the analogy further. Creativity knows its own structure. Therefore you have, I hope, only two elbows, and not five, or six, or seven, because there is a caretaker, ...correct?... that maintains the creative form, and so you do not continue to create toes and ears and teeth forever in one body, but creatively you maintain the form."

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Rick: "Do these forms exist forever?"

Seth: "In certain terms the forms exist forever, for that which is, is, and is never annihilated, and each being knows its inviolate nature, which is why generally, each of you in this room now have two ears and two eyes and not six, or seven, or five, or one, or three, or eight.

"Think...of how in business, or in art, or in dance, or in dreams, or in daily life, creativity appears in form and how that form makes its creative impression and how it knows of itself in which direction to flow, and grow, and live. Now think about that and then tell me what you think of creators and caretakers. Now I return you to your creative caretaker class".

Rick started to relate to Jane what Seth had said. He (Rick) spoke of the creation of feelings and realities, when Seth came back to clarify the point:

Seth: "You create the feelings that create your reality. Now continue".

After another attempt to relate Seth's remarks to Jane, Seth again returned, speaking again directly to Rick:

Seth: "You create the body that creates the feelings that create your reality!"

Following discussion of Seth's remarks above, conversation went to a discussion of an experience of the past week which involved several class members and a serving waitress in a local

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food service establishment. Seth returned, speaking to Larry and giving the reasons and the feelings which were behind the situation that developed:

Seth: "Now, I am going to return you to the class, and Rubert is going to have a break, but you are both dealing with feelings of superiority. You both felt superior, and you both felt hampered. You also felt hampered, closed in, and suffocated, and denied what you thought of as your right. Now she also felt the same way in a completely different manner, and both of you, therefore, superior to some degree, and you both felt hampered.

"She felt hampered because of the circumstances, and she interpreted your behavior according to her own likes, as you interpreted hers. But neither of you were playful nor wise enough to feel any understanding for the other, nor any sympathy, nor to make any bridges.

"And you, with the background that I have told you, could have made the bridges. You could have been playful and expansive and creative in a way that, in your terms, would have turned her on and made her night, and gotten what you wanted. You both could have triumphed joyfully.

"You were reacting within...now listen to me...a system of beliefs in which you felt put upon, discriminated against, but so did she. So that what happened occurred within a theater of like beliefs and the results, therefore, within that theater, the final end, was easy to see. But you could have broken out of the act. Now I return you to your act...after one question!"

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Rick: "If you create your feelings (right?), why would people...

Seth: "Your beliefs create your feelings".

Rick: "Why would people start making beliefs that would create unjoyful realities for themselves to begin with?"

Seth: "You think about that, and after break we will discuss it. When you have some ideas, we will begin with those".

After class break, discussion resumed and eventually went to the matter of possible earth destruction, and possible race destruction. Will was speaking when Seth returned:

Seth: "Now if you will excuse me, there is nothing more deadly than Nirvana. At least your Christian concepts give you some twilight hopes of a deadly and boring paradise, where at least your individuality can realize itself. Nirvana offers no such comforts. Instead, it offers you the annihilation of your individuality in a bliss that destroys the integrity of your being. Run from such bliss!

"Now I take our poor friend over there (Will) as an example, but do not take that too seriously. There are several points unsaid, and connections unmade that I hope some of you will make, and I will listen to see whether or not you have made them.

"The creativity of your own beings in this room could keep a planet going. So do not despair."

The Sumari came through with a song, interpretations of which were given by several class members. Seth returned:

Seth: "You have had your dreams of the police state, and of authority, and of discipline. You also have had a kitten in class this evening, (END TAPE) and two people with musical instruments, and so I want you to feel the other side of the picture, and it is up to you to choose your dream theme for next week.

"Rubert has something in mind, and I concur, and so I turn the class back to him and you".

Class opened with an extensive discussion of dreams of the past week. As correlation's and common themes and issues were being discussed, Seth entered the conversation:

Seth: "Good evening. The first lesson that you have taught yourselves in the dream state has to do with the continuity of your own experience in the dream state. The simple fact that so many of you had experiences using the same symbols and the same ideas; that you agreed upon so many objective issues appearing within your dreams. You did not agree upon the same room, nor the same people, but the similarities were obvious to each of you. You can see for yourselves how, in the dream state, you were working through with issues that concern you. You can see also a great correlation, and give and take, as you created your own images, allowed others to borrow them, borrowed some for yourselves, and out of the whole cloth, each of you made original dreams that were like no other. And yet the same issues were often found and, as you spoke, they became obvious.

"Now there are certain things you agree upon in physical reality: the tables, the chairs, yourselves as you look. There are many things upon which you agree, and when you speak lovely, you agree upon what is said, generally. What I want you to understand is that in the dream state also, there are agreements. There are things upon which you agree. There is order in what may seem to be chaos. And there is memory in what, at times, (to Marianne), may seem to be amnesia! I want you to see the similarity, the give and take, and the communication; the order that has appeared in your dreams. Then I want you to see if you can decide what the individual issues, such as the foreign nationalities and so forth, mean.

"You have witnessed a very simple demonstration that you have given yourselves about the nature of the dream state. And your own continuing work and play and validity within it...the continuity that exists between the waking and the dream state as you think of it. You are not momentarily insane...not when you are asleep!...some of you may be insane when you are awake and walk through glass, and set yourselves on fire in the kitchen, but you cannot say that you are insane when you sleep, and that there is no order!

"Now our regular students recognize my humor, so they know when I am joking and when I am not, so I am not saying you are insane when you are awake. I want you to recognize the continuity of your consciousness as it passes these thresholds of activity, however. Now oftentimes, dreaming, you are not aware of your waking self, but, waking, you are not often aware of your dreaming self. Try now, without any record, for example, to remember your dream activities, but when you are dreaming, try to remember your waking activities. And yet, there is great continuity, in your terms, for of course both exist at once. Now I return you..."

Marjorie raised her hand: "Please"

Seth: "...to your class. After the inevitable!"

Marjorie: "I've been trying to do that, But I find that there's nothing in me that I know of in my dream state that wants to remember my waking state and my waking state wants to remember in my dream state"

Seth: "That is a belief that you have, at the conscious side. Now I tell this: the dreaming portions of your reality are more natively and easily aware of your waking self than your waking self is of your dream activities, and only your beliefs keep this from being apparent".

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Marjorie: "In the dream state?"

Seth: "In the dream state indeed".

Marjorie: "Because I feel at times a connection with whatever I experience as my dream world has no form...that it's just that I experience it as..."

Seth: "You do not trust it because you think it is the opposite of waking in the terms of your dreaming. You still think in terms of waking as being a superior state, and therefore you look for further wakefulness and you think of dreams as being woolly...as opaque and not clear. But you

can, in the terms of your beliefs, become as awake within the dream state as your teachings teach you can become as awake in the dream (sic? waking?) state. The dream state and the waking state, whatever you think of them, and regardless of your beliefs, are one. You can become as awake in either state. Now...do...not...try...so...hard!"

Marjorie: "What if it's demanded?"

Seth: "Who demands?"

Marjorie: "Authority".

Seth: "What authority? There is one authority".

Marjorie: "Within myself".

Seth: "It is the living being within you, and against that authority all others must quail. And if you accept that authority, which is the only one, then all others fall apart and into pieces, and are blown away by the wind. You are the being of your being. Trust that being and no other! If All That Is did not believe in individuality and individual beings, then your being would not be as it is. You would be lost in a thick blanket of selves from which you could never disentangle your own awareness. So therefor trust the being within you as your authority".

Marjorie: "What about the form in which one tries to trust that, and causes outer circumstances? I choose a form for my behavior which provokes these, and I am so far, according to my beliefs, unable to not provoke antagonism in a situation of authority".

Seth: "That is because others can look at that authority and see a very nice man, and you look at that authority and see an authority and not a person. And so you must react against that authority in the system of your beliefs. Others see that person as a living person with talents and abilities and imperfections. And they react as they would to another flexible, living, infallible, warm and alive being, but you project that cold authority upon him. He lets you do it! Because he is an infallible being like every other. If he were fallible, he would be as smooth and cold as a stone hanging in a dim ceiling of eternity which never existed in any terms. You block out his humanity. He does allow you to do it, but you do not see the person, but only the ideas for which you think he stands. Now, after that playful comment..."

Sue: "Seth, I want to ask just a little question. Is Triffles the game that follows your clues?"

Seth: "Indeed".

Sue: "I'm asking because I have had feelings about a violation of confidence".

Seth: "Do not worry about it. Games are games!"

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Class started to discuss Seth's remarks above, with particular emphasis seeming to be on Seth's use of the terms "fallible" and "infallible". Some thought that he had reversed their normal usage. Seth returned to clarify his statements:

Seth: "I was referring to a stone, and I am sorry, but I have to explain this. You think in terms of fallibility and infallibility, and the human personality; and the stone does not seem to be a human personality. It seems beyond error, mistakes. You think of it as a thing; as bland and dead and cold. And that is the only clue that I will give you as to the meaning of the word. But I thought you would all get it."

George: "We got it!"

Seth: "That is because you are good with games! Now I return you except for one comment...to our friend over there in the corner (Joe).

"You will find your strength...your strength...is the strength upon which dogmas depend. You give the dogma its strength. You do not get your strength from it. And when you realize that, you will awaken to the strength of your own being. And you will not need perfect, fallible and infallible words with which to clothe your inner experience, but you will let (?) it out nakedly into

the world for what it is, and not need to clothe it as you clothe your bodies, but rise up with the joy of your own vitality, and realize that each of you give all the systems their strength; for without the individual there is no system and no system has meaning. Systems were made by individuals. Use them when they suit you, and as long as they suit you, use them joyfully. But do not let them use you, and do not believe that they are stronger than you are, and do not (to Rick) let them ride upon your back no matter what that system may be. Now I return you to your fallible and infallible session".

After discussion of the above, and after class break, discussion returned to the interpretation of the common issues which had appeared in last week's dreams. Seth returned, speaking to Will:

Seth: "To our dreaming renegade over there, do not worry. They will figure out, and so will you, the meaning of the dream issues, and they will become even more vivid next week.

"But I have something to say to each of you, and all of you. In many areas of your lives you go to learn discipline. You are taught by another and by a teacher and by a great authority (Sentence obliterated). In this class there are other issues involved and now I will tell you the terrible truth.

"For I am an un-teacher. And an unteacher unravels you, or lets you unravel yourselves back to the truths of your being. An unteacher helps you unlearn your discipline. An unteacher, hopefully, (and it is a difficult task that I embark upon, playfully)...an unteacher, hopefully, lets you lead yourselves toward the freedom of your being. So when you are used to discipline, you may, for awhile, feel undone or without a foundation. And then, when you let your discipline go, you feel the great foundation of your being, and its greater freedom.

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"There is a purpose to the class, as all of you know, and for all of my talk, you see, you still have not learned enough. For when I tell you that you create your own reality, none of you are really sufficiently secure in that belief to take advantage of it as yet; to grasp this great creative freedom of yourselves, and use it to make the life that you presently believe will be the most creative and joyful for yourself and others. And so you give yourself and others excuses, and you are in this position, because of that person, or because of your background.

"Now this applies to everyone here, Rubert included...to each of you. Then you thoroughly recognize the majestic freedom of your own being, and your own creative power, then you recognize yourselves as creators, creating your daily life, and joyfully helping create the mass experience of the world as you know it.

"And then, you are ready to say, 'I act out of the full joyful knowledge of my creativity'. Then you do not blame events, or others or circumstances. Then you are able to thank yourselves for the joys of your being, and the glory of your days. You are able to say to the smallest cell within your ear, 'I give you greeting. I am thankful for our joint creativity; for our eternal knowledge, which is ever now'.

"Then, rich, you are committed to the joy of your being. When you recognize this, you beam with the magic of your own being, and there are no restrictions. You do sing out where the flowers grow, for you recognize your part in their creation, and their part in yours. You are caretakers and creators of the world as you know it, and of the world as you do not know it, in your terms.

"And your dreams will help you point the way to your own freedom. And they are pointing the way to your own freedom. (And Rubert and I thank you for the Sumari jewelry.)

"Again, from my reality to yours, if there is one gift that I would give you, it is the reflection of yourselves as I see you, returned to you so that you could sense, as I do, the miraculous joy and freedom, and trust it. If you make mistakes, they are your mistakes, and you can learn from them. If you make decisions, they are your decisions; you can make new ones. If you are afraid of making decisions, you cannot learn from them.

"Now this is, in Deena's terms, a vitality bit! And some night, again, it will really get through

to you, and you will sense in my voice, and in my energy, an echo, at least, of your own, and sense within yourselves the selves that you are. And so, I bid you good evening, from the selves you know, and think you have forgotten, and create in each moment of the time you think of as time". After a short discussion of Seth's remarks, he returned:

Seth: "Your dreams for this week will clarify the issues involved in your past week's dreams. So bring all of your records. You are piling up dream goodies for yourselves. You are your own teachers. These are your dreams, not mine. Mine are like winds that blow about the universe, and that are seen in different shapes and forms, according to your perspective, and upon which hilltop you happen to stand".

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"I give you, each of you, my deepest regards, and through my knowledge of your integrity, reassure you of that integrity, whenever you doubt it ...for there is no need to doubt it. In the dream state you will be reassured, and by yourselves, the selves you think you have forgotten; the selves you hope you are, but the selves you are afraid you will never be. Those selves are, and they will speak to you and reassure you in the dream state, as they speak to you now when you are awake; but you do not listen. And your dreams also, in their way, nourish worlds. There is no waste. Your dreams and your thoughts have reality".

Marianne: "Your non-dreams also?"

Seth: "Your waking state, in your terms, is a non-dream. Now, some of this Rubert is getting in Aspects, so I will not go into it now. But what you think of as inconsequential actions, or dreams, are natural realities...natural, say, elements in other realities that you think of now as being of lesser dimensionality than your own, as you think of lesser dimensions".

Will: "Does every element of the dream, no matter how seemingly insignificant, have a significance that's worth investigating?"

Seth: "It's according to how much time you want to spend investigating it, in your terms. All elements are significant, indeed".

Rich: "You ask us to throw away fear, and to joyfully commit ourselves to life, and trust our consciousness. All right. But my question is: how can I do that with also being aware of the fact that there's always new things happening, and there's always things that...always new things that will happen that I can never completely foresee. So wouldn't it, in a weird way...it seems unrealistic to me..."

Seth: "What do you want...an examination with the answers already given you ahead, or a game in which you already know, before you even begin the game, whether you will win or lose?"

Rich: "In a way, I just want to know how I can completely, joyfully trust existence, yet always with the..."

Seth: "The only way, with your attitude, you could trust existence, was to live a life that you remembered completely, in which you knew every event...the beginning, the middle, and the end...and then, and the second time around, you would die of boredom!

"Now I bid you all a fond good evening...in retrospect!"

In the discussion that followed, Mike remarked, "It was the first time I ever heard him caustic". Seth returned for a final remark:

Seth: "It was friendly caustic! I know who I can be friendly caustic with!"

Class opened with a discussion of last week's class dreams and trying to discover the correlations which existed between them. Seth entered the conversation:

Seth: "Good Evening! And before class is finished, you will discover what good teachers you all are, and how wily you carry out your own themes in the dream state, and how they correlate. You see, finally, that your inner self is a friend. You'll also discover that you are the self. You made a kind of face (to Larry), and yet it is no coincidence that you chose the image that you chose. Now each of you, in your own way, will come to your own realization, and our friend here did. And when your own inspiration and experience comes to you, then it teaches you in a way that I cannot teach you. For it is your own experience. It is your self meeting your self.

"Now I have a few comments and then I will return you all to your own discussions of your dream state, and see if you see what good teachers you have been to your selves this week.

"I want to give my welcome to those here for the evening, and particularly my old friend, Aero Franz, and, of course, our friend Rubert would continue with you (to Tam). He did not ask me what to do".

Tam: "I sensed that".

Seth: "He is independent and wants to go his own way, and I do not intrude because I am such a courteous gentleman. Besides that, it does him good, and he knows that he is to build up his own faith in himself also. And so he did, intuitively, know what to do, as he told himself that he would. But there is indeed a trilogy involved, as you said earlier, and there are reasons for, what seem to be, complications and great temptations on our friend's part. I speak with serious humor, or humorous seriousness! In any case, our friend, Dick Bach plays loving games, and you are involved with the games also, and so is Rubert".

Tam: "I hope I didn't lose too many points!"

Seth: "You did not lose any points at all, for there were no points to be lost or gained. You (to Fred) used the word 'dream tribunal'. And one time, you will each realize the true, deep, dark secret and hidden aspects that lurk within Oversoul Seven, and how it so insidiously works upon your psyche, and leads you to dream tribunals. What do you think you are heading for with your dreams in this class? And that is the only clue that I will give you. I will return. I will listen to you while...and our dear friend over there so carefully writing his notes, if you think you have trouble explaining this class, you should imagine the difficulty I have with my colleagues"

Pam started to relate what Seth had said, when he abruptly returned:

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Seth: "Some of my colleagues are also very serious, and given to hard work, and they all have their own ideas of teaching, and of training, and they all think they have the way that works best. I think I have a way and so I do not bother them. They think they have the right way. So my way always changes. That way, sometimes it must be the right way. I speak humorously in terms I think you can relate to about my colleagues, for, of course, they do not exist in that way at all. But it is a good way to get an idea across. I do not exist in that way either!

After a short discussion of Seth's remarks, and a class break, discussion returned to the dreams of the past week. Seth returned:

Seth: "Now you come here and you listen to me speak. You hear a voice. Certainly you all agree that you hear a voice. And your instruments pick up a voice. Yet, if you try to find me...this loud speaker...you cannot find me. You cannot find me in your reality in the same way that you think you can find each other. In rational, intellectual terms alone, and using the terms the way it is usually used, you are learning a lot from someone who has no reality, and that is a good trick on your part!

"Finding yourselves is something else, and yet akin to what I am speaking of. For you see, your physical images are reflected in a looking glass, and yet you know that what you are looking at is not the self that you know, but only a part of the self that you know. For where in the body are you...in your nose, or your toe...in all of it? If you cut off an arm, what happens to the part of

you that was in the arm? Where did it go? If you are in the cells and atoms and molecules... (sentence obliterated) ...molecules change completely, and your physical organs are composed of entirely new atoms and molecules? Where has your self gone then?

"Your perceive omens. What are you but omens of yourself? Creations felt from the inside. But to try to look at yourselves from the outside, and therefore never recognize who you are. You are apports (*def.: Objects produced by a spiritualist medium from nothing*). You come from other dimensions of reality into this one. Then why does it bother you so if you imagine a bird coming from another reality into this one? Where do the new flowers come from each spring?

"It is a fairy tale to tell yourselves that they come from the seeds that were put here last year, which came from the seeds that were put there last year, that came from the seeds...etc. For you are left with the old question of where the first seed came from, or the first apple. What is to prevent ...what is to prevent a mysterious bird from entering your reality and forming a new species? Only your beliefs that it isn't possible. Yet again, if it impossible, then where did the first bird come from, or the first seed, or the first before the first?

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"Where is your Indian? He has his own joyful reality, and his own being. And as I have told you often, your own thoughts materialize in other systems than your own. You seed...you seed other realities of which you are not aware. You form aspects of yourself, and so are you also aspects while being your own individual selves. When you open the doors to your perception, you see this reality more clearly. You also begin to glimpse varieties of possibilities inherent within this system, not usually perceived. You see the form that your thoughts take. You project them outward as omens, and then follow them. They are joyful and friendly. Inner symbolism's become real, and varied, and alive. Living signs that you then follow, but that have their own reality. Now I return you to your own Indians!"

After a short discussion of Seth's remarks, he returned:

Seth: "What you have all still to learn is that there is no difference, basically...basically... between a question and an answer: Some one who gives you a question can do you a far better service than someone who gives you an answer! I have another remark that I want to make. I want to thank our friend Aero Franz for his dealing with my work in his editorial capacity".

Tam: "Seth, it is a privilege. I am deeply honored and no thanks are necessary. The thanks is the work".

Seth: "I also want to tell you (to Tam), not that you do not know it, and to tell this one here (Rich), and to inform the class, that what you are seeing, those of you who know Tam and have met him before, is a new probable self. Now in my books I have said that often, when this occurs, people will say, 'You seem almost, but not quite, like a different person', or 'There is something so different about you, and you have changed in a way that I cannot explain'.

"But the theme is picked up at once. Now, approximately... approximately seven months ago, the change began, and Tam, then, made certain decisions. He decided to embark upon a different road of probabilities. Now since all selves are one, another Tam, who was the same Tam, decided to do something else. And none of these things had anything to do with physical events, but opaquely it had to do with growth, directions of growth, directions of vitality and energy".

Tam: "I hope in terms you would approve!!"

Seth: "I do indeed, I do indeed, but then, I knew. Now part of this whole other supplication, or seeming complication, had to do also with this new probable self".

Tam: "You're speaking of the business..."

Seth: "I am indeed. And with new probabilities embarked upon by our friend the Seagull, Richard Bach, and by Rubert, and you, and Joseph, in your terms, an the approximate same period of time. And various affiliations came. There were prior intersections in which, in various realities, other events are now occurring. But in this reality new probable selves blossomed".

Tam: "But at the same time, because I was willing, so that other probable realities, or even this reality, take care of itself, that way my whole self is able to let me take my own probable reality, but since I give other realities freedom, then I get freedom, too".

Seth: "You do indeed!"

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Seth: "Not a test".

Tam: "An exercise? A learning experience?"

Seth: "A playful endeavor, indeed".

Tam: "O.K."

Seth: "And in this reality, a joyful one. Now I return you..."

Sue: "May I ask one question about that?"

Seth: "You may indeed".

Sue: "In the terms that I'm asking, and I know they're rather linear, having to do with the intersections of this, have the York Beach couple come into this kind of being now, of contacting them?"

Seth: "They have indeed. Now, in Aspects, Rubert is working on probability points, which are psychological intersections that make probable changes more probable. You know the answer to that! Now I return you to your coincidental selves".

After a short discussion of Seth's remarks, Seth returned:

Seth: "I cannot, verbally, give you each a message this evening; there are too many of you, and the words that I speak through Rubert, in your reality, take time. I can speak to you in the dream state, and so I will. But Sumari can speak to each of you. The words, the phrases, the sounds, are not inhibited by specific meaning. Sumari deals in emotional effects and not with the specific naming of a definite kind of tree or flower or self. That, you do verbally with your language. So there will be from another area, a very short SUMARI song that each of you may interpret, for in the one song there is a message for each of you, and you can ask yourself the origin of the message. Remember that I told you that questions are sometimes more significant than answers, and that basically, beneath that, questions and answers are the same".

After the Sumari song, and discussion of it, Seth returned:

Seth: "Now, Rubert is going to end class, but again, in case you wonder sometimes in your dreams what you are doing here, you are being yourself. It is one place where you can be yourself, and discover what those selves are, and learn about your own miraculous creativity, and see, as you look at others, aspects of your own realities looking back at you with full consciousness, and in the joy and power of their own being. So, remember that in the dream state you are as alive as you are now. Sense between my words, the echo of your own being. Now, again, this is the old joy and vitality bit! But it is more than that, and when you learn to leap into that energy as you leap into a wave, and being carried along with it, then you feel what it is to be your own being joyfully, and again you will listen to my words from within them, and realize the power of your own being and creativity".

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"So I give you selves that you always were and always are, and are always becoming. For where you are, it is difficult to catch up with yourselves all of the time, but there are selves to be caught up with, and right now, it is a help to know that much. Realize, though, that in your dreams, you are as alert as you are now, and sometimes more alert than you are now. You seldom yawn in your dreams!

I bid you then a fond good evening, and again, those blessings that I have, I give to you, and those that I do not have, you must find for yourselves".

Considerable class discussion before Seth entered:

Seth: "Excuse me, my friends. I simply have one small remark to throw in before you all continue with your discussion. You all come from many backgrounds. And some of you have your own ideas thrown back at you. If you are students, there are teachers here. If you are teachers, there are students here. If you are wealthy, there are poor people here; if you are poor, there are wealthy people here. If you are old, there are young people here; if you are young, there are old people here. So you see all aspects of yourself. You see other viewpoints thrown back at you.

"You find that your own beliefs seem very righteous and virtuous and good and you act as you act because you are good, and the other fellow is wrong. But he acts as he acts because he is right and you are wrong. As long as you think in terms of black and white, that will always be the case, and you will not see individual people. You will not react to the glorious integrity of any person, but to the ideas that you think the person stands for. You will look at the person and decide whether or not he agrees with your interpretation of reality. And so the glorious reality of the individual will be lost in what you think of as your wisdom.

"Now, Rubert wrote a letter to a very young friend called Sherry, a young girl in college. A young girl with physical abilities who wrote and said, 'If I make enemies, these people do not understand me, and I have these great abilities. How is it that they are so blind?' Rubert wrote back and said, 'Do not judge the world according to your own vision for if you do, your vision becomes opaque and you cannot see the people involved nor their reality. You will be too busy trying to figure out whether they see your vision or whether they agree with you! And the reality of the individual will not appear to you and this applies to everyone'.

"Playfully! You see, you have not discovered what true play means. And that is why the word 'play' has such tricky connotations. And that is all that I am going to say for now. I am interested in seeing what you all have to say, when you emerge from your beliefs and really experience yourselves as the inner selves who have beliefs...when you use beliefs, but not as blinders, not as glasses through which you view the rest of reality. When you understand belief then you will see the truth behind and within all beliefs and understand what those beliefs stand for. Know that you form them, even the ones which you believe in most insistently.

"Now I have a change, you see, it is our friend over there. I want to welcome those of you who are here for the evening, however, who are not regular students. And I want to make a few comments. (Several guests were present who were students of Gurdjieff's philosophy, one an older man, Eugene Nyland, who spoke at length with Seth later in the evening.)

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"Now Gurdjieff loved to play. He was a playful man and what came to him so beautifully and so naturally and with such spirit was his own vision and he tried to communicate it to others. He expressed what he believed in. To him, however, regardless of his words, there was an easy transparency in what he did...a joy and vitality that no words could destroy... a spontaneity and great vitality. But many others do not understand that spontaneity or joy. Now, you (to Nyland) do and you have. The trouble is, you see, you want people to play seriously and I want you to work playfully. There is not, after all, that much difference. The Grasshopper (Seth's name for Gurdjieff) leaps out of the great vitality of his being, but when he tries to tell others how his leaps, others listen and say, 'Aha, yes, I do this and I do that or I am not a grasshopper'. They do not understand the miraculous presence and immediacy of the grasshopper, or more important, the grasshopper mind.

"If you know how to play you do not need to know how to work. But if you know how to play, then you understand what play is and you know it is not chaos. You know that games are good...you know you make the games, therefore you make the rules, and you can, like a grasshopper, or a child playing hopscotch, skip from square to square. Gurdjieff did, in Rubert's own terms, ...did his own thing and his message is, 'Do your own thing', and my message is, 'Do your own thing', only I make you make up your own rules as you go along, and Gurdjieff gives you more help!

"If there is one thing that Gurdjieff did, however, that many have not noted. He worked with the mobility of the intellect and of the mind and did not ignore it. And this also I want you to do, but playfully! For the only real work is done in play, and if you realize that, all 'work' is done and you do it. Rules are made to be rules...when you need them you make them. Rules are made to be followed and to be broken. When you want a new set, you find a new set. But always you should follow your own inner dictates. No rules ultimately...ultimately...ultimately are ever justified in greater terms. In other terms they are excellent.

"Lambs, you are told, leap over things and when you are falling asleep, if you will think of the lambs leaping fences you will fall to sleep quicker. The more blindly you follow the rules, the faster you fall asleep, in those terms. The more you examine them or measure yourself against them or deal with them or encounter them or explore them or play with them, the more awake and alive you become.

"Now you may return to your discussion if you can remember what it was".

After considerable class discussion as to what Seth had said, he returned:

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Seth: "Now let us clear up a point, a cultural point. For some of you do not understand something that is important. Rubert understands that work is play because for him, writing, which is work, is also play. So it is difficult for him, in a way, to make the distinction. Now when you think of work you think of something that you must do that you do not want to do and therefore imagine a great resistance. Now, we are speaking of a situation where work and play are one. And that is the nature of creativity. You are not doing something because you must do it or it is the right thing to do but because it is a part of your nature. It may require, in your terms, now, a certain training. It may involve many things but it is play to you because it is so natural, and the work does not involve the same kind of resistance that you encounter when, say, you think of going to a job that you do not like, or tackling a chore that is beyond you. You may think of work-play or play-work but it is a creativity in which there is a birth of spontaneity and inner structure that goes so in hand that is impossible to separate one from the other.

"Now I'll return you...we have a question from the gallery:

A student (Margaret) asks: "Why did Gurdjieff use the term, 'Work on oneself'?"

Seth: "He used the terms that he believed made sense to him in his time and circumstances. He also believed in the seriousness of high purposes, and so he used the terms that he thought would help others. He also used the terms quite trickily that religious people used. They would play better if they believed that they were working harder. He understood that many people with guilt complexes could not be told to play; they would feel too guilty. And so he told them it was work, and it worked.

"Following is a discussion between Seth and the elderly Gurdjieff disciple (Nyland):

Seth: "Now, you see, I would say that what Gurdjieff fought against was culture, that is, what he was fighting against was cultural beliefs that still exist, where I do not fight them, but am telling people to play, and to play till they discover their purpose".

Guest (Nyland): "I think, they can find out by playing, what is lacking in themselves".

Seth: "They can indeed".

Nyland: "That is why they wish to play and that is why, when they wish to play, they must know first what they can play with in order to reach what they wish to create".

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Seth: "Now it is a matter, first of all, of vocabulary and secondly (it is) that I have perhaps, now, a greater trust in what you are... but I believe that your playing, of itself, will lead you to your own answers. You are simply adding a helpful structure through which people can trust themselves and there is nothing wrong with that. It is a structure that many people need. But from one old gentleman to another, encourage them to show their emotions...to be themselves in that way and even (to) lift their heads out of the structure of work. Gurdjieff understood the structure

of words. Now he gave you words and structures because he understood what structures were. But he wanted you then working with structures to go beyond them playfully when you learned what play was, to throw those structures aside and emerge awake, above the structures".

Nyland: "Of course, the structure, as work, is sometimes described as only a form in which the reality takes place and gradually the structure disappears".

Seth: "You must explain it better to your people. I understand and you understand, but they do not understand that final important point. Now, excuse this voice which comes through so loudly, simply because energy has its own way, so if I sound, though I am sure I do not, loud, it is because of the mechanisms involved, and what you are witnessing now is playful work and creativity and a breakthrough, the kind, incidentally, in which Gurdjieff would have been happy and would have jumped up and down with unholy glee".

Explanation to Jane of what Seth had said. Seth returned:

Seth: "Now, I did not mean that our friend Gurdjieff would be jumping up and down with joy because there was another group with different ideas. What I meant was that the great vitality and joyfulness of Gurdjieff would be happy to see this particular kind of breakthrough for he would recognize its highly creative nature. And he would recognize it also as a breakthrough, a gigantic grasshopper leap, and he would be happy.

Comments from guest and Seth returned:

Seth: "Now to part of that, particularly the last part, I heartily agree. But I would not agree if I interpret you correctly, because I am dealing with you now in very physical terms. That there is nothing wrong with the physical structure which all vitality in your space and time brings...as Gurdjieff himself did. That spirit that you think of as Gurdjieff knew itself through corporeal knowledge and through the joy and vitality of the atoms and molecules that compose the body as you know yourself, in now, in this space and time through your corporeal image, and exist independently of it, and you know that.

Guest (Nyland): "Yes, sometimes one has to take the words from the context".

Seth: "One should never. Now, Sumari is something different than structures of language, because it does not deal with words. And so, sometimes you are lost because you are used to thinking in terms of words".

Nyland: "I meant that words represent a concept and accent has to be gradually on the concept within the words".

Seth: "I am agreeing with you".

Guest: (words lost)

Seth: "I am agreeing with that also, and I'll agree with your joy and vitality. And for that reason, Sumari will have a song, that, as all of you know, has nothing to do with words".

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"A 'Song of the Instant Moment', I think," said Jane. (Now out of trance) "A song depicting the integrity (and) privacy of the moment as we each experience it". Class discussion continued:

Jane: "I can't use Gurdjieff's term because I am just not yet familiar with it. I am vaguely aware of the term 'wakefulness', or you know, 'waking' or 'awaking states' from him, but that is all. In terms of what I do when Seth sessions comes through, is: I think I am isolating them and somehow bringing them into our reality that we know, which is, I guess, the only way I can explain it. But as if we are all made up of portions of sleeping sound that we can waken one by one, and they are all portions of us and contain, in the terms we are thinking of now, greater awareness; but we are still the ones that have to deal with this reality. And that each time I do something, it's like, in space terms, we send out rockets, and we and things are orbiting our planet. That each time that I establish a kind of a psychological and psychic reality I am orbiting outward from the personality we think we have, ...out and getting more information. I get this and then I get Seth II, which is further. Now I think those personalities have a kind of reality that we

do not know. All of you know I do not like the word, 'spirit guide'. I do not think of Seth with some long-robed god (wording confused) standing there. I'd be happier if I did, it would be real nice and (word lost). It would fit into a whole lot of conventional thoughts. Instead, with the book I am working on in Aspects, I am again working in terms of what I call multipersonhood, in that our idea of personhood is so limited just because of the three-dimensional language, that we think in these other terms... we think of like, you know, somebody like a multipersonhood... to us it seems like that, but it's not. And that as we waken the sleeping portions of ourselves, we become more awake ourselves; therefore, making this reality more significant and more real. When I started writing I know my idea was that people got lost in their living to such an extent that they were blinded and never knew what they were doing, and I was terrified of getting lost in that particular way. So my writing was a thing where I could come apart, live but watch, and get some kind of framework, I thought, above it all. But the more above it all I get, the more I found that there were fantastic dimensions in the living that I wanted to get above, and that those dimensions were extremely important, and that you could experience them to a fantastic degree, and still not get lost completely away from them so that they seem meaningless, which is stupid because they have other kinds of meanings".

Class discussion, then Seth entered:

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Seth: "Now I will shortly bid you a fond good evening, but I want to tell you how much you can learn from your dream state. And in the dream that you have just heard there were varying extensive comprehensions. For you deram and you form your dream as you form your physical reality. The knowledge that you form your dream also gives you the awareness, confidence to realize that you form your daily reality. As your awareness grows you will learn to change your dream event, to step in and say, 'This is my dream. I do not like what is happening, and I will change it'. The confidence can then be followed through in physical reality so that you can change events. The dream state, therefore, is a great educational adventure, and a joyful one, if you use it as such. In other words, we do not want you merely to become awake when you are awake, but to become awake when you sleep to catch glimpses of yourself forming reality. Now, in your terms, a dream is pre-existent. They will, in one way or another, emerge into physical reality and actuality. So the more you realize it and the more you learn to carry your own consciousness into that state, then with greater self-conscious creativity can you form your own reality. And if you are playing games make your own rules."

Student: "What do you mean, 'One way or another'?"

Seth: "I will leave it to you to answer that question. Now think about it and do not rely on my answer, but it is good that you caught the point".

Student: "I know one way..."

Seth: "All right now, I think, and only think, in dreams objects are often symbols for other thing, but in physical reality objects are also (symbols), and that is all I will tell you. Now, as always, I remind you of your own vitality. Not only do I remind you, but playfully I throw it back at you so that you cannot deny it...even friendly rebels. For regular students there will be particular dream activity this week and you must be quick to catch it. Several of you (lost....wish?...hope?) for some particular experience and I will not program you with suggestions. You will have to wait until next week, and then hear your own experiences and see what you have done individually and as a group.

"If I had a physical heart, then it would go out to you, but in any case the playfulness of the question is at least registered."

Student: "I was going to ask about the 'Daily Doubles'".

Seth: "Try the stock market. With the vitality that each of you possess you have access to so much information and ability and I hope that you will use it now, in the now that you know. I cannot know the now that is your own. As Rubert says, 'It is pristine and private as your own', yet I can feel the vitality of your now and in images and beyond images I can feel what you are doing with that vitality".

Student: "What is the difference in the now that we know and now that we do not know?"

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Seth: "I will again give that question to you, and consider it deeply. What is the difference between the now that you know, the now that Don or Palm knows, what correlations are there in this exact moment that you all share? This moment is shared...how alike is it for you and yet how different? What privacy and significance is there within you that you do not share and what leaping over, cascading vitality is there that is shared? Let your own feelings answer that question for you. I bid you then a fond good evening. And those blessings I have I give you, and those that I do not have you will have to find for yourselves. Again my welcome and my appreciation to our visitors and my heartiest respect and appreciation of the innate vitality that dwells within each of you that is forever inviolate, unique and can never be shared, and is therefore the more precious. For each of you have within yourselves your own roads that no other can follow, physical being or not, your own road and path to your own becoming. And I can only point you in that direction.

"I bid you then, in my terms, a joyful evening for times known in the past and yet these times not encountered".

Several months ago there was, in class, a Sumari song which Seth had said contained clues to the story of creation. Wade had transcribed this song into written form and tonight played it in class on the cello. After this, Danny sang and accompanied himself on the dulcimer...a song that he said had been inspired by the Sumari. Seth addressed the class:

Seth: "Good evening to yourselves. The messages are all about you and within you and they become transformed as you collect them and make them your own, as you make new creations from them in music and in song. And, in you relationship with others; with the hysterical human being (words lost) and with God. The ideas are transformed, as they should be, and change and grow through the mediumship of yourselves, so they become wound in the fabric of your own dreaming, and your dreaming becomes more creative.

"All of you are not musically inclined, or inclined toward writing or painting, yet you are embarked upon a most creative endeavor: the creation of your lives in space and time. And so do you use these messages in your own way, and transform them into the miraculous fabric of your living. Let no one be disturbed by any one who distorts my messages, for they are seed that will be carried in the wind. Some will become apples and some peaches. They will be used as ideas should be used and not bowed down before. They will be dispersed as they should be, and their vitality used to seed the creativity of each person who received them. And, each of you, in your own way, should and shall receive the message in your own way and use it as you wish, in your own playful creativity.

"Did it ever strike you as strange that a man so given to the ideas of play should initiate a system that was so concerned with work? Or, indeed, how playfully he was pulling your serious legs? Now, if you take a dead frog and stimulate it, the dead limb will move. That is what he was doing, and you react very well to him. His seriousness of idea and doctrine was like bait that he dropped down to all serious fishes to swallow! I am not a fisherman...I am a fish...a playful one! Swimming through realities that change, in your terms, in every moment, peering down with huge fish eyes at this strange reality that you call your own. And you peer down into your own reality and find it strange.

"Oddly, a trickier game that Gurdjieff...though you may think I am so straight, in terms of integrity, as you mentioned earlier...for I turn you all back to yourselves, and let you look into the eyes of you own authority and your own playfulness, and from that seeming dilemma, between your own playfulness and your own authority, you come out with fine music, excellent dreams, some good insights and the creativity that is your own. I come through Rubert, as he said earlier, as you come through yourselves, and as he comes through himself. You are always in a state of being now...of nowness...from which, as Rubert will tell you in his Aspects, your past and future seems to spread ahead of you and behind you like a ship that is now with wakes. But the nowness is a point of your creativity and being. And so I return you to the nowness of you. I will return...as you will.

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Following discussion of Seth's remarks, Tom spoke of 'institutional behavior'. The Sumari came through with a song which Jane identified as a "Song of Empathy". From discussion of the Sumari, class went into a discussion of points of integrity, or dreams of stealing and of actual stealing. Barry had a related dream. Seth rejoined class:

Seth: "Now, there is some accelerated training, if you will forgive the term, that cannot take place in class, and so do not wait to hear what I am saying by waiting for next week's transcript, please. For I am speaking in your now, and so there will be accelerated training in the dream state for which you do not have to pay Rubert, so take advantage of it!

"I want you, now that you will be yourselves, and without outside help, to concentrate on your dream activities particularly, and to revel in your dream experience. And that was a good start over there! The entity name, incidentally, was (to George) Fra-mah-go.

"You have seen what creativity these ideas can produce in yourselves on certain levels. then become aware of the vast creativity of your own dreams, for in the dram state do you also create your physical reality. Your dreams are the mosaics that you put together to form your daily events.

You are awake whether you sleep, or whether you think you do not sleep. You are awake! I want you to realize then, the wakefulness of your being. Find your Indian agent again (to Jerry), and ask him who he is. And ask yourself who you are. You are at a plateau, Marianne, and you will indeed walk beyond it. And there is for you also a point of integrity of being that you are learning, and you are rousing yourself to that point, so do not be so dismayed!

"Now I am speaking to the portions of you that each of you know well, so listen to me with those portions of yourself. The journeys that you take in the dream state are not imaginary, and they do not represent chaos. And your dream classes are as real as this one.

"You do search for herbs, but the herbs represent something else. You are all your own Don Juan's, and your Don Juan can be tricky, so leap beyond those Don Juan's, for they can be mischievous. By mischievous, I mean they can lead you into other games in which you forget that you make the rules of the games, and so it seems to you that the rules are made someplace beyond by some trickster who says, 'I am here', or, in the words of Rubert's poem, 'no, I am here...with god on a mountain top', or in grasshopper form, leading you into fantasies.

"I am here: Seth in his rocking chair! Oh no, I am here...you, Larry, sitting on the floor, and you, Joe, leaning against the wall, and you, George, sitting over there on the floor! You are the you. You are the selves who make the game, and you are the miracle of your own being. So if any god shouts, 'I am here', it is your voice, and it is your energy and your ability, and so, in certain terms, do you project those portions of yourself into my voice so that you can hear them and know those portions are yourself.

"So look to your own dreams, and to your own merry adventures. Look to the myths that you tell yourself in the dream state, but also to those myths by which you live your daily lives, and realize that you are the authors and the singers and the dreamers, and that in your dreams you dream your life into existence, and by your thoughts you make your dreams real.

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"Look, therefore, to the glory of yourselves and to your own beings. And again, the old energy bit! Hearing this voice, realize the source of your own energy and vitality, for Rubert is no different than you...a creature in space and time. Therefore this energy that sings through him is also available to you, and is a representation of your own energy, and doors that in your own way you can open and use in your daily lives. Rubert says, and he is right, that fact is official fiction. So you are the official fictionalized representations of yourselves. Change your official image and see what joyful creativity escapes. Through the ideas of what you think you must be or should be, you are. Let that being explode the myths with which you surround yourselves. And if this moment does nothing else for you, let it convince you of the oneness of your being and the joy of your own individuality, and (of) your own reactions to others.

Rich spoke to Seth, and he answered:

Seth: "By all means. For I see before me a creature with purple thoughts and purple hair!"

Rich: "In certain ways, could I use Maslow and the ideas that Maslow had...in certain ways continuing the idea that Maslow had, help me work through my own hassles?"

Seth: "You can indeed. But you should go far beyond Maslow. If you need him as a step, then use him as a step. He would have been delighted!"

Rich: "But I'm also speaking of frameworks that I'd be using in physical life...my own endeavors, in relation to Maslow".

Seth: "What else is there to trust but your own endeavors, and in relation to yourself? Maslow is simply very respectable. He is dead. Now I am dead, but I am not respectable! Some respectability is very difficult to find!"

Rich: "So, again, does this relate to the idea of me examining my own beliefs about my abilities?"

Seth: "It leaves you in the position of trying to realize your spontaneity, joy and creativity in an aura of respectability, for where Maslow was far out in the physiological community, he is very close in and took one tiny step. Now I would hope you would all take a giant step, and there will be no one there to blow the whistle on you but yourselves".

Susan: "Jane was talking to me at break about point of integrity, and my point of integrity and another person's point of integrity. Now, if I for a time, because I am very sensitive about other people's ideas about things, take on their ideas or experience and live them for a while, am I somehow going away from my point of integrity?"

Seth: "You are".

Susan: "But am I not expanding my own point of integrity at the same time by trying out their beliefs in me, and seeing if I can expand myself by using their beliefs?"

Seth: "I gave you my answer. And in that particular instance, the answer stands. It is my answer to you in a specific instance. It is not a general answer for general cases. It is how I know you personally".

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Richard: "Seth, about a month ago I began itching. I've been itching all over and in the past week and a half it's been really bad. I went to the dermatologist, and there's no reason for it. But it's been keeping me awake, and I've been going through incredible agony. At times I've been kept up all night with the itching and the scratching. Can you...?"

Seth: "First of all, you said there was no reason! Now when you are alone, ask your body why it is itching and what it is trying to tell you. Listen to the answer and expect that your body will give you an answer, and it will. It is not being put upon you by some outside agency...there is a reason.. But you must trust your body, trust its reason, and ask it in due honesty to tell you the reason, and it will. And speak to it as an equal".

Marjorie: "A while ago we were talking about Gurdjieff being a playful fisherman, hoping that he would catch a playful fish. I can't understand why he created such a reality that he could not catch a playful fish. Why wouldn't he catch one, if he hoped that he would?"

Seth: "He caught some. He was also dealing with opposites, and with the idea of work and play, and so the entire framework dealt with that reality. Now work is the other side of play, and play is the other side of work. His playfulness led him to develop a system that seemed to be work to others. He hoped that work would turn back into play, and that it would transform those who encountered it. And there is much more that I will give you at another time as the situation warrants it".

Eleanor: "Seth, several weeks ago Bob had a hard time explaining the Seth meetings to his friends and you made the statement that it was difficult for you to explain it to your contemporaries. Now would we know any of your contemporaries? Would we be familiar with them?"

Seth: "Many of them do not come from your system of probabilities. Simply because we learn from each other...my contemporaries and myself. Some names I would not give you, simply because you would misinterpret what I would say. So I will not give you that information. But if you get one of your own, then that is something else entirely!"

Will: "Seth, sometimes I feel that I'm using this focus on dream activity as an escape from what I see of the chaos of my own personal life. Is that a valid worry?"

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Seth: "It is not, but you must also learn to use your dreams as a method of enriching your daily encounters, and as a way of gaining experience and information that you can use in your personal life. For the two...the dream experience and the daily experience...are one.

"And now I return you to yourselves, where you should have been all along. But I do ask you to pay particular attention to your dreams".

George: "Seth, what about numbers?"

Seth: "They will have meaning to you personally, and there are ways of finding out the meaning of any given number".

George: "Can you tell a way?"

Seth: "According to the particular dream and your stage of development. Again, I would tell you to ask yourself, and to accept whatever answer you get, for only in that way can you begin to trust your own integrity and your own answers".

"Now to you (Bill), in your mind, see your business as you want it to be, and see it that way joyfully, and without hassles, in Rubert's terms. Tell yourself that whatever you need to know to bring that into actualization will come to you. But most of all, see the business as you want it as a joyful reality, and be assured then that it will physically occur. That is the most important thing that you can do.

"And I bid you all a fond good evening, and I expect to see you in one way or another, in our...our...dreams!"

Class discussion had ranged over a wide variety of subjects including last (God's?) dreams, class dreams, out-of-body experiences and beliefs. Jane had read a portion of Seth's new book. After the second class break, Wade was wondering if a previous statement of Seth's, in which he said to run from anyone who told you that he had the truth, was in a way a contradiction with what Seth was saying in his book about beliefs. Seth joined the conversation, speaking first to Wade:

Seth: "When a man tells you, 'My reality and version of it is the only truth,' then run from it. When he says, 'I have the truth and no one else has it,' then run from him. When he says, 'I have the truth, and you certainly do not have it,' then run from him. I am telling you that you have your own truth...that you make your own reality, and that is the truth.

"You make your own reality. When the meaning of these words really dawn upon you, you will yell back at me saying, 'I knew it all along. It is so simple, why did you make so much of it?' In the meantime, it is not so apparent, and so I say it again and again.

The self is not limited. That gives you room to make your own truths and your own realities. The self has no boundaries. You can be yourself experience yourself, and not be lost in the universe, and still go beyond the boundaries that you accept.

"You form your own reality. You form your own reality according to your beliefs. There is no one truth. So I cannot give you truth, and any man or ghost or spirit who offers it to you in a pill or a potion or an idea...run from him. For when he says, 'This is the truth,' he is saying that everything else is not the truth, and he is limiting your vision and your reality and structuring your 'trip.'

Susan: "How can you say there is no truth except what one believes to be the truth? Is that the truth?"

Seth: "That is not what I have said, and I will leave it to you, when you examine the transcript, to see the difference. There is no one truth. You are a truth."

Marjorie: "Except that you create your own reality."

Seth: "You are a truth."

Rick: "Then the fact that you create your own reality...what does truth mean?"

Seth: "Ask yourself the question and tell me what answer you come up with. For you are already structuring your answer, and all of your questions thus far are indeed structured through your beliefs about the word 'truth.'"

Mary Jo: "May I ask a question?"

Seth: "You may."

Mary Jo: "When you say that the self is not limited, and we find that difficult to absorb, is that because our system of beliefs create realities that don't allow ourselves to manifest in an unlimited (way)?"

Seth: "To some extent, indeed, but also you have chosen the reality in which those beliefs exist as mass ideas."

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Mary Jo: "Then our reality is that ourself is limited, so it becomes limited."

Seth: "Until you realize that it is not limited."

Rob (?): "What about when you are working with the whims of others, as in music or something, working with the whims of others. You have to make an impression on others. It calls for a certain power over them, or we to communicate."

Seth: "Now, when you are thinking in terms of power over others..."

Bob: "Not necessarily power over, but you've got to influence them in some way."

Seth: "Where is power to go...and not power over. There is the power to live, and the power to learn, and the power to love, and the power to hate. You have no power over anyone. When you think that you do, then you are fooling yourself, because if you have power over another, then another has power over you, and your beliefs become meaningless."

Tom: "Aren't there forces against you though?"

Seth: "The only forces against you are all those forces in yourself that you believe to be against you."

Tom: "Jane was talking before about her beliefs about work..."

Seth: "Those are beliefs that Rubert held. They were not forces working against Rubert. And indeed, for some time Rubert utilized these same beliefs quite well. You can all utilize various beliefs quite well for a time. Sometimes you do not realize that you carry them too far. They are not negative beliefs, and many of the beliefs that hamper you now are not negative beliefs. They are simply beliefs that are not working for you in the way that you want at this time, in your reality. In another time they might be quite handy."

Mary Jo: "Do you mean that you shouldn't have them if you hadn't used them at some time or another?"

Seth: "I do indeed. They are ingredients. The ingredients that you use to form your reality. If you put too much salt in a cake, it may be a lousy cake, but there is nothing wrong with salt."

"Now I will see to it that Rubert reads you a chapter of my book, and then I hope to see you put the ideas in the book into practice in forming your own reality, and exuberantly trying out the experiments with the reality that you have. First, start with the goodies, not the problem."

Richard: "What would be the first step?"

Seth: "If there is one thing that I would have you do this week, it is the same I would have you do up to now. To realize emotionally, and not just intellectually, that you form your reality."

"Now look about you this week, and all (of) the areas of your activity: your work, your personal relationships, your health, your joys and your pains, and see if you can find the connections between (your beliefs) and your experience. Examine your life and your consciousness in that way. Feel the unrestricted energy that flows through you in some directions and that is inhibited in others. You each have an excellent laboratory in which to work...the laboratory of your consciousness. Now you should also have help in the dream state, and you can, indeed, request it. There are those, however (to Larry), who see goblins in each ray of light."

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Bill: "You just said that if you wanted help you could just ask for it. You ask yourself?"

Seth: "And you believe that you receive it."

Bill: "Well, I think I believe that."

Seth: "There is no question that you can ask to which you do not have an answer. Now if you believe that, each of you, then the answers to your questions will be given to each of you. But you must believe that the answers are there, and that you can indeed receive them."

"You cannot say, 'Well, I will see if this works, but I am such an ass it probably will not work for me.' Or, 'It is so difficult to remember my dreams that I probably won't, but I will tell myself that I will,' and then give yourself a good suggestion! You have already given yourself suggestions. So you end up with counter-suggestions, one saying, 'I will remember my dreams and get the answer to a question'; the other suggestion saying, 'I will remember my dreams and I do not have the answers.'"

"You make your own reality...your dreaming reality, your waking reality, and all realities in which you have existence. There are no accidents. Your joys come from you, and your successes, and your failures or what you think of as failures."

Tom: "Earlier in the evening we were talking about death and certain things people went through in the final stage of this level of consciousness. How does that affect different people? If a person has a violent death, does that affect them on another level of reality differently than a person who has a peaceful and happy death?"

Seth: "You are always dealing with individuals, so the answer cannot be given in those terms. But a person who chooses a violent death, chooses that method, for example, over a lingering illness for his own reasons."

Susan: "Is one more beneficial than the other?"

Seth: "Not at all."

Susan: "Why does one want to experience suffering?"

Seth: "According to the person's beliefs."

Tom: "So we shouldn't be upset or affected by that type of situation?"

Seth: "Now some of this is in my book, but many people would rather go in a blaze of glory, whether it be gory or not, rather than lie in a hospital room. Others would much prefer to lose their memories of this life, in their terms, and step out quietly. Some people prefer a life of excitement and danger, and near death others prefer a quiet life with books. One is not better than the other...they each are."

Tom: "The question I have, that I am leading up to, is that in this life, right now, at my age, I have a certain attitude about dying. Will that attitude that I have, the type of death that I want, stay with me? I do not want a violent death."

Seth: "If you do not want a violent death, you will not have one, if you believe that you will not have a violent death. If you think that you do not want a violent death because you believe that you will have one, that is another matter."

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Jerry: "In examining false beliefs, is it that easy to change them, like in midstream, or must we get at the root of the false belief in the sense of..."

Seth: "Each of you will operate in your own fashion, and the book will answer that particular question. Each individual will work in his own way, and it is also according to the particular beliefs that you are speaking of, and how dearly you hold them to your heart, and that is all I will tell you. The beliefs you want to let go, you can let go easily, and that is a loaded statement."

Marjorie: "How can you help a person who believes that you are making them miserable?"

Seth: "Leave them alone!"

Marjorie: "Wait, let me finish... and they believe that you are making them miserable. How can you help them change that belief, to see that they themselves are doing it without... how can you help someone to see that they create their own reality, or to accept that in this tenet?"

Seth: "First of all, if they believe that you are causing them misery, then you should leave them alone. It is the best help that you can give them at that time. It is a false sympathy to do otherwise. You are not helping. The help now can come, but while that belief is held it cannot come from you."

Marjorie: "Even with my own thoughts, or whatever my beliefs are, without coming near this person, how can my attitude, my thoughts or whatever I direct toward this person, help them change that belief?"

Seth: "Then, in your mind, imagine them realizing that they form their own reality, and, in your mind, see this realization on their part, and otherwise, do nothing. You cannot force a belief on another person. You cannot know, as Rubert would call it, the inner order of their events. You should not try to force your ideas upon them, or your beliefs."

Marjorie: "Then you say, 'I'm not making you miserable'...that way?"

Seth: "Let them go their way...in their own way. You are your responsibility. Each person is his own responsibility. You are trying to prove a point. You want to help, but you are still trying to prove a point. You are setting up resistance, and more you insist that your way is right, the greater the barrier. Ideas are fluid, like water. Left alone, they will change. You set up a dam when you insist, 'You must see it my way'...beliefs form reality"

Marjorie: "What if I have never said that. But it may be that I take that attitude in a certain way, but I don't think that is that vocal or outspoken. But I understand that I am not the cause of this person's misery or wish or not wish to live."

Seth: "Then let that be sufficient. The individual is using you also, and you are allowing it. As long as someone can point to you and say, 'You are the cause of my misery', then they do not have to face themselves. And as long as you play the game you take part in it and you do not (?) the help. You do not have enough faith in the individual involved. They will find their own way, in their own way, and joyfully take that for granted.

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"Now this is not meant to be a question and answer format from all galleries and corners this evening. I simply wanted you to know that I was here. I got cornered.

"I want you, however, to examine your minds as I mentioned earlier this evening... for this week to be alert in your dream state, and in your waking state.

"And you are growing in your ways. I will look over here...most of you are growing in your ways, at least a bit bold. You are looking around at your realities, and in your sleep state becoming awake. And in the waking state, daring to look over the threshold into another layer of consciousness. You are doing well.

"Now I bid you all a fond good evening. It would be, for the short run, so much easier to say, 'I have a truth for you. I will give it to you in a pill or a potion. I will give it to you in a drink or eat...' But you are truths. Examine your beliefs about the word 'truth'. The word 'truth', by its nature excludes...by its nature...everything outside it as false. Remember that."

Susan: "Then everything is the truth?"

Seth: "You are playing with words and phrases...joyfully, but too easily. It is a battle of beliefs. Use it joyfully and well.

Will: "It won't hurt?"

Seth: "Do you believe it will hurt?"

Will: "I believe it might."

Seth: "Then stay away from it!"

"I bid you all a joyful, truthful, exuberant good evening, in your world, in which you presently think in terms of true and false, real and unreal, and I wonder how long it will take me, in your terms, to get you into a different context."

Class opened with the discussion picking up where it left off last week, concerning the words: 'fact' and 'truth'. After the first break there was a discussion of class dreams of the past week. A common theme seemed to be crashes...car crashes, airplane crashes, etc. following discussion of the crashes Seth entered the conversation:

Seth: "I bid you a good evening and realize that this class is but a pulpit that you are all using, and so each of you will have to interpret what I am saying in your own way. But the crashes in your dreams represent several things, and they all have to do with beliefs... your beliefs about being out of control; how far you can allow your spontaneous self to go without crashing! ...the nature of destruction and its creative properties.

"Now that is all I am going to tell you, but each of you, in your own way, have (been) working with these questions this week, and how far you believe you can trust yourself. Now it is quite true that in the dream state you still have experiences of which you are not consciously aware. But you utilize these experiences whether or not you remember them in the morning.

"So you are involved in dream classes. It is a framework you have all chosen. And in that framework you each help each other. You serve quite really as symbols for other class members, and they serve as symbols for you. In a strange way, each of you on an unconscious level know what the others are dreaming, and you come in when help is needed. Now there is a study that at this point you are not able to pursue, for each of you have your own individual dreams, yet en masse you have mass class dreams, and I hope that at one time, in your terms, some of you, at least, will be aware of this, and at a conscious level therefore, able to get a glimpse of what you are doing individually and as a group.

"Now Rubert wants to have a break because there are other things to be done this evening. But realize that your class does not end here. Here is merely a beginning. The only real class is in the room of your own mind, and it is there that you pursue what happens here... where you play with your own consciousness... where you learn with your own consciousness... and where you leap barriers that here you realize do not exist.

"So I return you so that you can have your break. But again, the reality that you sense here is but a glimpse of other realities that you know, that you are aware of, not only in the dreaming state, but that you can become aware of to some extent in the waking state, and therefor achieve a unity of consciousness and creative force. You know your classmates far better in the dream state than you do here, and yet you can learn to be consciously aware of your dream activities, and of those activities in which you are embarked at other levels while you are awake.

"As Always, let my voice simply serve to remind you of your own energy and being, and the great integrity that is your own, and the self within you, and the truths within you... and I know what I am doing when I use that term!

"You can suggest before you sleep, that you sense the vitality of your own being, and then do not pull the covers over your heads, afraid of feeling it, for it is your own. And I return you to the truths of your being which exist despite all of your beliefs about truth or non-truth."

After the class break, Jane returned to the class wearing a wig which Paula had worn to class tonight. While continuing to wear it, Jane read the preface of Seth's new book, The Nature of Personal Reality. After reading the material, Jane removed the wig and it was passed to several

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class members who tried it on. While Joe had the wig on, Seth returned. Joe quickly removed the wig, but Seth observed:

Seth: "Not quick enough! For next week, if our friend over there (Paula) does not mind, I would like the wig here as a class member, and I want different class members to try the wig on, so that you can explore your ideas about many subjects: the nature of sex; the nature of your identity; and it is not a coincidence that you wore it this evening, or that Rubert tried it on."

Paula: "How about if I brought a bunch of them?"

Seth: "You may indeed."

"Now we will be continuing with my book, and you will indeed be expected to follow the experiments as you come across them. And I will think of some more experiments that are not in the book, but for those privileged few who come here. So you will be getting a double dose. But it will also be creative fun, for it will help you to see yourself as you are, as you hope you are, as you think you are, as you fear you are. All those beliefs about yourself that shine about you like stars, you will be able to pick and choose, and not wear as a girdle about you... a belt of beliefs that you no longer really accept, but have been too lazy to examine.

"So it will indeed be a joyous and creative endeavor, and I expect you all to enjoy it! I will enjoy it because I am such a worthy and deserving person! If I believe that I am a worthy and deserving person, and I do not even have a body to call my own, then why should you think that you are an unworthy and undeserving person? For many of you do and are ashamed to admit it. So get that off your chests and bosoms first of all!

"Now your dreams to some extent will reflect what happens here, but your own interpretation, creative interpretation of what happens here. You will take advantage of class in your own way, as you should. So while there will be some overall general symbols next week as there were this week, those symbols are still chosen by you individually, and while they have an overall meaning, they will have private psychological meaning for each of you.

"Some time I will have Rubert put a wig on and then I will come through and clown. But for tonight I want to begin the preface, and I want those of you who have recorders to read back in your own way what I have said. You will hear the words, but see them in your mind and read them. For the sentences are indeed loaded. There is no symbolism there... I mean what I say. The symbols are real. You form every aspect of your life and experience now. There is no corner of your life that is ignorant. There is no corner of your experience that does not have light. There is no knot or problem within yourself that you cannot find or solve. But you must realize that the power is within you, and not seek it outside of yourself.

"Those of you who seek me in the dream state, honestly, playfully, will find me, but finding me you will find yourself, and you must look through yourselves to find me, and that is another loaded statement. If I were you, I would pay particular attention to that last remark of mine. You are writing the script of your life. You can change the script any time.

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"Now Rubert has one particular idea that I want him to tell you, for some of you can take good advantage of it this week. So I am going to return what is left of the class to him. But when all your question of truths are done, feel the vitality of your own being and know its source, and following its source will lead you to questions that you have not as yet the audacity or knowledge to ask, and those questions themselves, in your terms, are like magic carpets that sweep you at any moment into new answers, and of course, there is always someone like me to take the carpet out from under you. And you want that, so that you can go ahead again, and so that you are not satisfied with the old answers that have been given you, for they are tales. (And) so that you learn to follow the magic that is within yourselves to the answers that are there.

"Within your reality there are searches. The answers cannot be given in simple declarative sentences. And yet intuitively and creatively you can sense them, and in the dream states you can feel those answers, and they are more important than any sentence. You are the verbs. You are the realities. You are the truths. This does not mean that there are not other truths and other realities, but it does mean that you can trust yourselves and follow yourselves to what Rubert calls the source of selves in Aspects.

"I am sorry that I do not have a long wig on for you, but I bid you all a fond good evening, and I will appear in those dreams of yours, and that dream reality that you call a dream reality, from that reality of mine that I do not call a dream reality. And again, if you understood what I meant...if you clearly for one second understood, and I hope you will...then you would follow the vitality of these sounds into yourself and let them act as a springboard into the reality of yourselves that you know instinctively, as a squirrel knows its fine footing.

"I return you then as always to the integrity and joy of your own being, and you are not locked into mortality, but you shine through it, and you form it, and you triumph to it, and therefore I return you to it with my best wishes."

Seth joined the class very late in the evening, after 11:00 o'clock and commented mainly on Carol's letter to Jane:

Seth: "Now good evening. The gold stars must come from you, and you must give them to yourselves. No symbolic gold stars given you by another means anything...only the gold stars that you give yourself.

"We were dealing with your beliefs this evening, and so I would like to see you follow merrily through with them; and some of the remarks that you have made will sink through during the week, and for some of you when you hear your own voices and remarks on tape.

"Your entities are not super beings, holding you at one time like a pebble in their hands, and then all of a sudden they toss you out to the centuries and saying, 'Good Luck, friend!' You are a living portion of your entity, alive in space and time, connected with your entity.

"Your breath flows through you constantly, and you take it for granted. Your entity is as much a part of you as your breath. Your entity is your support. You cannot hold your breath in your hands, and you cannot take your entity out of your pocket and say, 'Whah, Genie!

"But you know your entity with the portion of yourself that does not necessarily deal with words. When you are creatively at your best, when you are being at your finest, you are, in those terms, without words, in greater familiarity with your entity. Your entity is within you. And therefore, it is within you that you must look, but not look as much as feel.

"For the feeling of your entity is unique with each of you. Do not think in terms of a person. Think in terms of a feeling and that will lead to an inspirational understanding of what or who your entity is. For in larger terms, you are more than a who, and therefore, so is your entity.

"As Rubert is discovering in his Aspects, you think in terms of personhood, one person, and so many of you, despite yourself, when you think of the entity, think in terms of a superman... rarely do you think in terms of a superwoman! It has to do with your question about entities, and your interpretation. Free yourself of that concept. Think of a being that is free of your ideas of a person... of a psychological reality, free of what you think of as personhood; free, therefore, of experience in one place and one time; free of one set of characteristics that it calls its own. But do not think so much as feel. Feel around inside yourself for emotions that seem larger than your personhood. And that will give you a feeling for your entity.

"Now this was your class. You have learned from it more than you now realize. I will tell you ahead of time what you can expect in your dreams this week, but the correlations will later astonish you. (Larry raised his hand for a question). And it is not a question and answer night! It is give yourself a gold star night.

"Now if ever I should be asked how good a teacher I am, I will ask you all to give me a gold star, and I will wear it proudly on my imaginary forehead, and go through the universe singing, 'Here I am and the gold star is upon my forehead.'"

Wade suggested, "How about just a thank you?"

Seth: "That will be fine.

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"Now I bid you a fond good evening, but I expect you to work with your beliefs, to work through with this book, and then be able to give yourselves many gold stars. The gold stars you give yourselves, no one can take from you. The gold stars given you by others are worthless.

"And some night, I will have Rubert wear a fine wig, and I will indeed do my thing while he does his. Be especially alert during your dream states, and if you have not had a chance to discuss your dreams, you have still had them, you know, and they are known to the members of the class who participated with you.

"I bid you a fond good evening, and those gold stars I have given you, and those I do not have you will have to find for yourself and give to each other!"

The first period of class was taken up with discussion of dreams during the past week. After the first class break, Seth joined the conversation:

Seth: "Now I bid you all a fond good evening. You are not only communicating in the dream state, but you are also, each in your own way, involved in training in the dream state. You are learning indeed that you form your own reality, and you are learning about what Rubert will later call his 'Aspects, the Internal Order of Events'. You are learning, therefore, to become, to some extent, awake in the dream state, and you are learning how reality is formed in that internal order of events.

"Now, I have a few words to say to some individuals, and first of all (to Carol), I bid you my greetings, and I simply point out to you that you identified yourself here as a young lady with a disease. The first words you spoke identified yourself as a person with a disease. Your self-image is too involved in the disease that has a name that has been given to it.

"Now hear me! You have your own name...assert it in the joy of your being, and if you want to live in vitality and joy, then your name is more important than any group of symptoms, for they have not the kind of reality that you have. And your own glowing integrity identifies you here; so then accept the vitality of your being, and speak your own name over and over. For that name is the name given you in this space and in this time, and do not accept instead the name of a disease in which you lose, it seems, identity and strength. Do not quail before vocabulary! Your integrity and your beauty and your strength identifies you here, and identifies you for all time. Therefore do not look wan! And forget thoughts of tragedy that are spelled out, and assert the vitality of your being.

"Now if you decide to leave this world, that is your right, and go in joy and vitality. But go because you know you decide to leave, and not as a victim of a disease that has been given a name. If you decide that you want to live, then live in your full glory and strength, but make up your own mind, and do not allow yourself to be victimized. If you want to die, then why do you want to die? Know the reasons, and go because you have made up your mind, and go with strength and vitality, making your own decisions...but not as a victim, and not in tragedy, and not wan!

"If you decide you want to live, then tell yourself you want to live, and know the reasons, and your body will repair itself in joy and glory. You are not a victim!

"The energy in this room is always apparent. And it is one of the reasons why Rubert does not tell you to shut up more frequently, even though sometimes such thoughts abound! For in that joy and vitality, you see the energy that creates each of your individual realities. In this room you have the energy that forms each of your worlds, and that reaches out with its great vitality to touch others. Therefore, as it surges through you, it is inexhaustible; and send it therefore to this girl, and let her use it as she wishes. Let her make her own decision as each of you make your own decisions. No god made victims...you make victims of yourselves by your beliefs.

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"Now, (to Carol) let us see a smile and some apples in those cheeks, and the vitality that you know is your own, surge up through your being. I have died many times, but never as a victim, and each of you choose the time of your death and the time of your birth.

"And for our Lady of Venice, there is no predestination, and your Oversoul, for example, is not some big brother who says, 'Now you will live' and, 'Now you will die.' The individuality that you know has its own vitality, its own validity, and preserves its identity now as it did before and, in your terms, will later.

Seth withdrew and the Sumari came in with a song which Jane identified as a "Song of Joy and Regeneration of the Molecules." After the song, and as class members were giving their impressions of the song, Jerry spoke of having been watching a fly on the mirror in the room during the song. Seth returned, speaking about the fly to which Jerry had referred:

Seth: "Now our friend the fly is not dismayed by its reflection, and it trusts the ground of its being. And whenever you have difficulty, of whatever kind, it is because, in one area or another,

you do not trust the ground of your being. You try to hold yourselves above nature...consider nature an inferior thing, and the soul a fine jewel that will sink into the quicksand, the soul (being) something that you must hold tightly and not drop, because if you drop it, it will sink...sink into the ground of your being. The fly trusts its ground of its being, and so (to Jerry) do Indians! If you trust the ground of your being, and your being within nature, and yourself as a daughter of the earth, you would know you would be sustained,

"The energy that you felt in Sumari is a hint of the energy that is contained in the ground of your being...of each of your beings. That energy that you intellectualize, and often deny; that energy that squirrels and spiders and flies, in their idiotic innocence understand; that ground of being from which your own consciousness springs; the ground of being from which your thoughts arise; the self that is within you is born from the ground of all being, and that sustains you.

"You are embarked upon an adventure. You are growing like a new brand of tree from the earth...leaves that sink and wonder where they are going...flowers that break apart their stems and walk the face of the earth and wonder. You are embarked upon a fine adventure, but it is all based upon the ground of your being.

"The energy that sustains you...it is your own, and it flows through the ground of your being.

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"Now a delightful old man came here and spoke to Rubert, and used the word 'submit'. And Rubert said, 'Many people will not like that word. What do you mean by it?' And our delightful elderly man knew what he meant. And I will tell you what he meant.

"A flower yields...submits...to the sun, and feels the ground of its own being. The earth submits to the rain. That is the way the gentleman meant the terms to be understood. In that way only, do you submit to your own nature and find your freedom.

"It is impossible, my dear Lady of Venice (to Venice), and my dear young child (to Carol), and all of you, to hold yourselves up by your bootstraps from the ground of your being because you believe there is something wrong about your being, or about the world in which you live. For all of it comes from the ground of your being. And I am speaking more to you (Venice) than to you (Carol). There is nothing wrong with your own nature against which you must defend yourself. If you saw yourself as I see you, as the self that you are, you would trust the ground of your being, and so would you all."

Tom asked if all living things have a ground of their being, and if they all have their own consciousness.

Seth: "There has to be a ground of being from which all things emerge, and all things have consciousness."

Tom then referred to the statue which had been the source of quite a discussion in class earlier.

Seth: "It has a consciousness of its own. And you project it upon your own ideas, and those ideas have little to do with its own vibrant reality. And your own vibrant reality exists regardless of those ideas you project upon it, for they are the same ones you projected upon the innocent statue.

"Your body and your life is the intimate sculpture, and you create it with the same ideas that you projected upon the statue, and the forebodings that you feel...they are indeed ground-less, for they do not arise from the ground of your being.

"Many times have I said this to you. Feel your own energy, and some night you will feel it and know it as your own, and then your ecstasy and your understanding will be equal to your beings, and you will realize the selves that you know you are, and not run because you fear the ground of your being."

After a discussion of Seth's remarks, Jane spoke of a spider which had spun his web beneath the back stairs. After a short class break, Seth returned to close out the class for the evening:

"You did not get your chapter tonight, but you are getting a living chapter, and you are writing your own chapters.

"No one hampers your awareness. You can be aware of precisely as much as you want to be aware of. You can become aware in your dreams precisely to the extent that you want to become aware in your dreams. If you are afraid of your inner self, then it does you no good to tell yourself that you will awaken, remember your dreams, and consciously assimilate them, while you would be afraid of your own experience.

"Indeed, what conceit a fly has! A fly does not quail before the universe. A fly does not question whether or not he can fly, or worse, whether or not he is worthy to fly...George! A fly is what he is... is joyfully himself, or for you feminists...herself. But a fly is and know its own perfection.

"As you trust in the ground of your being, then you will also share in the joy of your own being, and trust yourself...trust that what comes from you is good and adds to the universe. Trust in the integrity of your blood (to Carol) and the molecules. Trust that you are here for a reason.

"Now, Rubert told you about Frank, who was a man hampered by epilepsy. And because of his beliefs did not use either his mind fully, or his body. It is as if a flower decides that one petal was good and another petal was bad and so that petal must be destroyed.

"You have minds, bodies, feelings. You are meant to use all of them. Your being is one of expansion and not of limitation, and whenever you find yourself thinking in terms of limitation, catch yourself. Think of the spider who fulfills itself in joy...whose every atom and molecule sings...who feels its part in the universe and, in your terms, knows that its corner beneath the stairs is sacred and real.

"So is your corner of the universe, and you fulfill it for a reason. Do not deny your body its joy, or your mind its strength, or your feelings their fulfillment. See what your beliefs are. They are before you. They form your idea of reality. Let loose your beliefs as if (to Rich) you were a woman with purple hair blowing in the wind.

"Trust in the ground of your being and feel its strength. Do not be afraid of your own energy. It will not hurt anyone, least of all yourself. It is trustworthy. It is the same energy that makes flowers grow and the stars as well. The same energy to which the spider and the fly and the squirrel respond, and the smallest cell within your finger responds if you let it. Allow yourself your own joy.

"Now I am going to quit. I am not going to speak, and in that silence I want you to sense the energy that is here, and that is your own. I want you to feel that forming your own image and the world that you know. (A long silence).

"Transform that into being, or another way".....(A Sumari song).

Will had been speaking about his inability to sleep, and, in effect, was blaming his subconscious as being the cause. Seth entered the conversation:

Seth: "Let us begin simply! You are terrified of going to sleep. You are making decisions yourself, and so it is easy to say, 'My subconscious mind is afraid of going to sleep, but I am not afraid of going to sleep. How strangely it acts, this subconscious mind of mine!' You might as well say that there is a demon on the other side of the earth, and all this demon does is try to annoy you, and when you go, or try to go to sleep, it says, 'No, you cannot go to sleep!' You may as well believe that you are cursed, that someone hates you and decides to punish you by saying, 'I will not let him sleep!'"

"Whenever you assign causes outside of your own domain, your conscious domain, then in your conscious terms, you are putting yourself in a position where you do not have the power of action, and where you deny to yourself the effects of your own desires, your own warmth's, and your own beliefs. You are saying, 'Although I believe that I should sleep...although I want to sleep, something will not let me sleep,' and this is not the case. Your beliefs about sleep and what it means are involved. You are not a victim either of sleeplessness or of a subconscious portion of the mind that works against you. That part of your mind is doing exactly what you want it to do. And when you realize that, then you will recognize the beliefs that you have that are giving directions that result in your sleeplessness, and the exaggeration of the sleeplessness...for you sleep more than you realize that you do...and you focus upon the times that you do not sleep, and you play down the times that you do sleep.

"And this applies not only to our friend, but to each of you in any area of your life. You deny yourself the power of action in whatever area whenever you say, 'I do not know what I am doing. I am driven by another force.' Whether you think that force is within you and you do not understand it, or without you and you do not understand it, you are giving up the power to act."

Mary Jo: "Why would you do that?"

Seth: "Why would you do that (to Will)? I do not do it."

Mary Jo: "Why is that?...Are they afraid?"

Seth: "Our friend is doing what he wants to do. He has simply been schooled to put effects outside of his conscious range, and so we are trying to teach him to accept the responsibility for his own being, and for his own experience. He will find the answer when he asks the proper question. And he will ask the proper question, which is couched in what I have said, when he wants to and when the purpose for sleeplessness no longer exists.

"Now (to Will), I will return to what you were saying."

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Will: "When you asked me why..."

Seth: "I will return Rubert to you also!"

Will: "Do you want me to continue where you asked me why I did not sleep?"

Seth: "I want you to continue where you want to continue. Try, however, to think of yourself as a whole, and not think that one part of you is working against another part."

Seth withdrew and discussion of his remarks followed. There was some question to whom he had been speaking about assigning cause outside of one's self. Seth returned:

Seth: "It was to Will, and it was to you (Venice), and it was to each of you. Whenever you assign a cause outside of yourselves, or to a portion of yourself that you think operates in opposition to your beliefs."

Will then related to Jane what Seth had said about his sleeplessness. Seth returned, commenting on Will's remarks:

Seth: "Now that is an excellent statement, and I am glad to hear it."

"This evening Rubert will read you chapter 2, and I expect all of you to take the chapter to heart. You are getting into the nitty-gritty, slowly and quietly."

Mary Jo: "What you said to Will I also experience, and it seems that it is a common experience. Does the desire to shift the blame somewhere else come from a fear to experience your own power to create your own reality? Would you rather think that someone else is doing it?"

Seth: "It does to some extent, simply because in the context of your current experience and your civilization, you have been taught to think in terms that give you that impression. Other societies in other times have not necessarily shared it. Any good primitive man knew better. He knew that he belonged with the earth. He sensed the relationship between himself and the grass and the trees and the animals. And he felt himself exert his power in that context, as he felt also the power of the earth. And he knew that spirit and flesh in physical life are one together and wed as a man and a woman.

"Now there are reasons for the beliefs that you have chosen, and to some extent they are covered in my book, and so as you listen to it, you will understand more than you do now. I believe that you will like my book. I believe that it will help you."

Susan: "Do you believe that Rubert's poetry is going to do well?"

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Seth: "I do indeed."

Bob: "Seth, sometimes I transfer onto other parts of my body, particularly my knee...I have a bad knee..."

Seth: "Now already you have an excellent belief. If I were you I would change it. For as long as you believe that you have a bad knee, you will have one."

Bob: "I've been trying. I've gotten down to some hidden beliefs about it, but what I'm hung up about is changing it because of things I've been through with doctors...It's sort of hard for me to think that I can overcome or cure this pain."

Seth: "Listen to what you are saying. If it is being recorded play it back. Then ask yourself what you would say to someone else...a stranger who came to this class and said what you have just said. How easy it would be to pinpoint the problem and to see the belief. To you, the belief is now a reality, and you are not able as yet to separate yourself from it. You must do so, and I have techniques to allow you to do so. Now I return you to the class."

Jane read chapter 2 of Seth's book, and after a short discussion, Seth returned:

Seth: "You have heard chapter 2. I want you to follow the instructions given. For this book is for you. You have to have the (word lost) and the joy and the creativity to embark upon what will amount to your journey through the nature of your own reality. And it will be a joyful encounter with yourself. It is a one-one encounter that no one else can make for you. I cannot encounter you in the way that you will encounter yourself. No one can take for you the joyful, creative and unending safari through your own consciousness that you can now begin.

"For the instructions are instructions and maps to lead you into the nature of your own being, and there is no end to that nature. Beliefs form your reality. As you change your beliefs, you become aware of new realities. You change, therefore, the content of your experience. You become aware that you are the self who changes the content of your experience. You are the journey. The experience can be one of the most rewarding that you can know now, for there is no end to the experience of knowing yourself, for you constantly change, and there is no end to the effect you have upon others, or upon the world that you know, or upon certain other dimensions with which you are not now consciously acquainted.

"But some of you are becoming aware of an inward nature of events. In your dream states you are learning to deal with these.

"I am making an analogy. I think it was our Lady of Venice, some time ago, who made a

remark to the effect that this was like...like... a kindergarten class at another level. But I feel as if you are Junior Gods, about to understand the nature of your own creativity, about to become aware of your own creativity, about to take your place as conscious beings born in flesh, about to honor yourselves, and in doing yourselves just honor, you honor more than you realize.

"Now I bid you a fond good evening, and my welcome also to you over there in the corner (Jim and Peter). You did well last week. Do not worry.

"What you have learned tonight will also be reflected in your dreams, and you will begin, though I should not tell you this, but I will: you will begin your own methods in your dreams and each of you, in your own way, will practice with the formation of reality on a more conscious level while you sleep."

"Now I bid you a fond good evening."

One of our visitors for the evening had handed to Jane a small packet containing a dust which, ostensibly, had come from the fingertips of a guru. He asked Jane "to see what vibrations she got from it." Before she answered, Seth entered the conversation:

Seth: "This is holy as all dust is holy. It is blessed as all dust is blessed. And it is natural and miraculous as all dust is natural and miraculous. Through the dust you speak...you live. Do not look down upon the products of the earth, or think that you are being spiritual by avoiding the fruits and vegetables of the earth, the food of the earth.

"When you eat, you consume animals and vegetables and minerals. And others will consume you in the same way. The dust of the earth returns to it, and the dust of your bodies returns to the earth, and is used in your reality to bring forth again the miracle of life. The miracles are within you and you are the miracles. You do not have to look for gurus or men who sprinkle forth magic dust from their finger tips! Your finger tips are magic dust!

"If you believed in the miracle of your being, you would not be such suckers! You would not be so hungry for miracles from others. You would trust your own miracles, and feel your own life and know that that is magic. Reality as you know it is magic. You are the miracle men, and you are the miracle women, and none have the miracles that you do not possess and that you do not use constantly...as each day you materialize the physical apparitions of yourselves in this place and in this time.

"You are the miracle people and no one has miracles that are not within your reach. You have hands now to pick up glasses. Use them! Be glad of them! You form the hands that pick up the glasses, and you form the glasses that are picked up by the hand and you form the reality in which there are both glasses and hands and people that have hands to pick up glasses. That is a miracle! Your being is a miracle.

"Now I return you to the reality in which Venice is concerned about trains and beliefs, for you are all concerned about trains and beliefs, and beliefs carry you like trains down a track of your own making, and since you form the train and the track and yourself, the answer is in your own hands."

A discussion of Seth's remarks started, and Seth returned to clarify:

Seth: "It was not to put our friend Lucky down. The remarks were made to each of you who would look outside yourself for the answers, the magic, and the miracles. And because you believe so deeply, you would project your own abilities upon others, and there will always be people who will be only too glad to have you do it.

"Now I return you to the class, and to your own train of beliefs."

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Following a discussion of Seth's remarks, Lucky, our guest, to whom Seth had directed his opening remarks, spoke of perfection. Seth returned, speaking again to Lucky:

Seth: "They can never achieve the perfection of which you speak, and neither can you. For perfection does not exist. The world and your being is in the state of becoming.

Lucky: "Am I limited?"

Seth: "You are limited in your freedom."

Lucky: "Is there limited freedom?"

Seth: "There is freedom to use. There is no perfect thing. When you think in terms of perfection, then perfection is as always something outside of yourself that you must achieve. Religions are built upon the concept of perfection...the spirit is always better than the flesh! And so, you poor earthly creatures keep trying to materialize the perfect spirit. And so through the centuries you pay out your money to the priests out of guilt because you cannot materialize this perfection. Rid yourself of the concept! It is limiting. For in your vocabulary it means an end to growth, an end to becoming, a static end in which there is nothing else to be achieved.

Lucky: "Can I work toward it?"

Seth: "Working toward the idea of perfection will leave you hungry in the pit of your gut, and in the pit of your soul, for you will never feel yourself there at any destination, but always a weary traveler going from place to place after a magic potion that will make you perfect, after a route or a road or a map, and so you become a pilgrim through the centuries, searching after that which you are, for you are perfectly yourselves in the miraculous mountains of your being, and you are yourselves materialized. You are perfectly yourselves, and perfectly your spirits.

"You are what you are in the miracle of your being. Put perfection outside of yourselves and you are lost, for you will never attain it. Perfection is in your eyes now as I look at you, and in the curl of your hair, and in the curve of your ear. Why look outward for it, or inward, not realizing that you are it and you have it?

"I will bring this imperfect sermon to a halt, and let all of my blessed imperfections and flaws alone, and leave you to your imperfect silence!"

After discussion of Seth's remarks, and after a class break, discussion resumed and went to the ideas of "female creativeness" and "male aggressiveness." Seth returned, speaking first to Danny:

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Seth: "Now that is because you do not understand the great aggressive thrust of creativity...the action it demands. It is because you do not understand the nature of passivity...which is aggression, action... that allows itself to follow an inner course of events.

"You think of creativity as weak. And violence as strong. And do not understand that birth, in those terms, is a violence...for it is an aggressive thrust into a new dimension. And in what you think of as passivity, there is also a joyful aggression.

"When you use the word aggression, you automatically think it is a No-No! Aggression is a bad word! You think it means violence against another, or war, or disaster. You do not understand that your least thought, as an action, is an aggression against that which was not, before the thought was. And that the petals of a flower so passively do aggression against the air as they open.

"You make distinctions and separations where there are none, because you attach such significance and distortion to a word that you use.

"Now give us a moment, and listen to a song (a Sumari song): "Aggression and Passivity."

For tonight's class Jane had asked all males to come dressed as females and all females to come dressed as males. Jane's costume was the last to be discussed. She had dressed as a young man, and in the words of several of those present, looked "disreputable." It was this conversation which Seth joined:

Seth: "You are all the black sheep of the universe, and I have told you that before! Now where is the (word lost?) that I would twirl?"

"You are all the black sheep of the universe and I will give you some hints tonight, and only hints, because tonight I am such a young man!"

"There was a god who was not a god...who was not a god...for you are dealing with legends. But there was a god in ancient Egypt and his name was Seth, and he was disreputable. And he threw aside establishments, and whenever other gods rose up and said, 'We are the truth. We are pure and we are holy'...this disreputable god stood up, and with a voice like thunder said, 'YOU ARE NINCOMPOOPS!'"

"And the other gods did not like him, and whenever they set up their altars he came like thunder, but playfully, and tossed the altars asunder. And he said, 'Storms are natural and good, and a part of the earth, even as placid skies are. Winds are good. Questions are good. Males and females are good. Even gods and demons are good, if you must believe in demons. But structures are limited!'"

"And so this god, who was not a god, called Seth, went about kicking apart the structures, and he gathered about him others who kicked apart the structures. And they were themselves, whether they were male or female. Whether they thought of themselves as good or bad, or summer or winter, or as old or as young, they were creators. They were questioners.

"And whenever another personality set itself up and said, 'I am the god before you and my word is law,' then Seth went about saying, 'You are a nincompoop,' and began again to kick apart the structures.

"And so you are yourselves, in your way, all Seths, for you kick apart the structures, and you are the black sheep of the religions, and the black sheep of the scientists, and the black sheep of the physicians, and the black sheep of your mothers and your fathers, and your sisters and your brothers.

"And yet, the mothers and the fathers and the sisters and the brothers listen, for they do not have the courage to be the black sheep, and they quail in the voice of the thunder that is so playful, though they do not understand it because they equate loudness with violence, and they think that the female is passive, and the male is aggressive, and that war and violence must then erupt from the reality of mankind.

"And so you are indeed all black sheep of the universe, and Sethites have always been the black sheep of the universe.

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"Now to be a Sethite you do not have to follow this Seth. You simply follow the Seth in yourself, and that Seth in yourself is a questioner, and an explorer, and a creator. And the Seth in yourself knows when to passively flow with the wind that blows through the window above a summer town, and when to go against the factors in your environment.

"You were Sethites before you met me and there was a Seth before I was Seth, and the spirit follows through the ages as you know them.

"You are being given, and you are giving yourselves your own lesson this evening about your own beliefs. See that each of you follow through with your own private questions. Now I return you to your own disreputable class."

Jerry: "May I ask a question?"

Seth: "If it is disreputable."

Jerry: "I was wondering...being the boundless creatures that we are, why have we chosen a reality that seems so limited, and so defined, and so filled with root assumptions?"

Seth: "Root assumptions are the foundations from which you build a world, and that world is not limited unless you believe it is."

"You have all kinds of choices available. If you think those choices are limited, it is because you do not presently understand the nature of your own reality and the rich variety of choices available to you now."

Class was discussing Seth's remarks of last week wherein he referred to the members of the class as the "black sheep of the universe." As class was discussing the implications of the term "black sheep", Seth entered the conversation:

Seth: "Now I have only one remark, and it is this: my black sheep analogy should serve you well. For you can use it as a framework for your discussion. But a sheep is a sheep. Now I am not saying there is anything wrong with a good sheep, black, white, orange or purple. But I am highly interested in your interpretation of the remarks I made last week, and the interpretations that follow...that follow sheep...follow.

"Now a sheep who follows is an excellent sheep. He is a perfect sheep, becoming what only a sheep can be. He knows what to follow. He has a sense of his own integrity. He does not follow asses, for example.

"Now I will let you do your own thinking on what I have said thus far, and realize I am speaking on many levels. For no ass tries to follow sheep, either!"

During the course of the conversation that followed, Will spoke of the difficulty of reconciling, in his mind, the orthodox up-bringing of one who was taught to pray to the Christ, and the conversion of that thinking to the premises of Seth, the allegiance to and the looking, primarily, to one's self. Seth returned:

Seth: "Now you have become familiar with Peanuts, the comic strip. And remember, as a teacher, as Seth and as a teacher, I am speaking to you in the society in which you live, and you are familiar with Peanuts.

"Now I am relating this, to some extent, to what I said last week, and I am a disreputable sort! Why I am taking your comfort blankets away...only to show you that you are your own comfort, that you do not need a comfort blanket, though you are free to use them; that the joy and sacredness that you seek is yours and not outside of you; that there is no being that is more sacred than yourself; and no being that was born more faithfully out of the mind of any god than you were.

"I am trying to tell you that if you look inward, and study your own sacredness and creativity and blessedness, and joy and power, as closely as you study the sacred books of the gods, then you would realize that all those books of the gods were based upon the greater reality of the individual...the individual soul, and therefore based upon your own reality. Do yourselves just honor, and in doing yourselves that honor, you will see within yourself the gods-in-becoming that you are.

"Now the idea of the gods have been set up before you, by yourselves, as ideals for you to follow...projected outward from your own souls into physical reality as guides for you to follow...that you yourselves have set up. And so they have followed the thesis and the times and the historical context of the mortal birth. But behind and within those myths are the realities of your own being...the Christ and the Bhudda are both within you, for they are symbols of what you are. Pray to them and you pray to the hidden gods within you. You do not need to kick them aside like a child irritated with his toys!

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"Understand the nature of the gods as they come down to you, through your histories, and in them always you will find the unspoken but real nature of the hidden god within each of you.

"All That Is is beyond your intellectual ideas of personhood. Any concepts you use to personify that idea can be useful. But only in seeing beyond them can you release the power, and the energy, and to some extent, the knowledge of what you are, and only through understanding that can you hope to have any idea of All That Is. For All That Is materialized through your flesh and being NOW.

"Creation is as new now as it was 4,000 years ago. The nature of All That Is speaks as strongly and as vitally and as playfully now through each of you as it ever did in some hypothetical genesis of creation. You are as with it now as any twelve men were 2,000 years ago.

"No god is dead and finished to be read off in history books!"

Following discussion of Seth's remarks, and a class break, the remaining portion of Chapter 4 and beginning of Chapter 5 of Seth's book was read. In discussing the book, Jerry again spoke, as he had last week, about the root assumptions under which we live. Why couldn't we, as Seth had referred to in the chapter, grow five feet taller if we believed we could? Seth returned:

Seth: "They are frames unpainted. They are frames unpainted. They are frames about the painting. They are not limitations.

"When you decide to enter into physical experience, in your mind and in your consciousness, you form the frame within which you will operate. You are not alone in the painting, for you have not formed a reality in which yours is the complement, the isolate, or the alone. You are in a reality with others because you have chosen it.

"So all of you together chose the frame about the painting. There are other paintings and other frames. The paintings within, live. They live in their own way and in their own dimensions, and they have chosen those dimensions for their own reasons. The frame is not a limitation. It is instead a focus of attention within which activity occurs, concentrates...focused upon. The painting does not bleed outward at the edges because concentration is upon the drama within it. At the same time you form other paintings with other kinds of frames. The frames are merely focuses of attention...artificial barriers...and yet useful ones that confine activity within certain realms for certain reasons.

"You can, of course, kick aside the frame. But you have chosen a particular mass painting, a particular portrait of a century in which you play your part. and so the frame is like a plot in which you have chosen to play your part, and to destroy it would not serve your purposes.

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"A frame is a frame for your consciousness within which you act. Every day, pretend that, at your table, you draw a picture. There is no limitation in the picture. You could choose any of a million pictures, and yet you choose one and draw it, for example, upon a tablecloth.

"It would be sheer stupidity to say, 'This picture has so many limitations because it is not another picture.

"It has its own reality, uniqueness and integrity simply because it is not like any other picture...because it has its own frame. in your...in your context, a cupboard is its own cupboard. You do not look at a cupboard that you have created and think, 'Why did I make it with only four drawers instead of five? It is an inferior cupboard and it has all kinds of limitations.'

"And that is my answer to you."

Larry addressed Seth.

Seth: "Far be it from me to ignore the voice of one called 'Lucky' Givener. Now if it was called 'Lucky' Take-ner, I might ignore it!"

Lucky: "Can't a person regenerate their own if it was lost?"

Seth: "According to the individual, they could indeed. When anyone comes to this class, however, with three arms instead of two, who had only two yesterday, then I will give you a gold star!"

In relating Seth's remarks to Jane, Larry remarked that Seth had acquiesced to a question. Seth responded immediately in a highly jovial manner, for his final remark of the evening:

Seth: "I did not acquiesce. I allowed myself to be bullied!"

At the beginning of the evening Jane announced that this would be the last class session until further notice. Class discussion went to the subject of last week's class, out-of-body experiences, and dreams of the past week. The class then got into a discussion of the current situation in which we all find ourselves with respect to the energy crisis. Jerry said that somehow he felt that our "ground of being" seemed to be quite uneven. Seth joined the conversation:

Seth: "Now there was a time, in historical terms, and in limited historical terms at that, when the 'ground of being,' as you mentioned, was quite level, and everyone agreed where it was.

"Now as one system of belief, in your western world at least, to which everyone ascribed, there was a feeling of unity. There was a philosophy that unified countries. There was common inspiration for the artist, to each and before, were united through their beliefs. Though they might not have understood the term, 'ground of being,' they were united in their definition of the soul. Civilizations were built around that conception of the soul.

"There was no pollution. I am speaking of the Dark Ages when, in the western world, at least, one belief united governments and countries and their people from peasants to kings. Now you tried that out and you had your fill of Madonnas and stained glass windows, and peasants, and purgatory, and heaven and hell, shepherds and the belief that allowed no divergence. And so divergence came and belief opened, and the world as you think of it in western terms, changed.

"Now, there is no one unifying belief, and yet you have gone ahead with as much vigor and as much creativity, and as much wrong-headedness in another direction. And while you are not united in one belief, you became so dissatisfied with the maps you had made, at least, of the inner world, that you began to make maps of the outer one. If you could not light up your inner universe, you could light up the exterior one, and you have done a rather good job!

"Let there be light! What is the hassle? You forget the nature of your own symbolism!

"Let there be light! Let there be light! (Wade turned on a wall lamp). There is my friend...literal minded and symbolic also! So if you could not light up the inner world, as you think the gods can, then you give birth to your idea of the light, and see it physically materialize. You cannot create a sun, but you can create a bulb! You imitate the gods that you are. The gods also learn to handle their own creativity, and so you learn to handle your own creativity. Your creativity follows and should complement your nature. When it does not complement your nature you bring yourselves up short.

"It is as if you have written a paragraph and it needs some changes, or as if you have written your own bible, and find that you would like a different ending and you create a beginning all the while. Let there be light!

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"When light within yourselves flickers, then you also experience difficulties in exterior reality with energy. The two are combined, for the two are one. And there is no point where you can say that the inner world stops and the exterior one begins.

"Light has strong symbolic connotations for each of you. When you struggle with exterior problems of energy and light, you struggle with inner problems of energy and light. Let there be light! Now I return you to yourselves and to the class."

Wade: "Could you give us any hints about the thing that we were told in the past about energy from sound?"

Seth: "Some evening I will give you a good session on it. It is too involved for now."

After a class break discussion returned to Seth's remarks. Jane asked Roberta, a visitor for the evening, about her interpretations of Gurdjieff, and how they fit in with her impressions of Seth's material. Roberta started to answer when Seth returned:

Seth: "Now, I am simply more alive that Gurdjieff is right now!...in your terms. But no one is more alive than you are. And with your own beliefs you light up the world that you know, and alter it, and change it. You make your own reality.

"When we are not having classes, remember then, the energy that is within yourself. When we are not having classes remember the inner road that you must travel...that you do travel...the roads that are your own. When we are not having classes find the selves that sometimes you only meet when you come here, but the selves that are with you always.

"Now give us a moment, and in a different frame, and in a more playful manner there will be a song form Sumari to be listened to when you are not coming here:

The Sumari song was, "Song of Inner Roads."

After discussions of interpretations of the Sumari song, Larry spoke of using Tarot cards recently. Paula said that she had been using them in connection with a women's group to which she belongs. Seth asked Paula:

Seth: "Do you call that 'consciousness raising'?"

Paula: "It's raising your beliefs."

Seth: "If you think of it as raising your beliefs, all right. But remember that the magic is in you...then indeed I will OK your women's liberation group and its cards, but not if they think that the power is without."

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Larry: "Can I ask you a question?"

Seth: "With a smile like that, so appealing, how could I refuse?"

Larry: "The boys from New York...I'm speaking for everyone...would like to know if you could give us our entity names."

Seth: "You mean to tell me that you do not have your entity names...none of you? That you are so deprived!!! You want a new baptism. New names to portray new selves, and yet old selves!

"Now there is a reason why I have not given you your entity names. And the reason is this: because this particular group might possibly be tempted, if you will excuse the term, to use the names as a new kind of initiation rite, and you have had enough of initiation rites, and if you use the names in that way, then you would be playing old games that you are in the process of growing out of.

"But I will tell you this: at our next meeting I will give those of you your entity names who do not have them. But the names, you must understand, are interpretations... yet I refer to all class members... but the names are interpretations, as your names now are interpretations, and sounds stand for other things, and the spaces and the silences between the syllables stand for other things.

"Now I want you to hear the rest of the chapter."

Larry: "Dickey says 'hello.' He said to tell you."

Seth: "Give him mine."

Bob started to read the last portion of Seth's book, *Chapter 5, entitled, 'The Constant Creation of the Physical Body.'*

As he was reading a section dealing with the interactions of thought, beliefs, imagination and emotions, Seth interrupted to elaborate:

Seth: "Now I will give you a few remarks regarding what you have just heard. And Rubert is working in this line with his Aspects. We will then, and I am stealing some of Rubert's material, which is not stealing because I gave it to him, but for the moment compare your reality to a psychological...psychological...white hole.

"Now in a black hole you have certain effects, and in a white hole you have other effects. And scientists have what they like to call an 'event horizon,' which is their term, and Rubert is using it.

"But comparing the life that you know to a psychological white hole, then events become physically real, only when they impinge upon your event horizon. Your thought can be, in that context, compared to electrons, and in that context, they are all seeking physical actualization. So some hover above the event horizon seeking physical actualization, or reality, in your terms.

"All events are real. You only experience some events, or certain portions of events, and call these physical. Now scientists also use terms like 'electron trap.' And so, in your reality, in a certain way, you form certain traps, certain openings through which your thoughts can become real. *Your beliefs form such traps or channels, attracting certain thoughts to actuality.*

"There is an inner sequence of events. That is, there is an inner order to your existence that is immeasurably rich and varied, and because of this, you have free will. You have indeed a multitudinous variety of events to choose from as you make up the script of your life.

"So from your beliefs and ideas, and with the mental and psychic energy at your disposal, you attract certain events into becoming, in your terms, and therefore physically materialize them. But about your existence are also a multitudinous variety of probable events...events that you have not, in your terms, as yet chosen to make real.

"Free will could not exist without the nature of probabilities, or without the rich choices available to you. There are an infinite number of interior events, but you choose which ones in your reality to make real...the accidents that do not happen, the accidents that do, the encounters that happen in your world and those that do not. You choose these and your physical system is the mechanism of that creativity... the nerves, and the messages that leap between them, bring about your reality as you physically perceive, from an immense data of interior events, those that will be physically experienced..

"Now I thought that chapter might be a bit heavy for you, so I thought I would simplify things a bit. I am not answering questions because I want you to understand what I have said, and how what I have said fits into what you have just read.

"Now I return you to yourselves, and I will see how well you understood what I said!"

After a discussion of Seth's remarks, Bob finished reading chapter five. Ricky spoke again, as class had discussed last week, about why we have chosen this particular reality. Seth commented:

Seth: "What you want is a new catechism...a new catechism with the answers neatly spaced, and the questions, of course, neatly spaced. And when you came here, and the answers were given to you, and I say, 'Yes, you have this belief because of such and such,' and 'historically it appears in such and such condition,' and some part of you still wants the authority outside of yourself to give you the answers, and therefore deny you the glory of your own experience. How dull that would be, and what zest it would take from your mental reality.

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"If you really thought that all of the answers were here, and that I would give them to you, or could, you would probably all die tomorrow.

"In this reality, when will you learn that the answers and the questions are within yourself, and that the chase is within yourself, and the zest. And what kind of teacher would I be if I gave you children's answers to children's questions? And that does not mean that I am putting children down.

"Rubert took a geometry course once, and often he came up with the correct answers, but he utilized the wrong steps, and he would merely put 'Q.E.D.' at the end of his answers. But all of the steps were wrong, and so he got a zero. But he learned that there were many ways and many routes and that 'Q.E.D.' meant little.

"I am your own Pied Piper. I am the part of you that goes beyond yourself...the part of you that is not fooled by the questions that you ask yourself. I am yourselves in other dimensions and also hidden within this one. You are selves that I have known, your own selves, and those selves demand to ask their own questions and find their own answers, and would not stand, despite their moments of weakness, for the answers. For you understand, each of you, that your questions are

stepping stones, hidden one within the other, and that you are your own questions and your own answers. And you are here because you understand the vitality of your own being, and because you accept it, and because you would not have anyone, including me, put you down.

"So I understand your own temptations as well as you do, and I rejoice in your own energy as you do, and in the corner of your being...an analogy...you are like blessed and wise and tricky and vigorous spiders, forming realities in the corners of the universe, knowing quite well what you do, looking around from your corners and forming new webs that connect you with everything else that is.

"And while we are not holding classes, those interior webs will work as channels of communication, and vitality, and energy.

"Those blessing that I have to give you, I give you, and those that I do not have you will have to find for yourselves.

"In certain terms, these classes are already done and finished. You know of them in the entirety of your being, but in the terms with which you are familiar, dear Venice, they are not finished.

"I bid you then, the fondest of good evenings."

Class opened after a three-week vacation with Jane reading some reviews of Oversoul 7. There was discussion of activities of class members during the past three weeks. After the first class break, Jane played a record of an electronic sound. Reactions were quite varied. Seth entered the conversation:

Seth: "When you let yourself go, you are yourself. You forget what you have been told you should be. You forget 'must, and 'shall', and 'should', and you are, as a bird or a flower or a god is. You possess eternity in a moment. You recognize your own being. You are what you are in those moments.

"Many of you believe that the intellect has one primary purpose. And if there is one imaginary sign in your mind that should be painted by the intellect, according to your beliefs, the sign would say, 'Stop, Look and Listen!'

"For you believe that the prime purpose of the intellect is to criticize. You do not believe the intellect is to be creative or imaginative or explorative. It is your stop watch. When you become too creative it says, 'Stop!' Not because that is the purpose of the intellect, but because you believe that it is.

"Now, when you are yourself, you tune into what can be called 'The Spacious Mind' or the higher intellect, in which your intellectual faculties and your imaginative faculties work together, and there is no division between them. Then you are, and you know that you are. You do not have to question what you are doing.

"Your intellect, then, is like a beam of light leading your imagination and your emotions, and it does not say, 'Stop!' but 'Go!'

The Sumari then came in with a song, "Think a Family."

After further discussion of the record and of Seth's remarks class moved into a discussion of a few members' family relationships. Seth returned:

Seth: "You have an inner family in which there is never betrayal. You have an inner family, and you know this in your innermost being. Yet your parents, in your world, are aspects of yourself, and you are aspects of them.

"Now listen. You are being given your entity names, though they are interpretations...and they are interpretations...they are nevertheless your own, for they are interpretations of yourself as you exist, free of this space and time. They are interpretations, yet they are interpretations that will be recognized by others in the dream state, and by yourselves in your hearts.

"Do not place sexual connotations upon the name. I will look at you, so you will know which name belongs to whom, though you should feel some correspondence."

Seth then proceeded to move his attention around the room, giving each regular class member his/her entity name. After completing the names, he continued:

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Seth: "You have other families than the ones that you know. The names given are interpretations, but they will be recognized by others, and so they do represent your new names.

"And you (to Fred) have a new name, for you are a new self!

"You can use the names if you believe in them. If you do not believe in them you cannot use them. The names represent, in sound, as you understand it, potentials of your own being; and spoken, they speak tones to your own physical being, and tones also to other realities than physical ones.

"You live in terms of multiple nativities. You are being reborn in new names, if you want to be reborn in new names. You are given opportunities that you partially understand. Use them."

Jeff: "So then there would be a purpose in the way...the length of time you spend on each vowel, and the pauses between them, rather than just pronouncing the names quickly?"

Seth: "The length has nothing to do with it...only in very limited terms. The names will ally you with your inner families, with others, in an inward series of events with whom you have great relations, in your terms, in both the past and the future. They are the names, or the interpretation of the names, that your beings sing. And now I return you to the class."

There was then a discussion of the entity names which Seth had just given. Rich was speaking of his relationship to his entity. Seth returned, speaking first to Rich:

Seth: "Now, you are your entity. You are its materialization in space and time as you understand it. There is no division between your entity and what you are, and speaking your name will allow you to feel that unity with the self that you are, and the entity that you are.

"You rise out of yourself in space and time. The sound of the names will have a biological and spiritual impact that will unite you with yourselves and with the entities that cannot fully be expressed in your space and time, but they speak through you to the atoms and the molecules of your being.

"You are your entity growing through the seasons. The entity is not some cowl, completed, perfect, done and you a product. You are a living portion of the tree of your entity. You experience newly in your own dimension, and therefore enrich your entity as it constantly enriches you, for your source springs from it. But you are one, and there is no division.

"You are what you are. Now any of you, in this moment, have the opportunity to feel the multidimensional qualities of your own being. It is not beyond you to sense within your present reality, the kernels of all realities that now exist in your now, and in your yawn (to Jerry), and in your present experience.

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"Stretch your intellects. Do not let them be hampered by conventional beliefs. Allow your intellect its freedom, and your intuitions their freedom, and sense the reality of your being, and the power that resides within it, and the energy that is your own, and is not threatening.

"It is your own energy (to Jeff) that you feared in that record. And so it seemed to you that it was directed against you, and you are afraid of succumbing to the miracle of your own being.

"In any moment of your days, let your senses free! Now this is an exercise for you. But be aware of what sounds come to you from whatever source....whatever you feel through touch; whatever thoughts come to your mind; whatever smells and aromas come to you...and feel the moment of your being.

"Then feel the reality that is independent even of your sense data. Feel the energy that is your own, and do not feel threatened by it. It is your heritage and your right and your being. It is you. Why, therefore, should you fear yourself?

"I bid you then both a hearty welcome and also say good evening. But the miracles of your being do not begin or end in this room, as I am sure you know. The miracles of your being go with you...they are you. You have only to discover the miracles of your own being, and so hear the magic of your own names, and realize that your ally is your own energy, and that energy is never an enemy.

"I bid you then a hello to yourselves, to the knowledge of your own being, to the silence within you that speaks so loudly."

Arthur: "Seth, can I ask you the reason why a few of us didn't get our entity names tonight? I have asked you!"

Seth: "You have indeed! I gave entity names to the regular class members and I do not give an entity name to you because you are dear to me, you want your entity name too badly, and place too great an import upon it, which is why I did not give entity names to regular class members for some long time.

"When you use the names in too strong an import, then you are not ready for them. They have had, if you will forgive the word, training in class that allows them to use the name, and you still have some training along those lines that you will, incidentally, receive in your own way, so that you will not latch upon the name like a frightened seaman in the midst of a dying ship, but will use it proudly and calmly as your own.

"You will find, and you are finding, the calmness within yourself that will allow you to use your name, again, if you will forgive the term, properly...but not as a man who seizes upon a straw.

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"This does not mean, as I am sure you know, that you are not worthy to receive your entity name. It simply means that you do not want it now either, for you want to do more work on your own first, and I recognize and agree with that sense of independence.

"And now I bid you all a fond good evening."

Note: On page 1, after the discussion of family relationships, and before Seth returned to comment on them, there was a Sumari song: "Think a Family."

Class opened with a discussion of last week's dreams and their correlations. Following the first class break Venice read Chapter 6 of Seth's book, "The Body of Your Beliefs." After discussion of the chapter there was a lengthy discussion as to what the class schedule should be during the holiday season. At about 11:05 P.M. Seth entered the conversation:

Seth: "Good evening, and I have not spoken to you earlier because I wanted you to listen to my words in the chapter of the book that you have just heard. There is important information in it for each of you.

"I want you, the dearest of you, to realize the ways in which you separate your beliefs into those that you accept and those that you reject. I want you to realize the ways that you form phantoms of yourselves in your minds...good selves and bad selves that must do each other battle and so destroy the idea of unity within the self.

"I wanted you to listen to what I have said and what is written without being distracted by my personality, and we will again return to the reading of the chapters in the book, and I will expect each of you, in your own way, to embark upon what should be a delightful journey into the fabric of your own beliefs. You are not bound by your past beliefs unless you allow yourselves to be cowed by them.

"Now listen to what I am saying! *Be aware of your own conscious thoughts now and then, at least. As you go about your day, see what you are telling yourself. See what you are saying to yourself. Recognize those areas in which you are delightfully giving yourself excellent clues about the nature of your reality. Do not concentrate upon your negative beliefs or beliefs that seem to be negative. Be aware of your own exuberance! By contrast, those other areas will appear to you but do not be dismayed by them.*

"In your own way, how do you use your own fantastic energy? And how often must you put yourselves into a corner so that, in your own way, an Augustus I and an Augustus II appear? How many of you believe it is wrong to be energetic and powerful and strong, and right to be puny and weak and ineffective? How many of you believe that it is right to be cringy, to deny your own abilities and wrong to accept your own strength and talents? How many of you feel that you are being virtuous by denying your own abilities, and therefore have to construct fabrications before you feel safe in using the talents that are yours? But only by using those talents can you help yourself or others. How many of you feel that you must construct fabrications to hide your talents from yourselves or others? How many of you feel proud of your deficiencies and terrified of your own power? How many of you feel that it is Christ-like and virtuous to say, 'I am nothing,' when any flower has better sense, and throws forth its own perfume in the summer air? How many of you think that you can help others by denying your own abilities?

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"Now the Christ message, so called, has been distorted thorough the centuries, but each self shines as each of you shine in your own integrity and uniqueness. And, in distorting the Christ image, beliefs about the inner self were also distorted, but can never be destroyed, even as the natural vitality and the natural integrity of the Christ image cannot be destroyed. Nor can the natural integrity of the idea of Bhudda be destroyed. Nor can the natural integrity of an oak leaf be destroyed, even by your beliefs about it, for it is as you are.

"The true creativity and value of yourselves shines through your fingernails. The pathways to your own self-knowledge are open.

"Now we will have one class...one class...during the holidays. And it will be held on the Thursday following New Year's. Now anyone who wants to come here Christmas night is welcome, but it will not be a formal class, and if you come, you won't come in that context. There is a place here for anyone who wants to come Christmas night, but it is not a class. The house is open. Class will be the Thursday following New Year's Eve, and after that classes will resume as always.

"I bid you then a fond good evening, and the next chapter of the book will be on the Thursday following New Year's, and will then be continued regularly in class. Now I bid you welcome

over there (to Terry, a visitor for the evening) and hope that the material that you have heard will serve you well."

Eleanor: "Seth, I wasn't here for an entity name. Could I ask you to tell me my entity name?"

Seth: "You may, indeed. Give us a moment." (Seth gave Eleanor her name.)

Rich: "I've been working on beliefs and I felt I've been accomplishing a lot of understanding my beliefs, but one of the areas in which I feel blocked is in the concept of sharing...sharing money particularly. For some reason..."

Seth: "Now when you have money, worry about sharing it! And I bid you a fond good evening, and you have not sufficiently worked through...though you are doing well...on your concepts concerning money."

Jerry: "I've been working on my beliefs about marijuana. I think that...I believe that there's no harm to it and there shouldn't be any..."

Seth: "Now what Rubert told you earlier applies."

Jerry: "How much?"

Seth: "What Rubert told you earlier applies."

Jerry: "That's what I tend to doubt, though, because it's been quite a few years now that I've had many confrontations with this. I just haven't had the experience...so why court it... of being busted. I don't feel the need to be busted, but if I want it, I just feel that it's a nice, pleasurable experience, and I enjoy doing it. I see no harm in it."

Seth: "Now as Rubert told you, there is nothing wrong, by itself, with grass. But if you use it as a crutch, or if you believe that your high is dependent upon it, or that your joy is dependent upon it, or that it is your primary avenue to enlightenment, then you had better examine your beliefs more than you have."

"One more, and then we're through."

Susie: "According to Aspects, this 'Jackie,' who I thought was my oversoul: was that something I couldn't relate to at the time?"

Seth: "It was simply a 'Sue-soul'...a symbol that you were using. Use it and know that it is a symbol, but use it with joy. And now I bid you a fond good evening...with one over here..." (Seth apparently thought that Terry had a question for him. He waited, and although she did not have a question, she said:

Terry: "My comment on life is quite serious. I take my responsibilities very serious(ly), and I work for everything that I get. I have great joy in life, I have had great sorrow, and I believe I have met Seth or somebody before. I am very pleased to be here. It took effort, but a joyous effort. Thank you, Seth, for having me."

Seth: "Now playfully...playfully...examine your beliefs, for they form your reality. And if you believe fervently that you must work with great effort for enlightenment and joy, then so shall your pathways be loaded with stones and impediments. But realize, as in 'Seven,' that there is joy in your own nature, and the belief in impediments alone will cause you to go out of your way to look for them."

"And trust not only the severity of your nature, but the playfulness that is within you. For when the gods teach the Twist, they are having the best time, and when you are learning to the peak of your ability, you are enjoying yourself."

"I bid you then, all, a fond good evening, but trust the playfulness of your beings and trust that spontaneity has its own order."

Pat read a poem which she had written about Seth. Seth joined the conversation:

Seth: "I have never pretended to be such an awesome thing as a poet or an artist, and so I make no effort to judge your work on its esthetic values, only on its intent...an intent that sought artistic expression...and intent that found itself surging for expression beyond what you think of as the commonplace...an intent, therefore, that raised your consciousness upward to seek for other methods of expression...an intent that led you toward an ideal called excellence. Not an ideal called perfection, but an intent that led you to express what you felt as well as you could express it.

"And so, each of you, in your own way, attempt to live your lives excellently...to rise above levels of yourselves that disappear as you attempt new versions of excellence.

"There is greatness in each of you. Do not ever snicker when someone tells you that they want to be great, or you want to be great, and you know what that means in terms of your culture. For to be great in those terms is always to go beyond, to challenge even the self that you know; to become familiar with other portions of yourself that you sense, and to manifest them within your own experience NOW.

"Excellence! There are no standards but your own. You cannot compare yourself against others. For your own abilities are like no others, and dimensions of your own greatness cannot fit in the standard of another. But you know what excellence means within yourself, and it means truth to the heart of yourself.

"There are some things you know it means. It means not lying. It means not lying to yourself; not being afraid to use your own abilities; not being afraid to be the excellent self that you are.

"Excellence does not mean false humility. It does not mean inflated, artificial pride that sets you apart from all others, for you cannot set yourselves apart from all others. You are, because of your nature, apart from all others, and everlastingly unique...while everlastingly a part of all others.

"In the terms that you understand, excellence means not lying to yourself. It means: do not shop-lift...it is not funny. It means (that) when you steal objects you steal ideas, and you do not know what belongs to you and what does not. It means that you are playing around with other people's integrity instead of your own, and you are not willing to stand there and say, 'This is mine!'

Excellence means that in your relationships you face each other honestly and do not pretend. It means that you do not use excuses. It means that you do not hide your abilities from yourself.

"Excellence means that you take advantage of your abilities, and do not deny them, and that you expect things of yourself, and do not look (to) others for their answers...that you do not dribble away your energy.

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"It means that you know your own footing, and do not lean on another, and do not accept shifting grounds, but make your own integrity.

"It means that you accept the responsibility for yourself and that you go your way and use your abilities, trusting that others will do the same.

"It means that when you have the ability to create, you use those abilities, and do not judge according to other people's concepts of what you create, but according to your own ideas, and the intuitive knowledge of your being, that what you create and what comes from you is good.

"It means that you do not allow yourself to be used by others, and then use that as an excuse. You are your own being. Luxuriate in that!

"It means that you do not over-pamper your children; that you allow yourself spontaneity; that you find a framework in reality from which you operate, and while 'spaced out' are 'spaced within' also the nature of your being.

"It means that you try to separate your beliefs from the beliefs of others and of your culture, and that with all your sense of adventurousness and humor, you nevertheless question your ideas of what is practical and what is not."

Seth withdrew and there was discussion of his remarks and on beliefs. Seth returned:

Seth: "You are listening, in your terms...in your terms...to your future selves, for your very cells are precognitive, and you are precognitive, so you send messages backward to yourself."

"You are also the self who sends the messages backwards, in your terms. But you, in your terms, project your ideas into the future, and from that future you then infuse yourself with the same ideas. You are seeing within yourselves. You form your present, not from your past, but from, in your terms, your future."

Class opened with a general discussion of the events over the past two weeks. Discussion then focused on Arthur, a guest for the evening, who has been undergoing analysis for the past four years. It seemed that he was attempting to determine the causes of feelings of anger which seem to surface periodically. Seth entered the conversation:

Seth: "Now I bid you a fond hello and welcome you all back.

"I want part of my book read tonight, for you can all use it, and use it well. I have one comment to our angry young man here (Arthur), and it applies, to some extent, to everyone, though not to the same degree.

"Ask yourself some new questions (to Arthur), until you read my book, and then you will have questions enough. Why do you love your anger so? You do not hate it, you love it. You project it. It is your mark of distinction. You are not afraid of your anger, or of disruptiveness. You are afraid of committing yourself to creativity. You are afraid of using that energy and directing it. You are unsure of yourself and your direction, and so you hold your enemy over here, where it is bad...so you think. And while it may seem to you that you dislike it and hate it, this anger, it is like a secret hidden bank account, and you are like a miser. For you have all this energy over here that you can use whenever you want to.

"Now think it over. How do you want to spend your money...you have hoarded it long enough. There is nothing wrong with money in the bank, or energy in the psyche. You do not have to hoard it. You do not have to pretend that it is wrong because you are afraid that you will not make the proper choice as to how it will be used. Use it freely! The energy is neutral. It is not bad. It is energy to be used, waiting for you. Do not be afraid of it...but you are not.

"Now as long as you believe that the reasons for your anger are hidden, so you and your analyst will play hide and seek together. But if you realize that that energy is a positive, (and that) you are simply not using it, (that) there is nothing to be afraid of, then you will face what you have so far been unwilling to face: how to handle it. For you know that you have an extraordinary amount of energy, and you simply wanted to save it until you knew how you wanted to use it.

"But you already know how to use it, as that flower knows how to grow. What would you think if that flower decided not to bloom, but to hold itself to itself and not use its energy because it could not decide whether to be an oak tree or a stone or a flower? But following its own nature freely, it spontaneously bursts forth in all its flowerdom.

"And following yourselves spontaneously (to Pam), then you will burst forth in your personhood and be the selves that you are. You will allow yourself to experience your own energy, and drop habits of denial that you no longer need.

"To some extent there is a correlation, for you (Seth turned to Pam) also know you have great energy, and so far have not given yourself the freedom to use it. So, in colloquial terms you put yourself down and store your energy in despair where he stores his in anger. You are rich. Use your richness!"

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After discussion of Seth's remarks, Rich started to read chapter 7 of Seth's book. The chapter is entitled, "The Living Flesh." After a few pages Seth interrupted to comment on the text:

Seth: "Now I want you to listen specifically to what follows here, all of you, and you two particularly (to our guests for the evening). But this applies to each of you, and the choices that you consciously make as to how you will structure your experience, and to whether you will go back into your past looking for the angers and the hurts there, and reactivating conscious and cellular memory, and further structuring your lives according to frustration, or whether you will go back into your past looking for rich sources of creativity upon which you can draw.

"This applies to all of you when you are working with beliefs. *DO NOT look into your past for those failures in your minds that you think you have made, but structure your past to the memories of your joys and it shall be recreated anew, and you will structure your living according to creativity and expansion.*

"You are not creatures of repression. You are creatures of expansion!"

Rich continued reading and later Seth returned again to interject:

Seth: "Now your conscious thoughts will determine which memories you will activate in your present, and if you structure your present in terms of tragic events, then you reactivate the cellular memory within your body of those tragic events. If you structure yourself, however, to perceive your past in terms of creative, joyous events, then you activate within yourself the cellular memory that exists of those events.

"Your conscious thoughts and determination effect not only your conscious memory, but the memory of your cells and of the most intimate memory of your bodies.

"The point of power is in the present, it is not in the past! Your point of being is joyfully NOW. Your point of power is in the present and from this present point, as you understand it, you structure your past and your future. You affect your past through what you think now.

"You can make your past a time of tragedy and disillusion that reinforces a present state of powerlessness by bringing up into memory all of those events that caused you pain. Or, from this present, you can make your past a time of joy and creativity by remembering, in your terms, in this present, those periods of peace and exaltation and joy that existed in what you think of as the past.

"You form your past and your future in this present moment of your own knowing and your own being.

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"There are those that have taught you to cringe before them. I challenge you to stand up in awe before yourselves and to face the joyous challenge of your own abilities; to meet yourselves in your own glory, and to know what else is; to form your present now, and not cringe back, but accept your own integrity and your own joy; to feel the strength of your own being and realize that you do not need illnesses, that you do not need excuses; to be yourself, to hear again in my voice your own energy, and to sense it joyfully, as you do."

Tom: "Can you change the structure of the cells?"

Seth: "You can indeed, and you do...constantly and automatically."

Tom: "Why do the same symptoms occur then?"

Seth: "Because you have the same beliefs, and if you were coming to class you would know! You see, I am not reprimanding you at all. I am simply showing you that you are working in various areas of activity."

Tom: "I think that as a result of the class...I think I've found something, because of it, that I need."

Seth: "All right, but remember the nature of beliefs!"

"Now I return you to the chapter. And as always, I return you to the selves that you know you are, and to the intimacy of yourself.

"Class is a touchstone, a helpful one. But only a touchstone to remind you of what you are."

Rich had been speaking about how much more vivid and colorful things appeared to be in the dream state than they do in physical reality. Seth commented:

Seth: "Now that is the energy with which you form your daily life. It is behind each action that you perform. It is behind your intellect that studies the dream state with such curiosity. It is the energy that forms your physical body and your days, and you are using it. It supports you and holds you up. It is the energy that you sense in the dream state on such occasions. There, you are not seeing it automatically translated into daily living. Here, in this reality, when you look at yourself in the mirror, you are seeing the reality of that energy and it is your own."

John then told of having "learned" from a group in San Francisco of how he had traded away, in a distant past lifetime, his freedom. This had been done, presumably, through hypnosis, and he is now in the process of attempting to negate this "deal" and get on with his living. Seth spoke directly to John:

Seth: "Now before they can give you a method for destroying psychic structures, they must convince you into believing that they exist in the terms of the school. Now you do not believe in original sin, in conventional terms. So you simply switch your beliefs into another area of activity. "When anyone tells you that your power is not your own, and you are not your own person, then run. This has been done through the centuries."

John: "Seth, you're saying that...Are you familiar with these people in San Francisco?"

Seth:: "I am familiar with those people, and with all people who tell you that you can trade your soul, or your energy, or your free will, or that another can take it from you. People who then give you a code that will enable you to regain the self that you have never lost, who lead you into a system of beliefs that appears quiet valid once you accept the basic precepts."

John: "Then you're saying that..."

Seth: "I am saying that you are free. That you have always been free, and that no one can hypnotize you against your will, that any deals that you make in this world, or any other, you make of your own free will, and can break of your own free will, and that you do not need a mantra, though if a mantra helps you, then use it.

"You need to use the common sense that is yours as a human being...and this applies to each of you, to whatever system of beliefs you have allowed to use you!

"Now in a great display I could, though I will not, frighten you out of (your wits with a) snap of my fingers and say, 'Oh thou demons be gone, and set our John free. Let whatever possesses him go on its way.'

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"But I give you a greater truth. There never was any evil that possessed you, and you never sold that which you cannot give away!

"You are free, as you have always been free, and that also means that you cannot blame anyone else for anything. So accept your freedom."

Later in the evening, Jane spoke of getting into reincarnational material in class, and told the class of some of the steps to follow in getting into this area. Pat asked what would come next, after these initial steps. Seth entered the conversation, speaking loudly and quite facetiously, and directly to Pat:

Seth: "Then I am going to line you up and point out all of your selves, one after another, and I am going to end all of the fun, and all of the mystery, and I am going to do what you all want me to do and lay out your lives before you!" Then in a more serious vein, he continued:

Seth: "You create your own reality. Open your mind. Open your questions. Open up your dreams. Do not be limited by current concepts. Are you, for example, creating reincarnational pasts that may come to you? Are there selves to be born in the past when you create them in your dreams? Such questions open up your own consciousness, your own access, your own reality. You each, individually, and the class as a whole, will follow its spontaneous way, and there is no brochure. There is no way except the way that you make and find."

Class opened with a discussion of dreams and actual experiences during the past week. In line with the announced intention of last week, some class members had reincarnational material in dreams and others had dealt with symbolism. Larry was recounting a dream in which he said he felt that he was "sitting inside the head" of what seemed to be a reincarnational self. Seth entered the discussion, speaking directly to Larry:

Seth: "Good evening. And if you sit inside his head, did it not occur to you that he also sits inside your head, and that your ideas change his ideas? For again, you live simultaneous lives. Your thoughts and attitudes now affect, in your terms, your future and your past and so, through your current experience, that other self also becomes aware of ideas that would not otherwise in those terms, have occurred to him.

"And he is initially...initially...as appalled by your ideas, as you are by his. And yet they do enter into his consciousness, so he wonders where these ideas of cowardice come from. That is his interpretation. But the new knowledge that you have, in your terms, become available to him so that he can use it and interpret it in his terms and therefore, if he chooses, change his behavior.

"There is always a give and take. You are therefore affecting his reality as he is yours, and both of you are learning. For he is sure of his energy, and from him you can learn to be certain and proud of your own, though I hope that you decide to use it in a different manner.

"Now when I come up with some good 'Larry' jokes, I will let you know."

Seth withdrew, and as Larry was starting to tell Jane what Seth had said, Seth again entered the conversation, speaking to Larry:

Seth: "He awakens, you see, from his own dream of you. Now, you will add other interpretations to your dream of him, and your own private dream symbols. And when he dreams of you, he has his own private dream symbols. But both of you, in your own way, will both retain the pertinent information, as you retained it (to Sue) with Nadine and the other episodes."

Will asked Seth if he would give him his entity name.

Seth: "I will surprise you and give it to you. Not only out of the goodness of my heart, but because you gave us all such a fine song. And it was, to some extent, in your terms, now appropriate. And when I use the term, 'your terms,' that is always a loaded statement.

"But your name is 'Avaronna.'

"Now (to the class) because we will be dealing with reincarnational material, you can then expect information in your dreams, and also what may seem to you to be some surprising daytime encounters. The very fact of your intent acts as an impetus that will draw to you some of the information that you want.

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"But you will also have to learn to decipher it. The past is now. The future is now. You are not suffering because of any crimes that you have committed in the past, and we want that clearly understood."

Wade: "Two friends of ours got entity names from another source...I don't remember...and they asked us, Don and Pam Hall, if you knew if they were correct. Do you have anything to say about that?"

Seth: "Now our dear friends mean well, and they are doing well, for they are experimenting on their own, and they are full of energy and vitality, and that is good. They are not at the point, however, where, in the terms of which you are speaking, they can consider that information pertinent. It does not mean that they are not learning. It does not mean that they are not beginning, for they are. It does mean that, in those terms, they have a way to go. And send them my regards. I am not sending the messages, incidentally, as Rubert told them. But tell them I smiled!"

Class opened with various class members relating dreams of a reincarnational nature during the past week. Jane spoke of new impressions she was receiving and said that at the moment she was unable to translate them. Paula broke into a Sumari song. Seth entered the conversation:

Seth: "Each of you, in your own way, is receiving valuable information in the dream state, and I will help you out later, not now. I do not want to deny you the joy or sense of accomplishment that you will receive through working with your own states of consciousness, and receiving your own information. Aside from that, and to regular class members, something new is indeed happening, and will follow, in your terms, in due course.

"But each of you is receiving your own information in the dream state and yes, Rubert was there (to Pat), but you should trust your own experience, regardless.

"Now as I have told you, you are here for a reason...your reason, not my reason. By here, I mean in this class and in this room. The class changes. Some individual members come and go. Others stay. And so there are certain developments that will come about in class that have to do not only with Rubert's development, but your own and your own state of consciousness and the quality of your awareness.

"Rubert often uses the term 'integrity.' If it makes you feel better, think in terms of a certain quality of awareness whereupon richness grows. (In an aside to Richard: that was a multidimensional pun). So the changes in class occur as you attain a certain quality of awareness, and those changes will unfold in line with your private and joint awareness. And as you all know, far be it from me to rob you of the joy of your own discovery by telling you ahead of time whatever developments might be.

"But your knowledge of your own being has expanded. And some boundaries in the class have been knocked down, which means that individually and as a group, you have made and are making some important advancements, and those results will show.

"It is no coincidence that our friend here (Fred) came this evening. And as Rubert quite properly discovered earlier, there was indeed and intelligent, if broken down, alchemist in another existence which, of course, still continues.

"I will now return the class to our friend and to each of you...to each of you. And as a (word ??), happy, tormented old Pope myself, I bid you welcome (to Anis).

Marianne, in response to Jane's question, said that it had been a long delivery. Seth returned:

"You have no idea what a long session involves, and some time I may decide to write a book in class and use you as guinea pigs, and then you will find out what a long session is. You have no idea how spoon-fed you have all been, but it may be that the spoon-feeding may soon be over!"

After a short discussion of Seth's remarks, there was a Sumari song which Jane identified as a song of "Specifics." After the song the Sumari spoke directly to several individual class members.

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After a short discussion of the Sumari our guest, Anis, was speaking about the experience of god as infinite and simple. Seth entered the conversation:

Seth: "Now god must love individuals since he made so many of them!"

Anis asked: "Where did that quote come from?"

Seth: "That is a bastard quote! It is part from me and part from someone else! But in the glorification and realization of your own individuality do you therefore know what God is. For God manifests himself through what you are. And if he wanted always to be one and not individualistic, he would have remained latent and never materialized in individual form.

"In certain terms, these glasses are a manifestation of what God is, as you are a manifestation of what God is. And through understanding the infinite validity of your own individuality, do you therefore glorify All-That-Is, and to the extent that you deny your individuality do you deny what God is. If God wanted to be a nebulous, psychological cloud of non-being, so would he be. You cannot find God by denying the validity of your being. You cannot find him by trying to hide

in a Nirvana, by trying to bury your individuality in a non-being."

Anis: "What do you call a non-being?"

Seth: "When you try to hide your individuality, you are trying to not be. I did not call god a non-being."

Anis: "On that concept, that is."

Seth: "Indeed. Your eyes and your eyelashes, being individual, express the individuality of All-That-Is. No snowflake is alike. No person is alike. Through the manifestation of individuality does All-That-Is express its being. To be yourself, you are, in your terms, what God is. And in your way, you become a conscious creator. You are co-creators whether you know it or not. You can learn to be conscious co-creators. You form your reality. You can do this consciously. Even when you choose to think in terms of a nebulous, beneficial, divine oneness, in which you hope to hide your being and lose it."

Anis: "I expected to find our individualization within that...in a spiritual...that's what I was consciously aware of. I don't know if there's any subconscious motives."

Seth: "There are always..."

Anis: "Subconscious motives? Is that what you mean?"

Seth: "I do indeed. But you can become consciously aware of them. But do not put your ideas of God, even though those ideas may now be fashionable, or liberal, in a package that is

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made half of Oriental philosophy and half of Christian concepts, that all result in the idea that you must lose your individuality in a Nirvana of spirit. For you find All-That-Is through the understanding, the joy, the compassion and the experience of your own individuality.

"You are a portion of what God is and that God wants you to be, so why, therefore, try to deny your 'you-ness' and escape it? It can be...it can be...and I am not saying it is, but it can be a fashionable, spiritual cop-out that prevents you from denying certain portions of reality, and allows you the luxury of denying your individuality by trying to find a 'one-ness' that would annihilate the nature of your own individuality. Trust that individuality, and whenever you meet anyone who tells you to deny it, then run!

"So I return you to the authority of yourself and to the authority of your own being. Now listen to me (to Anis). You have effectively seen through much of the nonsense of the Catholic Church, but you have not seen through much of the psychic nonsense that has been handed to you, and you are indeed a sucker for authority. So you have only substituted what you think of as spiritual authority from one source that is hip and in, for the old source of authority that is out anyway.

"So be your own man and look to your own individuality and to your own self, and that applies to each of you, and to you also (to John).

After discussion and a short class break, reading of chapter 9 of Seth's book was begun by Wade. After a few pages, Seth interrupted:

Seth: "Now I realize that those passages are difficult to read aloud. What I am saying there however, is simple. The cells of your body have their own reality and their own consciousness. They are individual and they rejoice in the knowledge of their own being. In your terms...in your terms...they do not have free will. In terms of their own reality, however, and in terms of their own nature they do.

"Now in the same way that your body is composed of physical cells, each with their own individuality, so is your entity composed of individual selves, and those selves do have their own free will. As the cells of your body have their position within your body, so, in other terms, have you purposefully chosen positions within your entity, and you have free will. To a large measure you determine the health of your cells. They have their own vitality, but they are a part of you, and

your beliefs have much to do with their vitality and health. In your terms...in your terms...you are more conscious than they are...in greater terms, you are selves. You have selves with far greater mobility, understanding, comprehension and freedom than your cells.

"Stars to you seem to be inert matter floating in space. Yet they are also conscious. The universe is aware, and you are each aware of portions of that universe. You form...you form...you form the reality that you know. The cells form the reality that they know. You draw upon far different abilities.

"Individuality is never annihilated. The uniqueness of the smallest cell is never annihilated or its 'cell-ation' denied. It can go as far as it wants, in whatever terms of development, and the same, in larger terms, applies to each of you. You form groupings and you change affiliations. The cells of your body, in your terms, do not have that freedom, but you do. And in your turn, so will the cells within your body.

"Innately...innately...there is nothing to prevent a cell from developing into a portion of your elbow, your toe, your eye, your heart or your rectum. Once you are physical, structure is established. A certain organization is formed and, as a rule, you see through your eyes and not through your elbow or through your toe. In the same way, once you have developed into a Fred or a Hugh or a Marianna or a Will, you see through the eyes of a Hugh or a Marianna or a Will, and not through other eyes. But there is nothing to prevent you from looking out into the universe through other eyes that are your own.

"The boundaries of the self are your own...the self is not limited. Now when I say the self is not limited, you may think that it will bleed outward and become everything else and therefore lose what it is. Instead, however, the self re-establishes its individuality...becomes more what it is, and not less. It becomes more what you are, and not less. It rejoices in its uniqueness, and in so rejoicing, realizes a great font of creativity and joy from which it springs.

"Now (to Anis) to show you how quiet and intimate I can be, let me tell you that this is good for you, for you are still used to thinking of goodness in the most pious and holy and dignified of terms regardless of your 'hip-ness', and the spirit guides should be quiet and 'goodly'. Now your spirit is the stuff through which All-That-Is expresses itself, and it is not quiet. It is unconventional, as you should know. It is loud and it gets involved with women!

"Therefore do not exchange one dogma for another that is just as limiting. But instead enjoy your own individuality and know that All-That-Is enjoys it also. Now after I have shown you what a fine, spiritual fellow I am, I will return you to the joy and vitality of yourselves, which is your reality, your joy and the spring from which your God emerges. For through your experience he is forever newly born. Deny your individuality and that joy, and you deny the God to which you think you do honor. He is in your belly-button, and in your groin, and in your ear, and in your mind, which is your mind, and unique, and like no other."

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After a short discussion of Seth's remarks, Seth continued:

Seth: "What I am trying to show you is that individuality continues. Now I have been born and died more times than I can remember. And yet, in my present state, my individuality continues. It is not my essence. It is not buried in some bovine goodness in which I must think beautiful thoughts and become lost in the beauty of the universe. I am part of the beauty of the universe and, as such, my individuality continues, as does your own.

"So do not be so hasty in thinking that you must annihilate what you are in any kind of a Nirvana, or to look at the universe through other eyes, in the terms that you think, because you are indeed a part of All-That-Is, and all is one. But you are yourself gloriously in that oneness, and maintain the glory of your own oneness in that oneness."

Anis: "Can I say that I am the One?"

Seth: "You cannot say that you are the One. You can say that you are A one."

After discussion of Seth's remarks, Jane spoke again of the impressions she had been receiving earlier in class. Seth returned to comment:

Seth: "The development of which I spoke earlier will occur in class at your convenience.

"All I wanted to do (to Anis) was to shake you up. You have become too complacent in your unconventionality. We are not concerned with your vision, but with your relationship to yourself. And in the framework of the Catholic Church you can indeed relate, and you will help the people with whom you come in contact. And you are helping them.

"Now it is no coincidence either that our friend here came tonight, and helped change some of the stereotyped ideas about a priest. At the same time, you must (to Anis), with as much integrity as you have examined the principles of the Catholic Church, examine those principles in which you now believe. And that is what I want to tell you.

"Do not set up the psychic world, as you think of it, as another authority. Popes are infallible! So are psychics! Remember that! You question vigorously when a pope speaks his edicts, so question when a psychic speaks his or her edicts and do not blindly follow any rule or any dogma.

"An old class member, Barry Gillis, wrote Rubert a letter, and in the letter he included some quotes from your poet Whitman. And one of the quotes, very loosely, followed thusly, 'Do not bow down to any man or woman. That which offends your own souls, run from.' And then your living flesh will be a poem. So you are your own authority, and that is indeed a Protestant principle!

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"For the record (to Hugh), put (that down as) a joke and I was smiling!

"But you are your own authorities. An Alexander or a Seth is no greater than you are. Listen to your own voice. My energy is your energy. My energy is a daisy's energy, and while certainly I may not look to any of you like a daisy, the energy that forms the words I speak is the same energy that allows the daisy to grow, and you to breathe and to look at me. And to the individuality of your being is all energy known, and through the energy of your own individuality does All-That-Is express itself and know its own being, and when you deny your individuality, you deny a corner of God's mind and put up a black cloud even through his knowing.

"You form your own reality, but in forming that reality you change other realities of which you do not know. The joy, the challenge, the responsibility, the creativity is yours. There is no other message that I can give you or that you can give yourself. You are, each of you, All-That-Is experienced through your own individuality and the transubstantiation of your flesh. (Anis and Seth exchanged some Latin phrases.)

"And so I leave you to the reality that is yourself. And that reality transcends this room and reaches out into the reality that is the universe and All-That-Is, and your tiniest thought changes worlds of which you are not aware; and when you dream, your dreams make tiny branches move on worlds that you do not know, and small children look up and say, 'What a lovely summer breeze.'"

Following a discussion of Seth's remarks, he returned:

Seth: "Class will, in your terms, shortly end. If you think it goes on forever you are nevertheless correct. But each week you will see energy and knowledge that you then interpret as you must, in your own ways, during the week and in your own life. And there are new opportunities for you now because of your own greater understanding, not mine or Rubert's, but because of advancements that you have made.

"Therefore, there are worlds in which you can joyfully wander. I cannot speak, now, individually to each of you, yet you speak to yourselves in your dreams, and that is far more important. I am the selves that you have flung out ahead of yourselves. I am the ancient and ever new selves that you know that you are. I speak with your own voice and bring back messages that you have yourselves given, and give you directions that you have given yourselves, in your terms, in your futures and in your past...for all exist at once.

"And in this moment of your glorious being, do you therefore form all realities that are.

Never, therefore, believe in any who tell you that you are powerless. You hear my voice and you think that I am vigorous, yet how weak is my voice compared to the joyful reality of any cell within your toe. Yet you do not listen to that voice, and so here it is materialized for you with all of its memories of present, of past, and of future. And here is your own reality materialized for you with all your own power and creativity to change the world, both past and future that you know; and to form indeed the reality of All-That-Is that forms, in your terms, your most private moment, and the tiniest, most intimate corner of your emotional and physical experience. There is no moment or corner of your being that does not correlate, that does not have meaning, that does

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not echo, not only through the universe that you know, but through universes that exist despite your knowledge, and universes that you form despite your unknowing.

"I am your voices from your future and your past, and I speak only through the miracle of your own being. Rubert is like a transparent window through which the present and the past, in your terms, speak. The window cannot see through itself, and yet I represent the windows in yourselves through which you see your selves...both coming and going; and speaking with yourselves; and forming the sciences that you can then kick apart; and religions that you can then say are foolishness. Therefore rejoice in the selves that you know, and from that threshold know that you form all realities and that All-That-Is luxuriates in your experience.

"I bid you a fond earth good evening and yet, in greater terms, you form the earth and the evening and the room and yourselves. I bid you hello to yourselves. Do yourselves just honor.

Class prepared to close, thinking that Seth had bid us good evening but he returned again:

Seth: "A small note and I will leave you. Rubert is not as opaque as he seems to be. He knows well what he is doing and what you are doing. He simply always enjoys surprising himself, and so he pretends not to know what he knows. ...as oftentimes many of you do.

"Now some of you met Rubert in the dream state and those experiences were quite legitimate. At a conscious level, Rubert has enough to handle, however, and so he remembers what is pertinent to him at any given time. But then you all keep great secrets from yourselves, and in order to manipulate, Rubert simply has many rooms in his mind and opens them when it suits his fancy. ...and the same applies to each of you.

"Now I am giving you something that is your own, so use it. What I am giving you is the energy, this evening, to look into your own dream state and find yourself...to find your real individuality...to come face to face with yourselves. You will like what you find.

"And again, whether you believe me or not, listen (to John): you are going to be a lawyer. In that world you use a logical mind. Now it is not logic to believe that for 25 lifetimes you have denied yourself your own energy and strength because of some stupid and inane bargain that no law, earthly or cosmic, would ever sustain. And in any trial, in the most cosmic terms..."

John: "That makes sense."

Seth: "It does indeed. And I would hate to be a human being and have you as a lawyer if you believed that in another world a man could be doomed for such a contract! I would rather have Perry Mason!

"So examine...examine...what you have been told with the same logic that you use to examine physical laws, and the laws with which you agree in terms of legality. Why should any cosmic law condemn such a soul when a human lawyer would have far better sense and far more compassion? You are the judge. You are the judge, and I would bet on your compassion and understanding, and not rely upon what you have been told. I therefore free you, because you freed yourself, and in the trial of justice in your mind, you understand there was never any contest. You were always the winner and never the victim.

"I bid you all a fond good evening, and those blessings I have I give to you, and those blessings I do not have you will have to find for yourselves."

A discussion of last week's class opened the evening. Along with some individual reports of some dreams occurring during the past week. Larry was speaking of an impression of perceiving and of talking to Seth. Seth entered the conversation:

Seth: "Who is Seth? I put this question to you. And what magic is worked here that you work, and that we all work together? Now I will tell you this: on the one hand I am someone you do not know, lost before the annals of time as you understand it, lost in the annals of the past and the future as you understand it. On the one hand that is what I am. And that is a loaded sentence.

"On the other hand I am yourself and, unable in your reality to view yourself, so through me do you view and meet the selves that you are; and so I rise, in your terms, from the power and antiquity and the glory of your own being, projected outward into the world of time, from a universe in which time is meaningless.

"So I am what each of you are individually, and I am what each of you are en masse. And I am what the world is, individually and en masse.

"So when I speak with my voice...with this voice...I speak with all of your voices, and with the knowledge that each of you individually have, and with the knowledge that the world, en masse, has. And so what you know is translated into the world of space and time that you presently acknowledge. And so I bring up within you great rushes of emotion and being that arise from the knowledge of your own existence. I allow you to reach portions of your own reality that exist beyond your space and time, and each of you, in your own ways, then do indeed project upon me those characteristics that are your own, in other terms; and so I am a multidimensional being.

"But hearing me, you sense your reality, and my presence pulls out of you the realization of your own being, and individually, for you hear the English words that I speak, so well (to Will). And yet, beyond that, and beyond the sound of the words, what I say evokes from within you the deepest knowledge of your own being. I am myself. But apart from that, I am also what you are.

"If all of you at that moment...at this moment...denied my reality, I would still be what I am, and you would be less. I would be less also, but I would still be what I am and you would still be what you are. And you might find other ways of contacting what you are. You would not be lost nor would I.

"Through me, you sense your reality, beyond the reality that you presently know. Through you, I remember my reality in your terms, and yet I can never count on it...it is not done and finished, for as you grow, I grow. Seth II grows. You grew beyond me, beyond my reality even, in other realities that you do not presently know, and I grow beyond you into worlds where we cannot meet. But here, we meet. You meet!"

Seth withdrew and it took longer than usual for Jane to get "back." She said that she felt that we were getting into some heavy material. Wade played back the tape so that Jane could hear what

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had been delivered. The thought was expressed that what we were getting was really Seth II rather than Seth. There was further discussion by Jane on the impression that she had been getting in class last week, and of her inability to translate them. Seth returned:

Seth: "Rubert is not gullible. In him you find the intellect and the intuition blended to an advantage. And the caution that he uses is well grounded...because I have taught him the nature of beliefs.

"Now the intellect, basically, and the intuition are wedded, as man and wife. But in your society you have to separate them so that it seems to you that the intellect must question always what the intuitions know. You believe that you are being masculine and intellectual when you question what you know already. You believe that you are being gullible and stupid and feminine when you accept what you know intuitively. This has to do with your cultural beliefs.

"The intellect and the intuition are wedded...they are one. They are meant to work together. Rubert was taught to separate them, as many of you were, so it has taken him some time before he began to use them together, as they were meant to be used. And because of his earlier beliefs and his caution, he is able to speak to you and to others who started out with the same beliefs. He is able, therefore, to speak to your reality and make sense in it. Many of you believe that to believe, you must give up your intellectual qualifications...you must accept, willy-nilly, anything that is told to you under the banner of psychic phenomena. You will resist, to your dying day, the idea of original sin, but you will accept karma. It is new, hip, and IN. It is the same theory in old clothes.

"You will believe anything told you often now, as long as it is not connected with an organization; as long as it is disreputable; as long as it is not(?) 'in'; as long as it is against the establishment; and so unwittingly, you can therefore accept a new dogma without realizing what you have done.

"I return you to yourself. Rubert returns you to your self. But beyond that, here is indeed a new framework in your terms: ladders that you can climb, that lead you not from mountain to austere mountain of dogma and denial; not from Nirvana to Nirvana of denial and non-being; but instead, steps that are alive and glowing...that lead you to the further reaches of yourself; steps not created by a god or a devil or a guru, but sent out and projected by you through the centuries; steps born of your living selves and leading you into the knowledge of your ever-growing beings. And so, therefore, with joy do I speak to you. The joy that is alive and knowing within your own skulls; the voices that in your terms come from centuries not yet born, and are yet the voices that you yourselves have whispered from the fossils of your being when, in your terms now, you were unthinking selves on sunlit cliffs in worlds unknowing, and projected through your desire, these voices that then speak back to you and urge you to your own fulfillment and being.

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"You hear the words I speak and yet these words speak to you beyond the reality of the words, and the words are cells that wiggle in your being, and that urge themselves to speak sounds you will not hear for centuries, as within your being these small fossils grow and look toward the moon that is your brain, and lie in inert desire beneath the sun that is your being."

Seth withdrew and again Jane had difficulty in getting "back." During the discussion of Seth's remarks, Fred said that "he has allowed us to become transparent." Seth returned:

Seth: "You have allowed something to become transparent, so that you can step through yourselves, and so I suggest (to) those of you who want to, close your eyes. Those of you who want to leave your eyes open, then do so. But use the energy of this voice as a lifeline, and as a road, and as a message, and follow it, in whatever way you choose, into your own experience, and your own greater reality.

"I will suggest certain images, but as others spontaneously come to you, then follow those. But imagine...those of you who want to...a pyramid, reaching either behind your head into indescribable distance, or above your head into indescribable existence, and realize that that is your channel into the greater reaches of your own vitality; into the antiquity and the future of your being. Realize that within that channel is all the intimate experience with yourself; those selves that are so advanced that they seem alien, and those selves that are so spectacularly simple that now you cannot relate to them, for in that reality is the greatest conscious reach of your being; a reality that knows your reality and looks upon it with the fondest, the dearest, and the most familiar of memories, a reality that has grown, in your terms, into entities that to you seem indescribably vast; realities that form worlds more complex than the one in which you now dwell, and yet, also, through that channel there are, in your terms, fossil selves that are not yet selves, that have not yet grouped into complex organisms, but that lie filled with the desire of being, filled with the desire of God, for being and (for) thought and (for) complexity; who lie yet inert in the history of your craniums; who lie, still to be born in the knowledge of your being; who wander in the bowels of ungrown worlds; selves still, in your terms, to be realized; selves that will, in their own terms, become entities; selves that quiver with desire and being; fossils of yourselves that still, in other terms, contain memories of the selves that you are.

"And as they wander in what seems to you to be a dark world; as they seek toward a sun that, in other terms, is your brain; as they wander over unknown cliffs in dark worlds seeking for recognition, so do you wander within worlds of greater selves that you are, seeking for the rays of other suns that are the brains of your own greater being; and so you are all one, and so is my voice your being from which you are forever born and always reborn and ever seeking new creativity and being. So that even from your most secret and private dreams do you form new selves with desires that lie latent in unknown worlds, and is, groping toward being and new probabilities; and so are you so tenderly couched in the soul of your being, as the selves within you are couched within the cells of your present physical being; and so free yourselves and be the selves that you are.

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"Return now to the privacy and the joy of your present selves in this moment, and experience the divine pleasure of your beings. Experience the divine privacy of the selves that you are; the corner of your being in which all intersections occur, and in which your privacy is forever maintained and unique; be your selves, and do yourselves just honor, and doing yourselves just honor, do you give directions to cells yet unborn, to fossils that are thoughts still unfreed from your own minds, and enjoy yourselves and the gods of your being in which you are forever, safely couched."

After Seth withdrew, Jane attempted to translate to the class data which she was still perceiving. Rick said that he felt there was a similarity between what Jane was relating and a Hindu religious myth. He referred to Vishnu, and of the Hindu divinities. Seth interrupted:

Seth: "But you dream of Vishnu and the dreams dream of the god, as the god dreams of creation, and so all are one and all individual, for the cell dreams of the god as the god dreams of the cell; and you dream of your entities as your entities dream of you; and the smallest cell, again, in your toe, dreams of your reality and helps create it, as you dream of the reality of the smallest cell within your toe and create it.

"You are. Each of you are. And from your being springs all development of your beings, and all gods, and all realities and the power of the present. You move your hand (to Rick) and touch your face; and what realities do you stir, and what seasons do you cause in that moment to fall upon other worlds; and how, as you lift your finger and touch your face, do you stir ponds of reality; and what frogs sit on the puddles that you have stirred; and what winds blow with the power of your thoughts; and how your reality stretches out from this moment and causes all worlds and all gods and all selves and the moments of your present existence; for you are, and because you are, all being is, and your lips curve and tremble, and the muscles move across your face, and as they do, the wind blows in other universes.

"Your reality is now, and your thoughts are footprints in other worlds. You leave messages when you so much as lift your head or say, 'Hello!' And they lift their heads and say, 'What a strange wind blows, and from whence come these winds?' How can I therefore express to you my intimate knowledge of your being and the distance?"

After a short discussion of Seth's remarks, he returned:

Seth: "Listen to me now, and so listen to yourself. Think of what you say now and during the day. You are. You come through as I come through. You are not non-beings in a god's dream. You speak and the god listens. You are the god that listens.

"From you, that god, that All-That-Is, learns what is happening in your corner of reality. You send messages backward through the fabric of time and space that is a fabric, in these terms only now, or that (is) god's being.

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"As again, the smallest cell in your finger or toe sends back messages to you as to what is happening in that corner of your universe, and you, even if unconsciously, make adjustments and changes, so you send back messages, in those terms only now, and using that analogy, to that god

as to what is happening in that corner of the universe, and he (or she or it) makes adjustments accordingly.

"Only you, at your present state, are not aware of the reality, the joyous, intimate, alive being of the cell within your toe. It escapes your notice. You are not aware of it. You take its being for granted, without at all understanding its reality.

"But again, in those terms, the god-head of which you are a part is aware of your being and your reality and takes your message seriously. And so there is a constant give and take in which your reality constantly changes the reality of the god-head or god-body of which you are a part.

"You are not closed in. Can this energy be closed in and can you possibly hear this voice and not recognize it as your own? Not only your own, but the voice of the fossil selves within the eyes with which you look at Rubert's image. Those fossil selves, in your terms, find their own translation through your being. If they are, in certain terms, wiggly fossils in a world as yet unborn to the consciousness and song, so are they also translated into wiggly vowels and syllables and the words that you speak, as these sounds that come from these lips are indeed the liberation of fossil selves that dwell within Rubert's image.

"Within yourself is a history of all being; the birth of consciousness, in your terms, ever being born. The grace with which you sit before me is so secure, so nonchalant in your physical image, what small selves uphold you! What consciousness within your beings seek expression, and upon what consciousness are your minds, in your terms, dependent?

"And yet how ignominiously (you) ignore the cells within you, as minute, and grant to them none of the functions of creativity and development that are your own. Yet let them flicker out one by one, let them commit suicide or drop off the edges of their own existence, and what happens to the proud moon of your brain?

"In your terms, their existence is sacred as is your own, and through the scrutiny of your eyes and the beauty of your mustache (to Jerry) do the gods know themselves and live through the smallest hair upon your head.

"There is no end to your own being, or to your comprehension, or to your energy. It is indeed, and always will be, the old energy bit! (to Larry)

"And yet each time that energy is used, are translations being given to you in different ways for you to use on your own behalf.

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"And indeed, through me now, is Seth II being given voice...a voice that you can understand; and a lifeline, that is your own, is being thrown down to you that you can use and that, in other terms, you have thrown down to yourselves, from a time, in your terms, not yet born, and yet you have indeed created it from a personality that grows even now through your own beings.

"I am the voice of your world in its past and in its future. The rocks cannot speak words that you can hear, and you do not listen when your cells speak to you, and so I speak humbly for them, and translate for you the archeology of your own being.

"And I show you the castles of your future and your past, and the mental civilizations that are your heritage and your birthright.

"Hear, then, the fossilings within your spirit speak."

At the opening of the class a portion of last week's session was played from Will's tape, with class members following Seth's delivery on the printed transcript. Members then gave their various impression that they had received during that class. There was also a discussion of and informal get-together of a few class members last Friday night, at which time the January 29th session was discussed. Seth had participated in that session also. As the conversation continued, Seth commented:

Seth: "There are several themes presently in, of course, beginning of quotes, and I know, in your terms, I put that backwards...going through this class...sideways, frontwards, ahead of time, behind time. I know many of you (to Will) are impatient for your reincarnational classes.

"This time the reincarnational classes will occur in a framework that is far more pertinent then the framework in which the area occurred. The Friday night session that some of you attended had to do with history, and I do not want you to think of reincarnation in historic terms. I do not want to think of you using reincarnation to reinforce old beliefs and ideas. I do not intend that it become the new dogma. I do not want you to think of reincarnational selves as left hands...other appendages of yourself that you can use for your own advancement, illumination and amusement.

"I did, as a teacher of course, use our friend over here (Will) the other night, and his experience to make certain points. But I make those points to each of you. I am not here to reinforce your ideas of history or of dogma. I am here to break down your ideas of history and of dogma. I am not here to build up a new system that you can grab hold of and say, 'Aha, Seth is truth, and so we have it all at 458 West Water Street.

"I am here to say, 'YOU are truth, and YOU are history.' I am here because you are courageous; because you dare to come to a place where you will be returned to yourself, and to your own authority. I am with a group of individuals who will no longer accept their reality from others; who will instead accept the joy, the creativity, and the challenge of recognizing the fact that you create your lives individually and en masse. I am here because I am with a group of people who no longer accept excuses for what they do not like in their reality, and a group of people who will be courageous enough to be proud of their achievements.

"I am here to tell you that you form history. It does not form you. You make ideas. You are the masters of ideas...they shall not enslave you. You shall not throw down your being and your humanity and your intimate life for an idea. Because you are human and alive, and because you are consciousness, you form ideas. They come from you. You do not come from them.

"Ideas are creative and joyous and alive, but they belong to consciousness. Consciousness gives birth to ideas. You give birth to the ideas that are within you and that you follow. Do not be misled by any system of beliefs. This class, hopefully, will free you to move in whatever way you want, joyfully and with exaltation, within the beliefs of your own consciousness.

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You all know that the authority is within yourself. Often you are afraid of following it and so you project it outward upon others, and follow them blindly...recognizing the authority, but not accepting it as your own. And, of course, not having to take the responsibility for it either, not having to accept the creativity and the accomplishment of it either, for that you are denied.

"You make contracts with yourself (to John), and while you still believe in the reality of such contracts, you may make better ones and better ones; you may give yourself a better deal until you realize that you do not have to make a contract to begin with.

"We will not be dealing then, with reincarnation in historic terms. We will NOT, here, trade one set of dogma for another. We will not be dealing in terms of karma, and how you have chosen a life now because you were a bad girl or a bad boy in a past life, because you made contracts with demons.

"All time is now. You are real now. Your reincarnational selves are real now. What you do affects each other. The power of the present is now. Some day you will understand what I tell you...again and again, and in each of your private illuminations, greater insight will come to you

than you can now imagine.

"You can not think clearly about reincarnation unless you feel for the cells within your body, for there is a direct correlation. To other portions of yourself, as you understand it, each day brings forth a new being, and the secrets, so-called, of each reincarnational past are alive in each 24-hour period of your lives.

"It is, my dear friends, so incredibly simple! And when and if I ever manage to slice through the hard work that you think must be done, then the knowledge will fall upon you as a rain drop upon a blade of grass, and no words will be needed.

"Now I return you again to those selves who wait for you in the future and in the past; to those selves that are present now, in this room, that inhabit the same space in which you now sit. I return you to those voices that are your own and, some day, you will hear these words speak from those mouths, and you will know why this voice sounds so familiar."

After a discussion of Seth's remarks, Wade completed reading Chapter 9 of Seth's book and Larry started to read Chapter 10 on the use of massive doses of LSD. Seth interrupted:

Seth: "Now instead of the next massive dose...there are many people who think that the next occult school will do it, of the next religion, or the next political party, or the next new medicine, or the next new wonder drug, or the next new, improved god will all do it. Excedrin will do it if you believe in it! Acid will do it if you believe it, but you will do it if you believe it.

"And each person reading these passages will for himself see what he has put up before himself instead of himself...what beliefs, what god, what product, what medicine man, what guru, what father, what mother (Pat interjected, 'What diet!')...what diet, what vitamin,...and each reader will follow his own journey as he reads that chapter.

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"In the next Oversoul 7 there is a small passage in which Oversoul 7 is speaking to the newly reincarnated Tweety. Some of you have heard part of that passage. But the idea is this... Seven is saying something like this, 'Tweety, there are many people who believe in magic, and Tweety, magic is real. And if you allow others to believe that magic is instead an idea, or a pill, or a medal, or a god, then you will spend your life searching for it. And if you find a medal and you say, ' "This is my magic, and it will protect me," you are safe until you lose the medal or until you question it. And then you think, "There is no magic and it has fled from the world, and where is my protection?"'

"But Aha, Tweety, if you realize that the magic is your own it can never be taken from you, and if you find a stone and you think, "Aha! This is magic that I have made," then you can keep the stone and it will work magic for you as long as you remember that you put the magic there. But when you project the magic outward into an idea or a medal or a drug or a person, then you are always in jeopardy."

"And now I return you to the chapter and to the magic that is within you."

Larry passed the manuscript to Richard to continue reading Chapter 10. Seth interrupted:

Seth: "Now I want to make a note that will not be in the printed book. What I said applies to massive doses of acid. The same chemical disorientation, however, can also occur with quite accepted medical drugs, as I have, to some extent, explained further on in that chapter, where the messages are literally scrambled on a biological basis. The self tries to solve a particular problem. In so doing, it may end up with a physical difficulty. The physical difficulty is meant to remind the personality of the inner problem behind it. The difficulty will be cleared up when the inner problem is.

"If this ailment is also obscured or cured through the drug, whatever it may be, then the inner self is in a further quandary, and it will continue to try to materialize the problem so that it can be solved. The communication between the mental, psychic and physical portions of the being can, in such instances, become obscured.

"Now that does not always apply: for someone with a severe difficulty, believing in the effectiveness of your doctors, may be given a wonder drug and believe in it so, that when the symptoms are completely annihilated, he is convinced of the fact of an inner help, and therefore feels secure enough to solve his inner problem. In such a case, however, he has effectively used the drug to heal his mind and body. The drug has not done it.

"This does not mean that you cannot take advantage of such drugs. It does mean that when you do, you are operating within a framework of reality that still, to some extent, divides you from the reality of your own being. Now I return you to the book."

Before Seth withdrew, Sue, Wade and Marianne all asked him about particular situations with their parents. Seth answered their questions and then was asked about peyote as an hallucinatory drug... Seth responded:

Seth: "There is a small bit on peyote, in other terms, in the book. However, peyote, used naturally by the natives who use it, has an entirely different idea than most of you have about the drug. It is not expected to annihilate an ego. They used it within a social framework in which it was perfectly natural. There was no paranoia connected with it.

"So the reason that you use a drug is highly important. When you use peyote you expect it to give you, again, a new occult, forbidden knowledge. When the natives used it, they expected it to give them the wisdom of the leaves and the flowers; to activate within themselves the nature that they knew they possessed, and it is as natural as you when you eat bacon and eggs. Therein lies the difference in your beliefs. Now I return you to your book."

Seth returned almost immediately, addressing several class members seated on the couch, who had been alluding to their use of drugs in the past. Seth spoke first to Larry:

Seth: "Pan, you are safe. Relax, all of you. You do yourselves no good by rehashing the past in a negative manner. This applies to you and to everyone in the room, in whatever way given. Your future selves are as real as your past selves. You are here. You are with your selves and you are safe. It would do each of you good, in fact, as you go to sleep at night to say to yourself, 'I am couched safely in the soul of my being. Therefore I am secure and I can move with the greatest ease and freedom in all the dimensions of my reality. The past has no power over me, for I live secure in the power of the present and the knowledge of my own power and reality.'

"Whenever you react as you have just reacted and as others here can react when other subjects come up, you are granting to the past power that it does not have. And you are denying yourselves the power of the present in which you reside, and through which present you can therefore change the past and its seeming effects upon you. You are NOT powerless before your past, whatever it might be. You are born anew in this moment, therefore each of you use it to assert the independence and the joy and the vitality of your being. From here you make your reality, not from the past. Now having said what I have said, I return you to the book. The answer (to Rich) to your question is in what I have said."

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Richard continued reading from Chapter 10 when Seth returned:

Seth: "Now you are free-lancers. All of you in this class are free-lancers, or you would not be here. Despite all your contrary beliefs or fears, you believe in yourself. So those of you who took drugs were free-lancers. Therefore you were working within structures that were your own, with beliefs that were your own, and you were lucky.

"We have spoken of massive doses of acid. There are some of you who have taken massive doses of religion. The results are the same. So when you read this chapter think of that. You have taken massive doses of guilt in whatever framework. I did not, in that chapter, for example, equate the results of massive doses of religion as it is now conventionally understood with massive doses of acid. There are people in this room who have had experiences quite as frightening as any of you. They did not take a pill. There were no physical injections involved. Yet there was an assault upon the foundations of consciousness. Remember that when you hear the rest of the chapter.

"Now it does very little good to look back into the past and say that it was terrible because they allowed themselves to be cowed before the idea of original sin. And it does you little good to look back and say that you were cowed before your own experience. Your present is now.

You hear me intellectually. You perceive what I am saying, but you must emotionally relate it through your self and your own experience. It makes no difference, whatever I say, if you do not relate it to yourself...if it does not become a part of your living knowledge.

"Knowledge is not dead. There are no words or records handed down through the centuries that make any difference...that make any difference at all, unless a living consciousness holds them to heart and says, 'This makes sense. I feel what is said.' There are no dusty books, comic or otherwise, that exist in which you can read the future. You make your future as you make your present and your past. There are no dusty dogmas or theories by which you can live your life except the truth that you make your reality.

"Now if you choose to hear that chapter and allow the past, as you understand it, to rule your present existence, then that is your thing. But from that chapter you should learn that your illumination is now dependent upon nothing. There are no demons that you must face, either objective demons or devils, or guilts of whatever kind that you must encounter and slay...however you interpret that word...before you can rise again and find yourself. You are your eternal and tender selves in this moment, and all I ever hope to do is show you the incredible reality of your own beings now, from which all pasts and futures grow.

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"And if I am, in your terms alone, a bodiless ghost, let me then arouse within you the full-blooded glory of your own emotions, and do not allow those emotions to flow because of your past experience, which you have also formed, for you can change it from here. And all reality, emotional and otherwise, that you will ever know, begins here and is here. My words are sounds yet those sounds activate your cellular memory and quicken your blood and fan your creaturehood. Feel then, that creaturehood, and through it know your own spirituality and your safety. And again, before you sleep, say, 'I am safely and joyfully myself, couched within my soul, in this moment of my eternal existence.'

"When will you feel what I am saying, and when will you translate with your flesh and your soul these words that are initially wordless? When will you listen to the speakers within yourself? When will you listen to the speakers within your cells, and within your selves? What joy there is in waiting for you!"

Jane asked Deena to relate to her what Seth had said. Deena said that it was difficult to do...that she felt the words but could not verbalize it. Seth returned to comment:

Seth: "I will shortly leave you, and the class will be finished. One point, however: You are quite right (to Deena). Oftentimes you cannot verbalize what I say to you, because it cannot be verbalized as you understand it. You know what you know and, in your own way, in your daily life, and in or dream reality, you work out in your own way what you have realized.

"The sessions that occur in class are indeed seeds of energy that you use in your own fashion. And much of what goes on in class will never appear in words. That is why Sumari is so important. When you do not verbally understand what happens, then in Sumari terms you know, and there is no need for words. Now, there is no need for words now. What I am saying makes sense, in your terms. Yet the real sense has nothing to do with the words, and the energy that you feel is wordless, and someday you will understand what the old energy bit means.

"There are impetuses that are given to you by me that you also give to yourselves, that have indeed to do with the state of grace and illumination; that rouse the memory of your cells and of your selves; that evocatively open up within you paths that you then yourselves secretly travel. And those secrets are your own. Even I would not break in on that privacy.

"Feel then, again, through this voice the projection, the expression of that growing comprehension within yourselves that rises in all probable directions; through fields of flesh that you do not understand; through fossils of knowledge so that your most minute thought illuminates worlds of which you are unaware. Know that your existence is important; that it gives life and vitality to realities that you form even as your reality is to some extent formed by others, in that the energy does not originate here.

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"There are echoes and I am an echo...an echo of your own voices...an echo of your own realities.

"As you read these sessions, perhaps what is wordless will speak through the English words, and in your dreams will you understand your own state of grace, your own reality in chemical clothes, and your freedom from those clothes.

"With that dear intimacy, then, do I close this session. And how you understand me! Though you cannot tell Rubert back what I have said!"

Class opened with a discussion of out-of-body and dream experiences of the past week, and then of the impromptu session of Friday, February 1st. Will was speaking of the "manifestation of power" by individuals, when Seth commented:

Seth: "They are manifesting power that you will not manifest...that is what they are doing."

Will: "The question I had, if I may ask it, is, a man like Anandambtri, who is manifesting all that power, how can it work out for him if his beliefs are so screwed up?"

Seth: "Answer the question yourself. He manifests the power of those who believe in him, the power they will not use...the power that they are afraid of. And as he manifests that power, he also manifests the uncertainty, the opaqueness of understanding, and so it all comes out in the wash. There is power, but there is not knowledge. There is power but there is not growth. There is a sponge that is filled with power and the energy of others. Use your own power and you prick that sponge. The power and energy and vitality is your own, and this applies to each of you. Whenever you project it upon another you deny your own ability; you deny your own creaturehood, and the vitality of your own being. Now he (Will) asks the question, but all of you, in your own way, ask it, and in different terms, and perhaps apply it to different issues. That is why I return you to yourselves."

Will: "The reason I keep asking the question is I realize that I'm afraid to manifest my own power. I see men like this, who manifest their power and I can't point to one of them who does it harmlessly. I keep being afraid of that power."

Seth: "The power that they manifest belongs to their followers, and so it cannot be rightly used by another. Whenever people want super-beings to solve their problems, and manifest those abilities that they are frightened of using themselves, then they project that outward onto another, and seeing that power manifested, they become, again, even more afraid of it because they see it is not used properly. Therefore, dare they say it is their own? Now I return you to the class and to the session for now."

Discussion of Seth's remarks followed. Jane read from her Aspects. Bill, a visitor for the evening, remarked about being "with your soul." Seth returned:

Seth: "You are, of course, now one with your soul. You have only to realize that you are one with your soul. You have only to trust your god-given self. You have only to give up the struggle against the self that you are, which is a good self. And this applies to each of you. It applies to you two over there by the door (Gladys and Shirley). As again I have told you, it seems by now a million times, you are here, and you ARE. Because you are meant to be! You have as much right here as a dog or a frog or a flower.

"You look at nature and you say, 'How beautiful,' and you look at yourselves and say, 'How ugly.' Thank whatever god you know that no flower ever wrote a bible or an occult history! They understand the nature of their own joy and their own being and they listen to the voices within themselves.

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"So listen to your own being, your own inclinations, your own subjective feelings. For once in your life take a chance on your own god-given self...your own soul, your own body, and your own being. It does not belong to anyone else, that body of yours, nor that soul, nor that mind. You cannot find it in a neighbor.

"Feel then, that energy and being that is uniquely your own. Indeed, I have said this often, yet it appears that I can not say it too often...the gods look out through your eyes because you are the gods. honor yourselves and do yourself just honor.

"And with your drug experience, you are like dusty old theologians, arguing about how many angels can dance on the head of a pin! You do not want to give that framework up, and within it you see and imagine the framework of salvation and repentance and heaven and hell. It is your self-made church with its self-made dogma. Let it go! If there are cathedrals in this world with stained-glass windows, let them be the cathedrals of your cells.

"Now I return you to the class and I give my welcome to those seeming strangers among us, and to the two women in the doorway. You have come here for a reason and you are not as caught in your time and social structure and religious beliefs as you may seem to be. Therefore, allow yourselves to come out into the open air. Let your own experience and revelations that come to you come clearly, and do not clothe them in old outworn images that you have heard of from others.

"I am loud because your spirits are filled with vitality, and when you speak of your own joy and vitality, you have a right to let it flow outward from you and not fear it will turn into anger. Do not be afraid of your anger, for again, it is like thunder that comes and goes through the tissues of your being, and drives away the black clouds of old beliefs. And if you cry here...you may indeed cry, if you prefer...if you prefer...with agony and get it over with; but most cries here are cries of joy and vitality."

After discussion of Seth's remarks, class conversation went to reincarnation, with George speaking of dream experiences with a reincarnational self. Seth returned, commenting to George:

Seth: "You did help him with that. We will indeed become involved in reincarnational activity, and more in-depth than you suppose, when MOST of you get to that point of realization that the point of power is now...that you are not at the mercy of reincarnational past. Why is it, do you suppose, that we have not discussed probabilities in depth? Because some of you, and I will keep my eyes closed and not embarrass you, but you know who you are. Some of you would be so taken by those dogmas that still cling to you, so that as soon as you thought in terms of probable realities and probable selves, you would be bound to question, 'Where does karma fit in?' and, 'What guilt have I about a probable existence?'

"And so probabilities will wait for awhile. You are, whether you know it or not, and you know it, training yourself. So that when we deal with reincarnation, and we are dealing with

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reincarnation now, whether you know it or not, and you know it, then you will use some common sense. Common sense is esoteric!

"But when we deal with reincarnation you will not automatically throw upon it old dogmas and old beliefs, and find excuses for the guilt you have been taught to feel. It does you little good if you throw the concept of original sin out the window; if you recognize that much of Freud's theories were nonsense; if you recognize that you are not at the mercy of the past in this life, and consider yourself emancipated and free and hip and in; and instead throw upon yourselves the idea of karma, as it is interpreted, and believe instead that you are at the mercy...at the mercy of 30 centuries of a past, instead of 30 years! Where are you ahead? You have dug a grave of theories!

"Therefore, in the framework with which we will study reincarnation, you will be at the center. And from that center you will then look at your future and your past, realizing however, that the future is not pre-determined but the past is not pre-determined either."

Richard asked Seth about the relationships of reincarnational selves, granted that they are individuals and unique, using the example of Larry and his confederate soldier.

Seth: "That is why I said, 'Later.' The answer cannot be given. You must find it out for yourself through your own experience. And, as we deal with such issues, you will have your own experiences and make your own judgments on them, if you need judgments. But the experiences will be uniquely your own, and you will then be able to ponder upon them."

Arthur addressed Seth, describing an experience of the past week wherein he was unsuccessful in getting out-of-body, and thought he heard Seth say, "The Mona Lisa is very, very heavy." He could not understand that statement.

Seth: "Now the voice was your own interpretation of what I might have said to you. But it is your interpretation, and so you should, by rights, tell me what it means! But, for now, I will give you a clue: sweetness and light comes hard. It is my interpretation of your interpretation!

"But it is easy for others to talk and tell you it is easy to be spontaneous and easy to get out of your body. But therefore the responsibility, it seems to you, is stronger. If there were trials put in front of you; if I said it was difficult to get out of your body, if I gave you trials and said (that) you must do thus and so and then get out of your body, you would feel safe because, after all, it would not happen right away. You may not pass the trial. But when I say it is easy to do and tell you that you have the ability, then you face, in yourself, your own obstructions and your own fears, and they are heavy."

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Arthur asked Seth about a dream in which he was in a war, but where the weapons were shooting a liquid instead of bullets...he was shot and laid down to die but was unable to do so. It reminded him of how he had been unable to get out-of- body. Seth commented quite humorously:

Seth: "Do you need me?" (Arthur said he hadn't realized the connection between the two incidents). "I return you to the class, and happy dreams!"

After discussion of Seth's remarks, Andy spoke of "desire" and more specifically of "selfish desire." Seth commented:

Seth: "I am here because I selfishly desire to be here. My being exists through the ages because I selfishly desire that it be so, and you sit before me because you selfishly desire that it shall be so, and so there is nothing wrong with your desires. And there is no god...using whatever concepts you want...there is no All-That-Is that is not filled with the desire of being, that is not because it desires to be. You cannot annihilate desire."

Andy asked about "selfless" desire. Seth responded:

Seth: "There is no selfless desire! How can there be a desire not connected with the self? You are taking it for granted because of your definition now, that your desires, or mankind's desires, must be wrong, and that your selfish desire must be destructive and works against others. But your desires, if followed, will be like the desires...if you forgive me...of the flower, that selfishly wants to exist and is. And, in fulfilling that desire, it brings joy and vitality to others.

"There is no All-That-Is, there is no consciousness in the known universe, or in the unknown universe, that does not possess the knowledge of itself; that does not follow its selfish desires. now, it is only because of the connotations placed upon the word 'selfish' that you find contradiction; for, left alone, your selfish desires are those of vitality and creativity, and they will bring joy and creativity that all will recognize and observe.

"Your selfish desires are good. They are the desires of the self, born out of the glory of All-That-Is, and therefore those desires are good.

"Now the book that I have just written, that you have not as yet read, will explain some of this and clear up what may appear to be a contradiction. But you are each good, and your desires are good. You cannot find your soul by giving up your desires. As I said to our friend, the hip priest, a couple of sessions ago, 'God must love individuals, since he made so many of them,' and each of those individuals is filled with desire, and innately those desires are good. Now I return you to your nasty selves."

Rich then read a portion of Chapter 10 of Seth's book, when Seth returned to comment:

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Seth: "Now before we end the class I have a 'P.S.' to what was said here in the book. If you want to discover how your own private symbolism works, then pay attention to yourself when you are watching a television drama. Any Western or murder mystery or science fiction drama that you watch can give you important insight as to the nature of your own symbolism in the dream state and your own symbolism as you deal with others.

"When you watch a TV drama, for example, you are watching a manufactured dream. It is pre-packaged. You will, yourself, project upon the characters your own beliefs and ideas. This will apply also to the setting, to the landscape, to the action. You will, therefore, use such a drama

to work out inner challenges, inner problems, and also lead you to important insights. These may not appear for days afterwards, yet you will have worked them out yourself, when you are relaxed and not trying so hard to be spiritual.

"Manufactured dreams! You can do the same thing by watching your own behavior as you watch, for example, sports on television, or a game. What do the characters mean to you? All of this, privately, if you pay attention to yourself can show you how you privately use symbols and can, generally speaking, show you how you yourselves manufacture such situations in the dream state, and then react.

"Now other selves, that to you from this viewpoint, would seem to be dreaming selves, are then, in those terms, dreaming now of this class. And when they awaken, they will try to interpret their experience. So those selves greet you and I greet you on their behalf.

"All I can ever give you is a recognition of your identity so that you can therefore see yourselves and recognize yourselves. And in that dear and tender and triumphant recognition will you therefore be led, not beyond yourselves, but to and through yourselves.

"When you think you are trying to find yourself, you think of a self that is somewhere perfect, and no longer becoming, and no longer bothered by desire. Desire is interpreted in many ways in many systems. And when desire is gone, so shall being be gone, and since being shall never vanish, so shall the desire within your soft, resilient eyes (to Andy) never vanish from the face of the universe. And in the uniqueness and vitality of your desire is the trust and the confidence that gives you all birth, and that gives whatever gods you acknowledge their existence.

"I return you then to your waking and dreaming selves... and to your triumphant selves...to your creature selves. If there were not creatures there would not be gods. If there were not gods there would be no creatures! The answers and the questions and the futures and the pasts and the challenges are alive within you now, individually.

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"Therefore, as always, make of this voice what you choose to make of it. Make of me what you choose to make of me, but recognize within yourselves the vitality of your being, and look to no man, or to no idea, or to no woman, or to no dogma but the vitality of your own being, and trust it.

There was a short discussion of Seth's remarks. He returned to close the class for the evening:

Seth: "The class will end very quickly. I want to tell regular class members, however, you are doing very well with your dreams, as you know. And there will be further developments.

"It is your consciousness (that) you are using and developing. And as you use it, and as you develop it, you are using and developing something, in your terms now...in your terms...that you did not have before.

"You are making new worlds for yourselves to travel. you are making pathways that, in your terms, did not earlier exist. Future selves can follow those pathways, and though, in your terms, they did not exist earlier, earlier selves can find them.

"What you learn now is reflected through all of your experience. Past selves wait for your knowledge. Future selves help you learn what you are now learning, and still, all of that is dependent upon what you do in this moment.

"So I return you to it, to the time, to the place, to the bodies, to the beings that you think you are now...and to the selves in the past and the future that you create from the selves you think you are now."

At the beginning of class Jane told us that Seth had started another book...had been working on it for about three weeks. It is to be entitled "The 'Unknown' Reality." In it, Seth apparently goes into the subject of probabilities in depth, a matter to which he had alluded in class a couple of weeks ago. Class conversation went to the subject of probabilities. Seth joined the conversation:

Seth: "Now as you think about these ideas and theories, you expand your own consciousness. The theories themselves expand your consciousness as you consider them, and as some of your 'growth' (Quotes specified by Seth) takes place, as in this class you chatter, it seems, back and forth, and come up with your own questions and your own version even, of what I have said. As you consider such ideas, therefore, you will be able to glimpse, to some degree, the feeling of your own multi-personhood.

"Now I return you to your own considerations. They are interesting! But as you play with the ideas, you play with your own abilities. You are using the muscles of consciousness, and they grow and become strong, and you can rely upon them more and more.

"There is indeed a world in which your Jack Kennedy did not die, and all of you chose to be in this world when he did die. I will let you play with that idea for awhile, but what does our Cardinal (Wade) over here have to say?"

Wade: "Can you give us I hint how this idea that we're discussing tonight ties in with our thinking about incarnation or reincarnation?"

Seth: "I will later. I have already begun (it) in the book. It is not that difficult for one thing, and for another, I want you to play with the idea before I tell you."

Wade: "Is it possible..."

Seth: "Myths are to be played with. Enjoy them!"

Wade: "Like I enjoyed the 'Ten Commandments' last night?"

Seth: "Indeed."

Wade: "'Is it possible to, at this point, create an incarnation which is in the past in our terms?"

Seth: "It is indeed. You do it all the time. When you understand that time does not exist as you think it does; when you put that together with the idea that the point of power is in the present, and as YOU understand it, then you will not feel at the mercy of reincarnational selves, or see probable selves as a bugaboo, chasing your own consciousness through the night (to Carroll). You will see that your reality is now, and from that reality, probabilities are cast outward as flowers cast outward their seed. Do you therefore deny yourselves the seeds of yourselves? In the time that you know, you willingly and joyfully send out children into the generations of time, as you understand it. So do you also send out children, if you want to look at it that way, into probable realities. You give birth to them, again, as flowers send out their seeds."

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Hugh: "Is there anything that would prevent one of these probable selves from deciding to come into this physical existence as we know it through the process of conception and birth?"

Seth: "There is not. I have told you enough."

Tom: "At the point of Kennedy's death, did each individual that was existing in this reality have a choice?"

Seth: "They did indeed, and so, of course, did Kennedy.

"I return you to yourselves and when you paint a picture of yourselves (to George), I want to see it. All of this is to acquaint you with yourselves, so when I say (that) I return you to yourselves, that is a loaded statement, and you two over there (Gladys and Shirley) are doing very well."

Seth's remarks and the nature of probabilities was discussed. Then Seth returned:

Seth: "Now reality has no beginning and no end. Hopefully...hopefully...hopefully, in your terms of time, you may get a glimmer of what I mean. There is indeed an expanding universe, and it is formed in the eternal present. My book will indeed go as far as I can into these precepts, and some will not follow...you create your own reality. That works, and (it) is true, whether or not you follow, or care to follow, into these other realms; whether or not you care that the universe has no beginning or end; whether or not you have an iota of interest in probable selves, you still form your own reality.

"So it is not necessary that all of you follow. For those of you who do follow, however, I promise you an adventure, and a creative alteration of consciousness and experiences beyond those, in your terms, that you have known. You look at the world around you and are amazed at its richness and variety (as?) physical species. Do you think that the inner world is not as rich and more rich and more valid? Do you think that there is but one kind of consciousness?

"Your world is constantly formed out of the vast unpredictability of consciousness. You form your own ideas of significance, and from it you form your idea of yourself and your world. You must stop thinking in terms of ordinary progression. It is bad enough when you worry about keeping up with the Joneses. It is something else, however, when you start worrying about which kind of self is superior to another kind.

"Junior souls! Is that what you are afraid of?"

Carroll: "Isn't competition good?"

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Seth: "I leave you to consider that question, and someday give me an answer, and pretend that I am some aesthetic old guru in a dim monastery, and you have come to me and asked that question, and I say to you, 'For 50 or 60 years consider that question, and come to me when you have the answer, and think of what you mean by each word.'

"But I am not a musty old guru in a cemetery, and I know what it means. So as soon as you dare leave behind your ideas of one personhood, immediately you think of selves in competition. Now I leave you complete!"

Sue: "I just wanted to ask a personal question if I could. I'm thinking, actually, and what I'd like to know is...the whole thing that I ran into this weekend. I guess I'd like to know if, somehow...I guess I know anyway...if my creature reactions were somehow justified in the situation with George's friend, or if I was setting up for some reason..."

Seth: "Your creature reactions were and are justified."

Sue: "I know that! Was I that upset about my beliefs...about what I think about..."

Seth: "You were that upset about his past and the ideas that you think may still reside from that past, and you were fighting a battle for him that he is doing a rather good job of fighting for himself."

Sue: "That was a sense of betrayal that I had then?"

Seth: "It is indeed. But at that level, legitimate. You are still projecting, however. That is natural, but through what eyes were you viewing the entire experience?"

Sue: "I'm not sure I understand."

Seth: "Then ask yourself the question again. Through which eyes were you viewing the entire experience...through your own, through his eyes, through his past eyes? Defending him against someone he might have become, and someone you fear that he still could become? I now return you to yourselves, Cardinals and all!"

After discussion of Seth's remarks and after a class break, Jeff was speaking of a new game called "Rick" which he had been playing with some friends. Jeff wondered what Seth's reactions to the game might be. Seth broke in quite jovially:

Seth: "Seth would not play the game!"

Jeff continued speaking about the game and said that they had found that the way to win was to not go against one another. Seth broke in again:

Seth: "That is the only way to take over the world!"

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Gladys read some material which she had received through automatic writing and it was discussed. A Sumari song came through and interpretation of this was discussed. After the song George displayed a painting to the class. Larry gave his interpretation of the Sumari. Seth returned:

Seth: "Now the cave men, in your terms, left their cave. They dared to walk upon the earth. So shall you dare to walk out of the cave of limited self-hood, and understand the truth about your identity, and begin to go abroad in your own consciousness, and that is what you are doing.

"And again, the joy and energy that you sense here is but a shadow of the joy and energy that is your own, and a part of your own heritage. Smile then (to Larry) with those white teeth. Each of you! I recognize each of you, but more important, recognize yourselves. The strata of your own being is available to you. Wander, then, freely through your own history, and find your souls in the fossils of your own being.

"Your reality strikes me with wonder, so that I can look at you, and be newly amazed at the vitality and strength of being, and so can I look at each of you in the same manner, and be newly astonished. For you are indeed living speakers and your being speaks of your own immaculate existence, and if, by immaculate, you think I mean pure, you are mistaken. So know that I am newly astonished by the miracle of your being."

Tom asked Seth for his entity name. Seth gave it to him and continued:

Seth: "Now pretend for a moment that you are me. And look at yourselves through my eyes. See with what tender, loving wisdom I behold you, and so behold yourselves in the same light. See how I appreciate the delicious privacy of your being, and so appreciate it for yourself.

"See the nostalgia and the joy with which I recognize you in this room, and so hold yourselves in such fond honor. What echoes come from me to you are echoes from your own being. Those echoes exist despite time or place, through abilities, lives or death(s) or disasters.

"In my eyes sense and know the value and the validity of the selves that you know, and the world that you create in this precious moment of your being."

The first period of class was taken up with discussion of dreams, out-of-body experiences and "glimpses" of probable realities by some class members. After the break, Wade read the final section of Chapter 10 of The Nature of Personal Reality and started on Chapter 11. Seth interrupted the reading, speaking primarily to Elizabeth, a guest for the evening. Elizabeth is a practicing psychiatrist who is doing a great deal of work on natal therapy.

Seth: "Now excuse me. I have a few remarks to make, and this is the time to make them, for they are in reference to what you have just read.

"My dear friend (to Elizabeth), you're providing people with a framework in which you tell them that it is all right to feel the feelings that they have. You are dealing, then, with a group of beliefs. The people that come to you believe deeply that the reasons for their difficulties are beyond them, and that they cannot solve them for themselves. They have been stripped of a sense of their own integrity for they do not believe in their own power.

"Now you provide them with their birth sequence, with a framework in which they can safely express feelings that they have. They do not feel that it is safe to do so otherwise. But you must also look beyond the beliefs and realize that you are indeed using a framework...a framework that they do indeed need. But then you must go beyond that for yourself and for others. For you already suspect, and I know that you do, the initial belief in guilt that is behind your patients' difficulties, and it is that belief that you must, and will, indeed, tackle.

"Now I return you to the book, and I tell you to take to heart what I have said, and to trust the free flow of your emotion, for it will never betray you. It will, indeed, return you to yourself. If ever you think that it will lead you to violence it is only because you have not followed your emotions all the way, but have yourself stopped them at the point of violence, and not let them flow freely beyond where, indeed, they would tumble like a waterfall into pools of love. Now I return you to the reality of the moment, and to the reality of the book, and to the reality of Arthur's beard over there."

Elizabeth started to relate to Jane what Seth had said, when he interrupted:

Seth: "Elizabeth, you are using a framework of belief and in a certain manner. Now understand that I am saying that clearly. Beneath the framework of belief, however, there is nothing wrong with birth. It is a joyful, aggressive experience. People accept the idea that their problems originate from birth because it is a belief system in which you and they agree. You use that belief system, then, and they need that system because they believe in it. But you, for yourself and for them, must move also beyond it and through it, where you realize that the idea is not valid in basic terms; that nature comes out of itself with great glory and validity and exuberance, and that that exuberance can be re-created, and is, whether they know it or not, and that your very therapy is filled with creativity and joy that itself comes from the energy of your own physical birth.

"Now I return you to the class and to a little bit more, at least, of the chapter."

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Interpretation of Seth's remarks followed, and he returned to comment:

Seth: "Now I enjoy the interpretation. Our friend here shows you that beliefs work. In the vernacular, however, you are still hung up on a particular belief, and you do not understand your own magic. Your belief works, my dear lady (to Elizabeth), because you believe in it so thoroughly. But you are also (a) highly creative, imaginative person, so do not be hampered by the nature of your beliefs, but go beyond them, and then you will find what I know you are after.

"But I tell you now there is nothing destructive in birth. When you have patients, however, who need to hang their guilt on some thing, and you give them birth to hang their guilt upon, then you can indeed help them, and relieve them, and provide a system for them. But you must, yourself, feel free of the framework in which you find yourself, and allow your own joyous creativity to go beyond it, and not be so cowed by respectable psychiatrists or psychologists who now say, 'Aha, yes, her methods work.' But go beyond, for yourself and your patients, and

enjoy your own creativity. But here (to the class) you see someone who did indeed dare to take chances on their (her?) own beliefs. The only danger is that you allow those beliefs to blind you, become limiting, or that you accept the respectability that they can now afford you, and therefore feel too frightened to go beyond them and follow through in your own way.

"The conscious mind has been given for a reason, and it holds the answers more clearly than you recognize. You have been taught (to Elizabeth) and brainwashed to believe that the ideas are hidden and so, out of the great compassion of your heart, you find frameworks through which patients can work, and without humiliation feel the natural feelings of their creaturehood. But you do not need the framework, and you can indeed work through it. Use it...use it but work beyond it, and in doing so you will understand your own joy and vitality.

"Now let an old ghost tell you that I have, again, been born in more times and places than Rubert, at least, would like to admit. and let me tell you that birth is indeed an aggressive act, a joyfully aggressive act, and an intrusion into a new dimension. But it is one filled with the exhilaration of new existence, and NOW I return you to this book, because you must get it through your heads before I can lead you into where we are going after that. And if you are terrified of one birth then how am I going to explain probabilities to you? How am I going to explain to you that you die and are reborn in every instant, and that you form the joyful reality of your own being out of the integrity of your intent, your spirit, and your flesh? The energy of my voice is nothing compared to the squalling exaltation of one child that travels from one dimension to another, and emerges victorious and yelling at the top of its lungs through the multidimensional channels of the womb."

Class started to tell Jane and discuss what Seth had said, when he returned abruptly:

Seth: "Now excuse me, I have a point I forgot to make."

Rich spoke in an aside: "You forgot?"

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Seth: "I forgot! Now my dear friend (to Rich), if Popes are infallible, certainly spirits can be! I never made any pretense at infallibility, and were it not for my quite fallible emotional reality, you would not relate to me at all!

"Now after that preamble, the danger, my dear lady (to Elizabeth), is this. If your patients then do believe that birth is an unfortunate and dangerous experience, they will pass that idea to their children, and it will therefore be perpetuated. You must see to it that that does not happen.

"Now infallible Seth, very fallibly, will return you to your fallible self...if I have your permission, Dicky. Sigh!!!(?)"

Discussion of Seth's remarks resumed, and again he returned:

Seth: "I do come back because I want you to untangle your own ideas and your own feelings from what you have been taught. Now it is a universal idea on the part of psychiatrists and psychologists that birth is a terrifying experience, but my other human being knows better. Now you are indeed a creative and an intelligent and a beautiful mind and woman, but you have fallen for precepts that are unfortunate. Now listen to me, oh lovely woman, for the man who threw those precepts at you never gave birth. They are wrong. They did not give birth.

"Now, they interpreted their own experience for themselves, but not for humanity. And those ideas, and any ideas, have validity for individuals, but not generally for masses. Many individuals have had terrifying births. There have been many conditions where the infants have great difficulty being born, but that is not a universal condition...it cannot be generalized on the part of each individual child born. Birth is, itself, a joyfully aggressive experience. You have been brainwashed. And you know it. But even being brainwashed, you have creatively used what you have learned. I merely challenge you to listen to your own experience, and to forget what you have been told.

"Already you have initiated new advances on the basis of precepts that do not hold water.

Therefore, when you accept precepts that do hold water, what can you not do? Your vitality is the only thing that gives access to your therapy. Therefore, be free enough to examine the nature of your beliefs and to accept your own creativity and throw aside the ancient ideas upon which you have still managed to form creative therapies. Free yourself and your patients and your own creativity and forget the dusty theologies, perpetuated upon you in the name of psychology and science. They are as dogmatic as any most fundamental religion against which you would stand and raise your voice in protest.

"Listen to me! Because I recognize your creativity and energy, then realize what I am saying to you. You are cheating them when you give them your energy; you must teach them to feel instead the vast energy that was, in your terms, available to them at the time of their birth. You must allow them to leave you behind, lovely lady, and feel instead the fantastic charge of creative energy that was, as the birth of the universe, and is now, and was at their birth. You must lead them to feel

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that virgin...if you will forgive the term...that virgin and initial creative energy that would then, in your terms, form being into new being, in this system of reality. You must teach them to feel the innate wisdom and knowledge of the fetus that grew without knowing how it grew; the innate wisdom that brought them from a fetus to a fully grown adult; the innate wisdom that allowed them to grow through the nights and the days, and to emerge from a seed into the blossom of adulthood; to sense within themselves that innate wisdom and energy that was at their birth, and is now, but they have been taught to forget it.

"Put them in touch with the reality of the energy of their birth, and they shall indeed be freed, and they shall be freed to their own unique individuality and strength. That is what you must learn to do, and in so doing, because of your own beliefs, must you also put yourself in touch with the great joy and vitality of the fetus from which you yourself sprang, and identify with that triumph and that joy and feel that energy still surging through the cells and the atoms and the molecules of your being, leading you on to further creativity and strength and knowledge, and that is the direction that I hope you will follow and the direction that you feel."

Wade continued reading into Chapter 11 of the book. Seth interrupted:

Seth: "Now excuse me again...a P.S. to (my) last sentence. What is ignored in birth therapy is the sense of power on the part of the fetus that emerges into a new dimension of reality; that kicks and cries and though puny in physical terms, manages to travel through unknown dimensions into physical reality, and triumphs.

"Now the birth experience is indeed an experience of power, and not of powerlessness. It is the emergence of consciousness into new, inviolate form. Only because you have been taught that a physical life is a time of trial and disaster and guilt, does the framework that you are using work...and it does work. I am not denying the validity of the results, you see. If you were not so creative you could be quite content within that framework, and you could indeed continue to do good. But you are creative, and so you must not allow the framework to trap you. You must rise beyond it and become in touch with, at the moment of birth, the feeling of joyful aggression and great triumph with which the fetus so joyfully finds himself in the reality for which he was meant.

"Through what dimensions of un-being, in your terms, has that fetus swum? Through what realities has he struggled to emerge finally, victoriously, in your time and place, through the unique validity of the womb? Then let your patients feel that triumph and, through the birth experience, feel their own joy and uniqueness, and you will indeed triumph for yourself. And you will lead the field of psychiatry into new understanding, for you will have the credential that they recognize. Therefore do not be intimidated by those who know less than you do. Do not allow them to hamper your creativity because they say you are doing well now. Do not be afraid to go beyond that point.

"Now I return you all to your own grown fetuses, and I would like each of you to feel in touch, indeed, with your own birth, and realize that that birth was never finished with your physical birth, but is in each moment of your existence always re-enacted and that you have now at your fingertips the same energy and the same joy that once drove you through unknown

dimensions into this system of probabilities. You have within you now the same wisdom that grew you from a fetus into a grown adult. Know thyself, therefore, and do yourselves just honor.

"I return you then to the true infallibility which is the infallibility of your beings; the infallibility of your strength; the infallibility of your inner knowledge. You sit before me and your energy is unassailable, and it is indeed infallible, and it is your right. Let yourselves not be robbed of it through beliefs."

Wade continued to read from Chapter 11. The sentence he read was, "You can learn more from watching the animals than from a guru, or a minister, or from reading my book." Seth interrupted:

Seth: "...or from reading my book or from listening to me. Therefore, always do I return you to the wisdom and spontaneity of yourself. My voice is a distorted echo of the soul of the leaves at eventime in April. I merely translate their meaning to you. I translate to you the rustling of the cells within or own bodies to whom you do not listen. Therefore am I at the service of the universe, and am I a humble servant, translating the nature of the earth, and your own natures, because you are too hasty to listen.

"You look for superior selves. You hope for senior selves, for spirits that know what you do not know; and yet I speak for the humblest cell within your body, to whom you do not listen. If you listen to the smallest leaf that falls upon an autumn walk, then you would know what I am saying; so I speak for the leaves, and the wind, and the cells within your body. I speak for the knowledge that you have. I speak for the strata of your psyches. You are the superior selves toward which you struggle with such great seriousness, and you cannot understand that it is precisely that seriousness that cuts you off from the intimate knowledge of the playfulness of your own being.

"When my voice is needed no longer; when you realize my voice is unnecessary; when you realize that the gurus have no knowledge that the leaves do not possess; then will you accept and experience the spirituality of your creaturehood...will you hear the voices of the god-hood through the falling rain, and will you listen to the echoes that speak within the strata of your being, and the fossils of your knowledge. Therefore, through the words in English that I speak, even were they meaningless, so would the very spirituality within yourselves rouse to them and be lifted as the leaves in an autumn wind. And so would you emotionally understand, though the words I spoke were gibberish, as indeed, in many cases they are, for they are couched along the lines of your own beliefs, but within those beliefs are the realities of your being.

"Why do you think (to Will) that you must go to a guru and be whipped; or that you (to Elizabeth) must lead your patients to a disastrous birth encounter in order that joy be encountered; or that any of you must encounter trials before you can become enlightened; or that you (to George) must struggle through the worlds of art to find your being; or that you (to Richard) must come here feeling left out and alone; that you must find any nation in words, because you have been taught to deny the reality of your being. And, our Lady of Venice also, who must, it seems for now, be caught in a dilemma of beliefs, daring to believe and yet frightened to believe.

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"But each of you have within yourselves the vitality and the joy that came, in your terms now, consciously knowing...puny...into this world through the womb of a mother and, despite any difficulties that you encountered, grew yourselves, like any wise flower, into grown adults. Trust that spontaneous direction. Thank whatever gods you know that when you were two feet, five inches tall (to Rick), you did not say, 'What guru must I go to to find out how to grow another inch?' You knew, and that knowing is joyfully within you now, and you do not need any old ghost to tell you. You only think that you do!

"My purpose is to remind you of your own being; to put you in touch with what you have been taught to forget. It is, shortly, spring, and stupid flowers will be growing all over the earth! They do not need to go to gurus or psychiatrists or priests or teachers or me to say, 'How will I manage to get one poor leaf out?' And you have within yourself that same joyful knowledge. I am simply a touchstone for you...a point of energy and focus in the universe that reminds you of

your own reality. I return you, then, to that vitality, to that wisdom. I feel your breath (to Rick) against Rubert's arm, and when you breathe spontaneously, without your conscious calculation, you preserve your life, your being, and your knowledge. Trust the breath of your being."

Jane read material that she had written just this morning concerning the "glimpses" into other probable realities...what they are and how they work. Rich, Larry and Richard gave an account of a visit last week to a New York gallery called "Middle of Silence." According to advertisements, it professed to deal with Seth's works. Seth returned to comment:

Seth: "You know that no gallery called "Middle of Silence" would understand what I am saying!"

There was a Sumari song, before which Seth cautioned us, "Do not structure what you hear. Do not expect anything."

After the song several interpretations of it were given. Seth returned again to comment:

Seth: "Rubert is going to close this session, but Sumari is going to lead you through a lullaby, then you shall hear one, but this is a different kind of lullaby. This is a lullaby that you are always interested in, to lull yourselves into waking, and that is all I have to say."

After the Sumari lullaby, class ended at approximately midnight.

At the beginning of the evening two of the couples in the class announced their forthcoming marriages. Class then discussed marriage and its place or lack of place in today's society. Seth entered the conversation:

Seth: "You form your society. Your society is not some thing, regardless of what you have been taught. You form society. You are born into a given set of circumstances, but within those circumstances you are individual, and from the time you learn how to speak and relate to others, you are a part of what you call society.

"You form your society. Your individual beliefs and reactions to others form your society. Your society does not change by itself. You change society. Your ideas about society change it. When you think about society and then react, you change that society. You add to a given set of circumstances for you change that given set of circumstances.

"Society simply represents a point of tension in exterior terms, between inner groups of individuals and their exterior relations. Society is not like a block of cement into which you are born and that holds you. You are born into a given set of circumstances which you then act upon.

" You change society or you do not change society. But the individual is the beginning and the cause, and there is no society without individuals.

"You are very actively, this evening, examining your society, and that is creative and vital and good. You add to society. You are not at its mercy. It is not something outside of yourselves, you are a part of it. Any time you speak or agree or disagree, you are a part of society, and you are contributing to change or to lack of change.

"The same applies, of course, in political terms. You cannot blame 'the government' for anything, for that 'government' is a term that is meaningless. It applies to individuals. The individuals in your nation are reflecting your private behavior. You find it shocking. You cheat in your own ways. The leaders have a greater opportunity. You use self-justification in your small cheating, and they simply use a more gigantic self-justification in their cheating, and in their activities you see spread across the newspaper for the world to see...your own private acts, only this time magnified.

"You cheat at your income taxes. You think it is funny. So you have a president who is a cheat and a liar! Then look to yourselves, for he is the reflection of what your nation has become...one reflection... one reflection only. There are better reflections, thank heaven.

For you are not all liars and you are not all cheaters. And you lie in one area of your life and be truthful in another. But until you learn to recognize your own individuality, and to realize that you form your reality, you will place the blame upon others. At the same time you will not be able to accept your own joy or your own creativity.

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"Your marriage contracts, or lack of them, are the result of your beliefs. Those contracts and those non-contracts are changing the society in which you live. The society is not changing you. You are changing it.

"Honesty of emotion is not only a spiritual concept, it is a bodily concept. Your cells have supreme honesty and integrity that only hopefully, in the future, your minds may learn. Let your souls therefore yearn after the integrity and honesty of the cells, for they do not justify and they do not cheat. They are aware of their own glorious vitality. They are themselves and yet they cooperate in the society of your body, and your body represents the most beautiful society that you will ever know, for it is composed of individual consciousness, each unique, and yet cooperating in a supreme venture.

"Now I return you to your conversation."

After discussion of Seth's remarks and a class break, reading of Chapter 11 of Seth's book resumed. Following the reading of the chapter, Seth returned, speaking first to Bill, who earlier had been talking about his marital situation.

Seth: "It is the power of yourself if you but understand it. And Rubert is correct: there is no battle that you must do. There is no evil working against good. There is no black cloud except that your beliefs make it so. So that like Andres (in Chapter 11), you perceive the world through your beliefs, and ignore that experience that does not fit in with that belief.

"You will all interpret your experience according to your beliefs. And I do, as always, return you to yourselves, and to your emotions. And one of the reasons that you come here is because you know that I am not speaking to you from a platform that is aside from emotions. For you sense my emotional validity as I sense yours, and you react to it as I react to yours. And I tell you to trust yourselves, for I trust you.

"We have individuals in this class. I may use terms simply because they delight you. They are my kind of slang and Rubert's kind of slang, and they are pertinent. So that when I say that we have a delightful person here who likes to 'spook out the universe,' he knows (Rick) to whom I am speaking.

"And each of you know, even though I may use specific terms that may upset you, like our 'women's lib' gal (Paula) over there, you know that despite the terms that I use, that I know you individually and understand your emotional validity and your purpose.

"And if I warned you (to Will) in the strongest terms, away from occult history, it is only because you have allowed yourself to be so swayed by them, and you use them in place of your own validity. The authority is yourself. The authority belongs to each of you...that is what consciousness and soul together mean.

"Whenever a leaf is stupid enough to get its instructions from some super leaf who suddenly appears before him; whenever he is stupid enough to bow before a gigantic leaf guru and say, 'Oh beat me! I am unworthy!' Then that leaf will stoop to the stupidity that some of you stoop to when you follow the same precepts.

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"You are yourselves, eternal and joyful in your own being. You have periods of depression only because you separate so nicely in yourself those feelings that you will accept as good and holy and true and worthy of you, from those other creature feelings that are quite as natural and real, and that, by themselves, will lead you to the spiritual illumination that you want so badly.

"Loneliness, experienced, leads you beyond it; despair, experienced, leads you beyond it. If you do not accept those feelings; if you are afraid of them as negative, they will never serve you as bridges."

Rick: "Could I ask a question?"

Seth: "I will answer any 'spook' like you."

Rick: "Isn't there a point where you can...where you have a right to choose what emotions you want to concentrate upon?"

Seth: "You have indeed. I am only telling you that when you feel an emotion it is your reality at that moment, and you should not try to tell yourself that you do not feel it because you do not approve of it. It is seldom, however, that in one moment you are consciously aware of two packages of emotion. It is seldom that you awaken in the morning knowing consciously that you can feel immediately joyful, or immediately thrown into the depths of depression!

"Now if you find yourself in that situation, it would behoove you, for the sake of common sense, to say, 'I will feel good.' Usually, however, you are not that proficient, and you feel either joyful, in which case you accept it, or depressed, in which case many of you say, 'This is wrong,' and do not allow the feeling to work itself out. If you allow the feeling to work itself out it will return you to a sense of spiritual and biological competence.

"You know (to Marianne) you are recognized. I thank your recognizing me. And now I return you all to yourselves, and urge you (to Bill) to let go of battles that need not occur. I return each of you again, as always, to the creative individual selves that you know that you are, and urge

you, most quietly and spiritually, to face and enjoy your creaturehood in which your spirituality makes itself known, and urge you to recreate for ourselves, in the dream state this evening, the energy and the vitality that is here, and that is yours as much as mine.

There was a short discussion of Seth's remarks. Then he returned, speaking first to Will:

Seth: "My dear occult friend, and all of you. Feel what energy there is and you (Will) too, in your depression, what energy that depression takes and what vitality gives it its form. You could not possibly feel that despondent if you were weak and puny and powerless. The feeling is too strong. It speaks itself of vitality and feeling. You dig a pit. Digging a pit mentally or physically takes energy. When you have dug a pit and then stand at the bottom of it looking up, you are tired simply because of all the energy used in digging the pit...physical and psychic energy. ...as much energy is available when you are feeling joyful or despondent. The feelings are both vivid, sharp, unassailable. They seem to prevail (over) your being. You say that hate is the other side of love. So is despondency the other side of joy, in those terms."

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Will: "Are you saying that one way through it would be to just allow yourself to get just more and more despondent?"

Seth: "One way through it is to say that there is nothing wrong with it. There are lousy days and there are lousy moods. And the lousy days pass and so do lousy moods. Simply use the common sense that resides within your emotions and do not be frightened of the despondency. You fear is the only thing that gives it its power.

"Take twenty minutes. Tell yourself that you will feel as despondent as you possibly can. You will only allow yourself twenty minutes!

"Now when you begin, you will be certain that you can be despondent as a man can be in twenty minutes, and it will last twenty days. But before five minutes you will become bored with being despondent. You will look at the clock and say, 'I still have 15 minutes to go!' Now this applies to each of you, and to you (Will). It is your fears about the emotions that are important, not the emotions themselves. Your despondency, left alone, will lead you into other emotions and other feelings that contain, within themselves, their own redemption.

"Now I bid you all a fond..."

Seth leaned forward to peer at Rich, who obviously wanted to address Seth. Seth waited.

Rich: "What I wanted to say was...Uh, I feel like, Uh...I'd like some attention. Say something to me personally."

Seth (After a long gaze, loudly, and in high humor): "Si!"

After a short discussion of Seth's remarks, Pat remarked jokingly to Jane that sometimes she felt left out...Seth often spoke directly to others in the class but never to her. At that point Seth returned, leaning forward, gazing intently at Pat who was seated on the couch directly across the coffee table from Seth:

Seth: "I have a few innocuous comments. One is addressed to you (to Pat), and the other to you (Carroll)! Each of you, in your own way, is playing a game with your own consciousness and me. But at the slightest suspicion that I am trying to run your life, or give you advice, you

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would run like a frightened hare! So do not accuse me of not giving you attention...I know what you want and what to expect, and I know that you want merrily to do your own thing, and not be hampered, and to indirectly pick up what you can. This does not mean that you are not curious, highly interested, or that you are not doing very well.

"It does not(?) mean that as soon as you think of me as an authority figure telling you what to do (that) you are ready to yell bloody murder; and so, knowing that, in my crafty fashion have I allowed you to stew in your own juice.

"And to our friend over here (Rich) I do appreciate you taking the sessions and I also know you are doing well with your children. I also know, however, that you can look to me and depend upon me over much, and so to that extent I let you do your own thing.

"The same applies to many of you, and if it seems to you that I have not spoken personally, it is because I know your situation. I know your attitude toward yourself and toward me. The authority is your own. I will not be used as the authority for your action. Your action must spring from your own joyful and individualistic reality. The best that I can do for you, in my own way, whether it means recognizing you in class or not recognizing you in class is, in my way, to bring out your individual confidence in yourself...whether it means recognizing you in class or not. And each of you know very well your own feelings and reactions, as you know what I said to each of you is true.

"And you (to Pat L.), for example, are not to carry me home in theory or talk as the authority that you then use in combat, that you do not need because of old beliefs. Now beliefs are excellent. You need them. They form your reality. But your emotions are living and vital and real. Your beliefs must be in yourself and in the validity of your own emotions. Then you are on secure ground, biologically and spiritually.

"Old Pans (to Larry) dwell now on pavement streets, and so the situations are different.

"There are people here who may (relate) to some of you in an entirely different context, but they are relating now in this universe and in this time, as all of you are, and you are equal in the validity of your being, in the validity of your feeling, in the validity of your existence. Therefore accept your own reality and in my voice hear only the authority of your own being. If my voice is familiar it is because it rises from your own individual psyches.

"Some day Rubert will give each of you a private Sumari message. It will be written and it will be for each of you to translate and the translation will be a truth because it will be your translation mirror into which you will project the greater knowledge of your own being, and then interpret it for yourself. So remember that when the messages are given. They will come from those deeper reaches of your own reality.

"So now again, as always, I return you all to the authority of yourself."

Opening discussion dealt with out-of-body experiences, dreams during the past week, and of the current "streaking" phenomenon...one of the class members had been a "streaker." After the first class break Seth entered the conversation:

Seth: "Once I said (that) you would have a class on sexual mores. You do not need me. You are having your own class. And I do not usually speak in moral terms, as you understand them, but to make a point I will speak in moral terms as you understand them. This does not mean that I agree with those terms...I am simply using them to make a point. And as our fortunate and unfortunate friend over there already knows (Will), I will use him as a case in point.

"And in those terms it is more moral to streak than it is to allow yourself to be beaten by a guru! It is easier, more creative and even more logical. Streaking...and it is my first essay on streaking...it is indeed a spring festival, and you are yourselves, this evening, filled with your own celebration of the coming season. And that is why the time, as you experience it, is important because you have a spring and an autumn and a fall. You have a winter. And each is more than it is, and by knowing what your seasons are, and by feeling what your life is, do you find out what you are.

"Through looking around this room, now, at the faces and the colors...to experiencing what your body feels through tasting the present reality as you know it, do you find that it opens and expands and gives you a taste of the greater reality that is even now within you. It is not some where else. It is by experiencing your reality now that you become aware of what you call the greater reality that is. It is by experiencing and enjoying your creaturehood that you learn what your soul is...in flesh and out of it.

"Each of you now, listening to me, have your own private sensations of your body; your own sense of balance and temperature and aliveness and response. And those are your clues and cues. Not by ignoring what you are now will you discover what you hope to be, but by knowing and feeling what you are now will you discover what you have always been and will be, and discover that that self is not done and finished. There is no picture that should flash into your mind and be young, superior self. Even in your terms that self is in a state of becoming, and becoming because of what you are. You form your reality and you have still to learn what that means. There are corners of comprehension here and there!"

Dick (referring to a dream he had related earlier): "Seth, when I was trying to help that entity...that probable self that I thought I was...wasn't I helping to change his reality also?"

Seth: "You were also helping to change you own reality, and you used the word 'nigger' with far too great facility.

"The miracle is within each of you now. The reincarnational material that you hoped for you will find for yourselves, and I will indeed help you, and so will Sumari. But you will also learn that those existences are now. They are simply different focuses taken by your consciousness and awareness.

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"The Cardinal (to Wade) is now, and reacts with Marianne, and in your terms, in earlier years, provided her with something to rebel against. Yet even then the Cardinal was learning, and so the two of you learn...not learned...together. And the Cardinal, back in the past as you think of it, is not buried in any past, but learns now. Even as the old woman realizes that there is another reality of which she is a part. Or as you still play (to our guest) on the mountainside, or as you still learn (to Larry) what you think you learned in a past life...and I admit (that) I am playing a game with you Pan, but it is a good game.

"Of course there are reasons (to Marianne) why a woman would wish to be married to a Cardinal. There are reasons why a nun would find it...interesting. There are reasons why someone who was extremely physical (to Will) would now be worried and concerned about how to use physical strength and vitality, and so pretend to have a great depression which would, for a while, relieve him of the difficulty because he would imagine himself too weary to act. There is also a reason why someone who took some delight in beating others would therefore want to have the other kind of experience, and I am not speaking of guilt.

"The reincarnational classes have been begun by you, and in your own dreams. And of course, past and future deaths (to Becky) have been involved in some of your dreams, and concern you. But whenever, in this life, you concentrate upon death, then you see it as a structure by which you receive other information. Try weddings instead!"

Lynn: "Seth, would you help me in my dreams if I tried to contact you?"

Seth: "I should let the students answer that one for you. You help yourself in your own dreams. You do not need me. You may use the symbol of me, but when you do it is a symbol of your own inner knowledge, for I am the symbol of knowledge that dwells within each of your psyches. I am myself, but beyond that, I am a symbol of the knowledge that dwells within each of your psyches.

"I return you to yourselves, and to some of the other information that will come to you. But you have here in the earlier conversation, and the streaking, your own celebration. And those of you who came here for the evening, or regular students, have come here for a reason, and it is your own joyful celebration. And when the conversation follows its own vital ways, the importance lies in the energy of the conversation, and what you say beneath the words...in the feeling that gives flesh to the words, and in the exuberance, for example, of your actions (to Pat) that dwelled apart from, yet connected with, the action.

"Now I return you all to yourselves, except that I have something to say to our friend Andy over here, who gave Rubert some shoo-fly pie. There are ingredients. You give them names. In your terms they are good ingredients. Forget the names. The pie is good."

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After discussion of Seth's remarks, class discussion went into the subject of conjugal relationships within families. Seth returned to comment;

Seth: "In your terms and in your terms only, and in limited terms of your history, as you understand it, many things were involved with what you think of as a birth of your particular kind of consciousness. You are involved with the formation of idea into physical reality and manipulation. You are given and you formed a planet, and you were concerned with time and space.

"If all of your sexual needs could be met within the clan and the family, there would be no need for you to travel into other places or to explore the planet that was your own. So great methods were initiated by you to insure that your curiosity would be incited at every means. There were taboos having to do with the family and race, so that your sexual needs, both male and female, could not come within your tribe and family, but you must go elsewhere for them. You must therefore explore, and that is one of the main reasons for the taboos. There are others, but that is the strongest."

Wade: "Did the child deformity come as a result of belief then?"

Seth: "It did indeed. But also because you needed that physical materialization. You would not, in those terms, believe it unless you saw the results you wanted. If the children were not deformed, in your terms, then there would be no reason to go elsewhere. You would not believe in the taboo. This does not mean, either, that children were deformed despite their will, or their consciousness did not have its own place. For the children that were, in those terms and only in those terms, and in that historical context, deformed, were portions of a species of consciousness that in your historical terms have not developed. There are species of consciousness with which you have not been involved, and your race has embarked upon many experiments of animal/man and man/animal that have progressed in other probabilities and not your own."

Sue asked if that was the origin of the myths of the centaurs.

Seth: "It is indeed, and also, for example for mermaids. But those involve a combination of what you would call ape/fish, not, for example, your seductive fish/woman rising gloriously out of the sea with long floating black hair and lustful eyes."

Sue: "Did any of those myths actually exist as an option...or was it all probabilities?"

Seth: "In your history, as you think of it, indeed. There is no one line development. There is no evolution in one line terms as you have been told. There are parallel lines of development and there always were. Even as now, in your present, there are probable lines of development. There are directions that your consciousness can take, and I am trying to tell you what those directions are. And if you take those directions, then indeed, in your terms...in your terms... there is a birth

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of a new kind of species...a species that understands its biological spirituality; a species that consciously creates a reality of which it can indeed be proud; a species that does not despoil its planet, but considers that planet sacred; a species that consciously and purposefully creates the kind of a world that a sane god would create; a species that creates a god that is themselves; a god who has no need for a heaven or a hell. Forget your ideas of present and past. Forget the occult nonsense that you have learned and look at your present with the wondering eyes of a new self."

Fred: "Seth, does that new species have anything to do with the new self that you said I was?"

Seth: "In certain terms, but in small terms. In beginning terms...in beginning terms...in important beginning terms."

Fred: "There are just some connections that are sort of dangling. I feel..."

Seth: "They are legitimate as long as you do not overplay them."

Andy: "What line of reality does a psychic like Edgar Cayce come through when he speaks of Atlantis and various Egyptian times, etc., ..like what reality does he pull from to give us knowledge? He agrees that there's no time and space and various things. But then when he goes back into the past where does he bring this up? By which reality?"

Seth: "Now indeed all time is one. No information comes that is not sifted through the personality who receives it, so that some of Cayce's information was excellent, and other portions of it have been do sifted through the personality that received it that it becomes so specifically his (own) that in large terms it does not have the same meaning."

"And the same applies to any information that any of you receive, or that Rubert receives. You make your own reality. So Cayce sifted what he received through his present personality's beliefs, and those beliefs strongly involved the conventional Christian heritage of his birth.

"So you must look through these to find what is pertinent. The times exist now and in the future and in the past. He picked them up from the present in which they have their existence but he also creatively altered the information, as was his right.

"Intuitive information...the truth...comes from yourself. It is filtered through your being. Whenever you think it comes from someone else you are cheating yourself and you are accepting their vision instead of your own.

"Let my voice point you to your own vision. There is not one book of truth, and no guru or spirit is going to open it up and read it to you, sentence by sentence and paragraph by paragraph. You can rely upon ghostly records that exist in the sky or in the mind, but when you do so, you rely upon the ideas of others.

"The truths are written in the pupils of your eyes and the cells of your being, and in your own vitality and joy. The truth is not in any book. It is in your living being and the vitality of your own breath.

"If, after many years, I can convince you of that truth, if you will forgive the term, then you will understand how the universe is always created, how it expands constantly from your own thought, and how you are the fountain of truth after which you search with such diligence. You create it now. You are it now. The streaker creates it now. Seth streaks, indeed, and so do all of you!"

After a short class break there was a discussion of Seth's remarks and a discussion of the Sumari. There was a Sumari song, "Song of Yourself" and a second song which Jane felt was a new Sumari for those who were not in class when the Sumari first came through. There were song messages to several class members present.

A wide ranging discussion opened the class period. It covered a discussion of last week's class, man-animal relationships, reincarnational dreams and the concept of simultaneous time. Jane read some of the early material from her Aspects. The conversation had returned to man-animal relationships and Pat was speaking of the owl jewelry being worn by Venice when Seth entered the conversation:

Seth: "I hope you will forgive me for changing the subject from our owls. I have a few remarks I hope that are pertinent.

"The source of your reality as you understand it, lies within your own psyche. Gods, as you understand them in your terms, at your present rate of development, and using your terms, represent the level of your consciousness. Your psyche is a mirror of the gods. Until you understand, to some extent, the miracle of your own existence, then you will manufacture gods who are beneath your own greater capabilities. While you think in terms of one self, then you will create the idea of a one limited god, confined by your own ideas of personhood.

"While you think that you are plunged into a life of sin and denial, and of lower vibrations (to Dorothy), then you will be forced to think in terms of being saved from that life. Then you will need to manufacture a god who must be killed for your sins because you believe in the necessity of sacrifice. Symbolically, that is important...that in western civilization as you understand it, you would find it necessary to create a god who must then be physically betrayed and crucified. You would not do that to your children!

"The framework of your beliefs and your consciousness brought you to that impasse. When your consciousness seemed to be stuck inside your head, then you must think in terms of one personhood, and you must project outward a god who was greater than you only in degree. If you could be cruel, that god could be far more cruel with his greater power. He could annihilate thousands and cause floods. He could send all of you to an eternal hell. If you could be kind to those that you love, then this god could also be kind and bless you as long as you follow his rules, as you blessed your children as long as they followed your rules.

"As you begin, and you are, to catch a glimpse of your own greater reality, however, so will you be able to glimpse an even greater reality in which your existence plays its part, and perhaps begin to conceive why god-head that is multipersonal...multipersonal...a multipersonhood, large enough to contain not only your species but others.

"When you come into contact with the miracle and reality of your own psyche, then are you led into glimpses of that greater reality from which you forever spring, and from which you receive your vitality and life; a reality in which you have your own unique place; a reality in which you are a living part; a reality in which you will find it a joyful thing to protect insects (to Pat); in which you will find their reality and vitality as blessed as your own, and not feel it necessary to project upon them the evil that at one time you felt was projected upon yourself, in which the blemishes you feel...you feel...exist in your own (being?) are not projected outward into the small flying or creeping consciousnesses of the earth. For those blemishes are imaginary and you need not accept them. And not accepting them and throwing them apart from yourself, not only do you free yourself, but you are free also of those projections that you thrust outward into your earth.

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"Now, as always, I return you to yourselves, and to that vitality that you are still discovering, and to that reality that is your own. Truths are still being created. Using any terms you want to use...using any terms you want to use...God is as alive and vital and real now as he was nineteen hundred years ago, or thirty million years ago, or a hundred and fifty million years hence. You exist in his reality, and he, or she (to Sue) in yours. And your present vitality is proof of that."

George and Dorothy were relating to Jane what Seth had said. He returned speaking to Dorothy:

Seth: "You came to class this evening, and you knew there was a reason why you came here. First of all, when The Nature of Personal Reality is out you must read it, for it will explain portions of your own existence.

"Secondly, the bugs and the snakes and the creepy things are not your idea of religious conversation. But they represent to you the feelings that you have tried to hide through the years that you are afraid of. And I am telling you that there is nothing you must fear about your own emotions. Left alone...as they know, for I have said this often...your emotions are as natural as storms. They revitalize your being. Only when you think they are wrong, and when you become afraid of them, do you build up artificial divisions in which the more you maintain the rightness of 'good' emotions, and the more you try to feel them, the more frightened you become of, what you think of now, as immature or negative emotions.

"But they are also natural and good, and left alone they will change...they are not static. I simply want you to unstructure your own experience and let it be, for it is good and creative experience. You only try to manage other people's lives because you are so afraid of those emotions in yourself, and so you fear them in others, and you think if others follow their own natural ways, then they will fall into difficulty, and they will not.

"If you trust your own being, then that being is good, with whatever emotions it might be. Then you can trust others to build their lives, and trust that their emotions will also follow them and will lead them at the same time into their own way.

"Now I return you to the class, and what I have said to your mother (to Marco) was also for your benefit...That is my smile!"

In relating Seth's remarks to Jane, Dorothy spoke of changing her own structure. Seth returned, speaking again to Dorothy:

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Seth: "When someone annoys you, you say that you are annoyed. That is a natural method of communication...a part of your biological and spiritual nature. By denying that communication you deny your own being, and you cannot communicate for you are driven to smile when you are angry. Other people know well when you are angry, and if you smile at them they cannot reach you, and so you seem inaccessible and beyond them, and they then do indeed become angry. So you smile ten times when someone upsets you. The next time the same person barely opens (his mouth), and you are filled with intense aggression, and you would like to wring (his) neck and you think, 'How evil I am,' and you try even more desperately to hide the reality of your being.

"The same, however, applies to love. Many of you are embarrassed to show your love, and so you hide it. Some would rather be caught fist-fighting in the streets or pulling hair than saying, 'I love you' to someone who is not a mate or a very close associate, and so you hide those feelings also.

"If you are afraid of one emotion, then you are afraid of all of them, and you get in the habit so that you watch your every feeling. You do not know your reality. Accept your reality as your being, and accept that being is good. Take it for granted.

"Rubert said this in his radio broadcast...he did a good job!...he said that he was making a scandalous statement. That statement was that he was taking it for granted that you are basically good rather than basically bad.

"Your religions are based on the idea that you are basically bad. You are afraid of your feeling because you think that your being is evil, and yet most of you, with some exceptions (to Pat) will look at the animals and grant them the greatest of moral superiority and say, 'That is good and that is natural,' and deny to yourselves the same goodness and the same rightness and the same nature.

"In a television show they asked Rubert why I spoke, and I will tell you why I speak. I speak to show you your own reality and hope that by understanding that reality you will literally transform your world. That is, indeed, and has always been my intent, but that is dependent upon your understanding of yourselves and the courage with which you accept your own experience, and the courage with which you throw aside the old structures that have hampered you.

"Therefore, again, after this jolly chat, do I return you to your own beings, but realize that a free vitality that leaps in this room is your hope. The free vitality and the unstructured nature of

these classes has a reason. Spontaneity does indeed (to Wade) know its own order. When you grow from a fetus to a grown adult you grow spontaneously and truly. You are not part frog with a dog's leg, and an ear of corn...here! Spontaneity knows its own order, and when I say unstructured, I really mean that the spontaneity of yourselves will then flow into its own natural structure...one that is not put upon you from without, but the creativity of your own changing form.

"You are both doing well over there (to Shirley and Gladys), but accept your own experience. Accept the reality and the validity and the truth of your being. I tell you it is not crime or sin to deny a god, but it is indeed, in different terms, a crime to deny your own reality, for when you deny that, then gods have no meaning. Only by understanding and feeling your own vitality can you glimpse the reality of the gods."

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Dick: "Seth, can you tell me what my entity name is?"

Seth: "Far be it from me to deprive you. Now imagine that you are...close your eyes...you took mind control, now use it...close your eyes...you are receiving an envelope. Let him be!! (to the class). The envelope is from another reality, sent by yourself to yourself and on that envelope is your entity name, and it is yours and you can see it clearly. Focus upon it. See it very clearly. It is your name...you have formed the name. you know the address and you know the sender, and all names are one name."

After discussion of Seth's remarks, Tom was relating what had been to him a quite disturbing encounter with a police officer recently. Seth returned, speaking to Tom:

Seth: "You were so gloriously angry at the police officer because you did not express your natural anger at your children, and did not feel able to do so fully, or to follow through with your feelings toward them. You feel persecuted by the police because they represent authority to you because you have not emotionally come to terms with yourself...in terms of authority...and so they bear the brunt.

"You also feel that your own emotions are underground, and that you must physically express them through body motion. You do not understand the nature of true force or true aggression, and so it seems to you that they should be expressed through forceful and aggressive, in your terms, body reactions. You wanted to hit him in the face! You did not consciously accept the fact that you wanted to kick him. Now listen!

You are used to following your emotions...only so far. Then you clamp down upon them. If you would follow them all the way you would not be frightened of them. You think that physical action and boxing, for example, or karate, or physical motion is the only way to express aggressive action within an acceptable framework.

"Now you have work to do with your emotions, and listen to me, and for now, at least, do not interrupt. Argue with me after you have come to terms with your own emotional being. You are afraid, for example, of expressing the aggression of love fully as you are of those other emotions. Now you may argue with me later when you (have) read a transcript of what I have said. And my best wishes to you!"

Wade: "Seth?"

Seth: "Cardinal!"

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Wade: "What do you mean by the nature of true force?"

Seth: "It is to some extent in The Nature of Personality...portions of it that you have not as yet had. It is certainly implied in many of the statements that I have made in this class.

"And in listening to my voice do you experience true force, yet I am not kicking anyone in the face! The force is allowed yet it is not necessarily quiet. It is not necessarily somber. It does not necessarily follow whatever particular social lines you agree with.

"For while many of you believe deeply in your hearts that you are social outcasts and shall be, god help you, to the end of time, you will follow your own social precepts.

"Again, as I have told you, natural force is at its greatest when any seed is borne on the wind; when any thought flies out of your brain; when your heart beats...that is natural force, and that is also natural grace. Natural grace is also the nonchalant elegance and unconscious arrogance with which our friend (Will) sits upon his chair!

"So again do I return you to the reality of yourselves, and to the chapters in your own history that you are writing...not necessarily from beginning to end, but from all areas simultaneously, changing the chapters as you go.

"You read (turning to Dick) correctly."

Dick: "Because all names are one?"

Seth: "Because it is the name that has meaning from you, and it arose from the truth of your own psyche, and it is indeed your name. Therefore accept it as fully because it arose from your psyche, as you would as if it came from my lips. It is your truth...more yours because it came out of your psyche."

Rich was speaking of the freedom that seemed to exist in the dream reality as opposed to a seeming lack of freedom in the waking state. Seth commented:

Seth: "Now consider your beliefs. In this dream, and the freedoms (that) you have in this dream that you do not have in what you now prefer to call the dreaming state, of what you think of as sleep, and for the moment consider this a dream. And imagine that within it you have an incredible physical freedom...a corporeal knowledge... a feeling of withness in the flesh that you yearn for in what you think of as the dream state.

"Remember, what you remember of your dreams is but a portion of that reality, and here I am speaking in your own terms, so from the position of your dreaming self then look at this reality. Imagine the freedom of inhabiting a body that is always dependable in its own system... that sinks into the earth when you sit upon it. Imagine a kind of focus that you do not have in what you prefer to think of as a dream reality; a particular kind of focus that is highly important. Think simply then, of the different portions of your own experience, and do not make distinctions between really the dream state and the waking state, for each has its freedom, its accomplishments, and its triumphs.

"They are aspects of each other as you are aspects of other portions of yourselves, and other portions of yourselves are aspects of you. But give yourself greater freedom and realize that all in all you are. ...all in all you are...one self with many facets of experience; each unique; each with its own fulfillments and challenges.

"Now our friend, the Cardinal there (Wade), asked that you read and interpret a certain passage in which I spoke of transforming your physical world (Par. 6, page 3, 3/19/74 session). But you transform your dreaming world as well, and that transformation comes, in your terms now, first. Your dreams are far more complex than you now realize, and in, for example, your individual and mass dreams, you consider the probabilities of your own physical civilization, and out of those dreams then you form the reality that you know.

"So the world is changed in imagination. It is changed in dreams. It is changed in inner creativity and through your beliefs, and then it is changed physically, and your dreams are a portion of that change...for your dreams affect others also...those who wish to be affected by them, as your physical words and actions affect those who wish to be affected and changed by them.

"So the changes of which I am speaking, and the changes of which I have spoken, exist already in an inner series of events, and in your private dreams, and in the mass dreams of the race. Now we will listen to our lawyer over here (John), and congratulations!"

John: "Thank you, Seth. Last October I woke up from a dream with a real feeling that a situation in the Middle East would be much better, that there would be much more peace in the Middle East, and I wonder whether that dream was simply that I chose to go into the probability in which there was peace in the Middle East, or whether that dream was actually making the peace in the Middle East."

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Seth: "Both. Both were involved."

"Now I also welcome our sergeant over there. I do not know if a sergeant tops a Cardinal or not...I will leave that to you, and now I return you to your selves."

Susie: "Seth, can I ask you one question..."

Seth: "...and you will work it out!!"

"I will even make a bargain with you (to George). And if you do not call me the living dead I will not call you the living dead also!"

After a discussion of Seth's remarks and a class break, Arthur finished reading from Chapter 11 of Seth's book. Wade continued with Chapter 12 and was interrupted by Seth:

Seth: *"When that point of awareness strikes you truly... when beyond what you are told, beyond what you hear and read...you understand emotionally, intuitively, intellectually that you do indeed create your reality, then in your terms...in your terms...a new kind of consciousness is born in you. And when that new kind of consciousness is born, it automatically begins to assimilate what you think of as opposites...in terms of the intuitions or the intellect, or the good and the bad, or the cause and the effect. You realize, then, your being as it is within time and outside of time. You feel the birth of intellect and intuition together, in a high intellect in which you recognize your own superior functioning better, and more at one than, in your terms, you ever have before.*

"Things then do begin to happen. They begin to happen. That state of consciousness has its own feeling. When it comes about, when it comes upon you, you know it. It is a touchstone, and in your terms, it will come again and again until it becomes indeed a second, newer nature. It will illuminate your understanding of your daily reality and your dream reality as well.

"But you do well by studying the concepts yourselves...arguing about them, studying, taking them apart and putting them together. You do well here by probing into your own feelings and sensations...your own ideas and mine as well. And by not slurring over your feelings, or trying to divorce daily reality from so-called spiritual knowledge, for one is indeed an aspect of the other.

"In your own dreams, and through your own auspices, you teach yourselves as well as others. But each of you knows when this other kind of consciousness clicks into being; when it is triggered, and you can learn how to trigger it in yourself, and bring about in your experience those events that initiated it. You experience it often in the dream state. You can indeed learn to translate that experience into your physical reality.

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"Now the group is a good one. That is being done however, all the time in your experience...people who do not, intellectually perhaps, come across these concepts, make their own reality.

"The images, the imaging, the desire and the intent of your mind forms your world...whether you live apart from the rest of the world in a community and specialize in certain activities to prove your ideas to yourself and the rest of the world and to explore them; or whether you are isolated; or whether you are a member of the P.T.A. Whatever you do or wherever you live you form your reality in the same way. And I form my reality in the same way, and sometimes I ask what reality have I formed that I am here every Tuesday night...and I come (from) farther away than you (to Rick)!"

During discussion of Seth's remarks, he returned, speaking to Andy:

Seth: "You are dealing, to some extent, with terms. However thinking is not necessarily analytical. You have been taught to believe that the intellect deals with thought and that thought is by its nature, analytical. Now that is a myth, and so when you think, you think analytically. You forget, therefore, the greater unifying purpose of thought. From a literally endless body of available knowledge, stimuli and information, your thoughts organize material for you so that it is meaningful. You have been told that your thought separates and divides, and it only seems so because your beliefs make it so.

"In such an encounter with yourself, as you know it, you are involved with a different kind of thought, and overwhelmed in it by its greater unifying processes that are usually completely ignored. Even the experience itself, working together with the high intuition, brought high intellect into operation, so that your mind worked in a way you have been taught to believe it cannot.

"I will shortly bid you good evening. Better to be spontaneous and spiritual ruffians than to sit solemnly following beliefs that you do not understand, and disciplines that are not your own, and that do not spring through the natural order of your own spontaneity.

"I have said to you before, using, if you will forgive me, your terms, that you are the black sheep of the universe because you no longer blame gods or devils nor circumstances for those

effects in your life that you do not like, not bow down to gods, devils or circumstances in praise for those good conditions that you yourselves have created. That therefore you will become conscious co-creators with an All-That-Is that has little to do with the puny concepts in which God has been entrapped for centuries, as far as your religious myths are concerned. For those myths have also entrapped you who believed in them.

"Therefore I return you again to the spontaneity and natural grace of yourselves, for your spontaneity grows anew out of your natural grace, and from that natural grace your own order emerges as the order of your cells and your organs emerge. I return you to the riotous and joyful and graceful gardens of yourselves."

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Paul: "I just want to ask...should all paintings be judged by the same set of standards?"

Seth: "Now my dear young man, you know this question was posed by you because you need to think it through for yourself, and through finding the answer, begin to understand your own real concept of the nature of art, its part in your own personality, its relationship to others and its place in society. That is what you want to know, and those answers will come creatively from yourself. When you have really considered it then come back and we will discuss the issues involved, and I will give you some ideas, and you will have some to give me.

Arthur: "Seth, I'd like my entity name."

Seth: "Far be it from me to refuse to give it to you, so I will indeed, and it is Ore-ondare. Now do you know more than you did before? Relate to it. Feel the sounds and the value...the value of the sounds and the value of your own consciousness as you think the name."

Hugh: "While we're on that subject, and before you bid us goodnight, do you have anything along that line for our friend Lucky, whose letter I gave to Jane tonight?"

Seth: "The one that Rubert remembers...tell him that his name is Doh-var-dell. And tell Lucky that I wish him his idea of luck!"

"And now I bid you all good evening...our artistic friend over here (Paul)."

Paul asked Seth about his entity name.

Seth: "I will give you your name at another time. I am not giving you your name for any deeper reason except that you will know when you are really ready for it and can use it to advantage.

Susie: "Would you go into it further and tell about what I discussed with you earlier...that I know I'm going to work out...some of the beliefs involved...is there a reason why...?"

Seth: "Because you must work those beliefs out for yourself."

Susie: " But I discussed it with you earlier and you told me that I had worked these beliefs out with this person..."

Seth: "You must work toward the situation for yourself, and in this time in your life, my dear friend, you must know that you work through the situation on your own, and you have the method and the tools and the ability to do so. Therefore, I would deny you the right to use your own abilities now, when you need that assurance and so it is out of my regard for you that I make it do, and make you do your own.

"And now this old spiritual ruffian bids you a fond good evening."

Pat was speaking about how good she felt after class, as though she were on an "upbeat," and that her energy had been restored to her. Seth commented:

Seth: "The power has not been restored to you, my dear young lovely woman. You had it and it was yours all along. You are simply accepting the power of your own being, and recognizing yourself, and doing yourself just honor.

Pat: "You said it! I was just going to say it, and you said it! You're psychic!"

Seth: "I am psychic! Now I did not help Rubert out on his endeavor with the great Air Force. What he did he did as himself. So you cannot say, 'Aha! Old Seth did it for Rubert!' He has developed levels of awareness. Those levels exist within yourself. He used those levels in that endeavor. You should see, therefore, that they are also available to you, and give you confidence in your own abilities. You do not need any kind of super-ghost to do that for you. The power here is indeed not being given to you. You are, instead, learning to accept your true nature.

"You believed that you did not possess the power of your own being. You allowed yourselves to believe that you were at the mercy of gods or devils, pasts or futures, in one life or another, and so you were not able to recognize the ability and the power that is your own. Here you meet your own ability in different form.

"I will tell you, but Rubert will also tell you, and you, yourselves well know why you come here...because each of you realize that the official answers are no answers at all. You realize that your own experience is not reflected in the society of your times, in its metaphysics, in its art or in its scientists. You are therefore in the process of bringing from your own psyches a new birth, from which, if you will forgive me (to Sue), new ceremonies and organizations will spring. The birth of civilizations begins with the individual and the mass psyche, and springs outward.

"You are journeying, therefore, into the individual psyche and the mass psyche, and from the knowledge and wisdom that is your own heritage, you are bringing a new birth...a birth of intuitional and revelatory material, from which new structures, in time, will come. When the old answers and the old organizations no longer have any meaning to the individual; when he can find reflected in the official answers none of his own questions; then the individual rises up from within itself, and as once this civilization was born, so shall others be born in the same way. And so always from within itself does the race then go within its psyche for newer revelations; newer, in that they are fresher to the source of itself...they have not been worn away by distortions and so in-tuned by organizations that their meaning has become lost.

"So you arise out of yourselves individually, and out of the heart of your psyche, and so shall the civilization also emerge out of its mass psyche.

"Now that I have done my bit for your camera (this class was being videotaped), I return you to yourselves."

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Jeff: "Seth, I would just like to say that our friend the Indian (Jerry) sends his regards."

Seth: "Tell him I return his good wishes. If he were here, I would let him smile for the camera."

After discussion of Seth's remarks, Larry related a purse-snatching incident which he had witnessed in a New York subway station, and described his actions and reactions to the incident. Seth returned, speaking first to Larry:

Seth: "You did very well and I commend you. I give you an apple!

"I have, however, a few remarks to make, and for now, no questions. The first remark here to our young friend (Paul). As individuals or as a society, you do not feel the necessity for violent action unless you feel powerless. When you understand the power of your being and the power of your presence, then you will use it, and you will realize the energy and power that exists within your own gaze and your own presence, and you will be able to use that and stand on it as a man or as a woman.

"Only when you have become afraid that you are power-less does it seem to you that action exists only through violence. Understand as well as you can then, and accept the power and action of your own presence...of the being that you are in this space and time.

"And now to confound those given to what you think of as logic...what you think of as logic...because none of you as yet, in your terms, understand what logic is. But to confound those of you who think you know what logic is, here is a Sumari answer to a question that our instrument holder (Mark) here had earlier, and though you may not recognize it, in answer to one of your questions (to Stan). So give us a moment for a typical, Sumari, logical answer."

Immediately after the Sumari song, Seth returned:

Seth: "Now he (Mark) wants to know about levels of consciousness and the various aspects that consciousness can take. He wants to know what you can do with your own awareness. He wants to know what the steps are.

"Find me (to Mark) with an instrument! But better than that, find your own consciousness and your most private awareness with an instrument. Look to another to validate your own experience or to tell you that you are alive. Find within yourself the vitality of your own being, and then dissect it as you will. Dissect an orange and you find juice and pith. You cannot dissect your consciousness. You can only travel in it and through it to the source of your own awareness and being, and logic, in your terms, is like one pit within the orange, and only a portion of your awareness and your knowledge.

"What happens here cannot be found with an instrument. The personality that you perceive is. And your personality is. You can find it through experiencing it yourself. You can find the power and vitality and validity of your own beings by being yourselves.

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Now (to Stan) all languages are built upon alphabets, and those alphabets are what is left over, for beneath the alphabets are, what in Sumari we call *cordellas*, which are the source of alphabets. The shapes of letters are indeed important, and on different levels they represent something else. In different ways you are being told this in Sumari, and even in some of Rubert's poetry, when he hints at fossiling.

"The symbols for cordellas and alphabets are not only written in ancient rock for your archeologists so nicely and neatly to discover, they are written in your blood. There is a connection, for example, between the shape of viruses and of cells, and those seemingly ancient symbols that you find, written in the rocks. And that is my clue for you.

"And I did not mean, however, (to Mark) to put you down, but to introduce you to the real meaning of time. And I recognize the fine vitality of your own being, as I recognize the fine vitality of each of your beings, and hope that I reflect it back to you. For I am indeed a mirror for your own psyche. Beyond that I am myself. But I am a good mirror of your own psyches, and in me you can see reflected what you are. For you interpret what you think I am in your own ways. Do not accept anyone's terms for what you think I am in your own ways. Do not accept anyone's terms for what psyche means. Examine joyfully your own experience and your own being. You are what a psyche is.

"I recognize our friend over there (to Sue), and you recognize me, and that makes it cozy!"

Sue: "Speaking of shapes of things, could you give me some idea of what that thing was that my friend and I saw in the sky when I was about 14? It wasn't a Silly Putty container, was it?"

Seth: "It was not. But its shape will change."

Sue: "Well the reason I asked...does it have some connection..."

Seth: "It has a connection, before you ask anything else, with an event in what you think of as the future, and some of your friend's comprehension had to do with the way you perceived that particular event in your past."

Sue: "It concerned my friend."

Seth: "Indeed. That is all I will tell you now, but you must realize that the event exists not only in the past but in the future, and in a way, it was a sign sent from a future self into the past."

Sue: "Does that involve Sumari impressions in the past and future?"

Seth: "It does indeed."

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Will: "A personal question? The other night when I was in a complete panic about sleeping, I had a dream. I asked someone if I would ever solve this problem, and he said that he didn't know, but I was going to spend one hundred percent on the motor telegraph. Do you have any hints as to what that means?"

Seth: "First of all, the meaning should be apparent to you. Think of what you think of your own body, the psychic background that you have. Then connect that up with the literal interpretation of the telegraph.

"The more important matter, however, is that you forget the entire problem of the sleeping and follow instead some of the suggestions that I gave you some time ago. You have not followed them. You tried them out now and then. And relate to the self that you are now, and use the abilities that you have now in this physical universe. Apply that energy outward into the world that you know, and you will not have to send messages inward that should go outward. You will not need to cause yourself inner restlessness when, instead, you could direct that restless energy outward where, now in your terms, it belongs."

Will: "You used the word psychic background. Does that mean psychological background?"

Seth: "It means, in quotes, 'the occult, deep knowledge' upon which you have built so many misconceptions."

Class opened with a wide-ranging discussion. John had spoken about a question in his mind concerning probabilities. Seth entered the conversation:

Seth: "There have been many theories, many dogmas and many religions that taught you that your creativity was highly limited. There have been dogmas that taught you that creativity was no greater than your comprehension of it at any time. Such dogmas did not tease you to grow.

"You do not teach children what they already know. You tantalize them by giving them glimpses of knowledge that they do not as yet possess, and using it so that they want it, so you tantalize them to use their own abilities and to open their own minds.

"It is relatively simple to explain the nature of reality in the terms that have been given to you through the centuries. You already know that those theories are limited. Each of you in this room knows that no theory thus far explains to you the nature of your own being or creativity. Knowing that, you automatically begin to expand your own ideas, and to look beyond the frameworks that have been given you.

"You know that you cannot confine the miracles of creativity to the limitations of your own knowledge, but you must expand your knowledge so that you can understand the nature of your own creativity and your being.

"So here we throw aside the concepts of consecutive time, one god, one self, one universe and one single line of creativity that can easily be followed, and we open up the doors...the doors of your own thought and your own intuitions and your own questioning, so that you can, to some extent, glimpse the incredible creativity in which you yourselves dwell. And if those ideas (to John) make you strain and get angry, then it is good, because it makes you think and feel, and you are free to question these theories as you question any other, as long as you trust the basic creativity of your own being and the integrity of yourself.

"But never try to reduce...reduce...the nature of creativity or make it fit your concepts. Always stretch your intuitions, your minds, and your beings, and try to follow the creativity that you know exists within yourselves and within the world you know, and within worlds that you do not know.

"And now this probable Seth returns you to your probable selves, most probably!"

After discussion of Seth's remarks, conversation went to the matter of "problem" children. Venice said that in her experience as a teacher she was seeing today more children than ever who refused to cope with reality. Seth returned:

Seth: "Now as I told our Lady of Venice some time ago, now, you are more than the sum of your parts. You are each more than the sum of your parts. The class is more than the sum of its parts.

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"And you know well that none of you are victims. Sometimes, unfortunately, at certain stages of your beliefs, it is easier to believe that you are victims than creatures. And that enables you to throw aside the responsibility and the joy of your own actions.

"It also, somewhat comfortably, and sometimes beneficially, allows you to set aside some problems while you deal with others. That can be very handy. As you cannot consider, however, a person, interns now, of therapy, as apart from the family, so think of yourselves as a part of the class, and think what each of you contribute to it, and what you receive from others, and how each of you in the class are your selves and individuals, and yet each of you project upon the others certain attitudes and beliefs that you want to encounter.

"It is an interesting conception and (a) true one, and if you take some time on your own to consider it, you can learn quite a bit about yourself and the others also.

"Rubert said what was pertinent in that there is no society apart from yourself...no force that forms you. If you want to cop out you can blame society, or your background for anything you want to, and hence handily refuse to accept the responsibility and joy of your own being.

"Unfortunately, or fortunately, it does not work that way. You form society through the individual and your mass ideas. You can kick at it and want to change it, and when you do, you kick at yourselves and want to change yourselves, and that can be quite beneficial. But not if you imagine that you are the victim of circumstance, or that you do not form the world in which you dwell. I return you to the world in which you dwell!"

Tom: "It seems as though a younger child, 2 or 3 years old, would be more influenced by his parental..."

Seth: "A young child, in the term now of which you are speaking, is far closer to the source of his own vitality and, in the terms of which you are speaking, and realizing the way I am using the word, less a fool."

After discussion of Seth's remarks and a class break, class conversation resumed with Orville (a visitor for the evening) posing a question on reincarnation. Seth returned, speaking to Orville:

Seth: "You are trying to box in the self. You are trying to say, 'I am this' or 'I am that' or 'I am thus and so.'"

"There is a reason why the books were written as they were, beginning with The Seth Material, Seth Speaks, Personal Reality and the book that is presently under way. In your terms there is indeed a consecutive nature to them. Seth Material used many of the terms with which you are acquainted, and related in many ways that Rubert and Joseph, at the time, could understand.

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"There are no divisions to the self. Those that you experience are illusions. Yet those illusions are lovely. They are creative. They are valid experiences of reality.

"You are over concerned, however, about the nature of your own individuality, and afraid to open up to the greater areas of your being. You are all of your selves at once. The aviator is not swallowed or lost or annihilated or betrayed or forgotten. Neither is he limited. Neither be he so afraid of his own reality that he fears for it, or changing into someone else.

"For the inner self knows who it is. The inner self knows the personalities that constantly emerge from its own being. And again, you are simply, understandably trying to define the nature of creativity, and worried lest your own individuality be lost within it. And such is not the case.

"We will lead you gently into the greater areas of your own being in which your seeming contradictions vanish in the light of your own knowledge.

"Now (turning to Wade) Cardinals like order. I have told you often that spontaneity knows its own order, and let me add to that, that order knows its own spontaneity. Play with that one for awhile!

"And, as always, feel, in such a meeting as this, your own reality, and if each of you, through the years, senses in such a demonstration but one glimmering of your own greater knowledge and joy and being, then literally, it changes not only your life but the reality of the world in which you dwell.

"You listen to these words that are spoken in English, yet beneath the words rises a knowledge that is inherent in your own being. Let that knowledge then joyfully rise, and when the words that I speak really reach you, then will indeed the verbs and the nouns and the vowels and the syllables turn into birds of knowledge that fly out of your own skulls and through the dreams of your night time, and transform your days.

"Teachers use repetition (to Venice). There is nothing, however, repetitive about your own energy, or your own being, that is never static, but always growing and always creative.

"If I do no more than this, let me be the echo for the energy of your own being and remind you of your ancient and ever new knowledge. Emerge...emerge out of the knowledge of your selves and translate what you know into the world of flesh.

"And now I return you to the secret and serious and occult meeting of yourself with yourself.

"Wade: "Seth, a question?"

Seth: "You may indeed."

Wade: "In something that's been on my mind about a word, and I think it ties in with what we've been talking about...teaching children...and the word is innocence. Do you have a definition for that?"

Seth: "A definition of innocence. Innocence is graceful knowing and unknowing...united."

"And now I return you to your innocent (to Joyce)...pigtails.

Joyce: "May I ask a question?"

Seth: "You may."

Joyce: "I would like to know if you could tell me what happened to my cat. It's very important to me."

Seth: "Why is it so important?"

Joyce: "Because it's something I loved, and something that left."

Seth: "Do you feel threatened because the cat left?"

Joyce: "Well, I did in the beginning, which I understand, and I think I accepted it, but I just want to know what happened to it."

Seth: "In all probability now, in all probability, within three weeks you will find the cat at your doorstep. But I do not make predictions because even a cat, you see, in your terms, has its own free will, and there is no pre-determination. But as the probabilities are now, your cat will return."

Joyce: "Because I want it to?"

Seth: "Because it wants to."

Class discussion was mostly about religion until after the break, when John posed the question of the difference between male and female. After a short discussion Seth commented:

Seth: "First of all, the predominance of the male sex in your system has to do with the nature of your consciousness and those challenges that you set for yourselves. Your ideas of sexuality are deeply involved with your sciences as well as with your religion.

"You are embarked upon a process, and I am speaking in your terms now, and remember that, a process in which you needed to see yourselves as apart from nature; a process in which you were developing a kind of consciousness that could look through itself and outward at the physical reality that you know.

"Now in The Nature of Personal Reality are explained, to some extent, those beginnings, in your terms. When the ego consciousness aroused, then, it had to do so victoriously...emerge from what you think of as the unconscious. It had to see itself as apart from its environment. It had, in your terms, to forget its deep involvement with nature and its beginnings as a child, growing, must see itself as gloriously independent, and try its own wings.

"So emerging consciousness grew, and as it did, it had momentarily to forget the deep and true aggression of the womb; the deep and utter involvement of the conscious mind with the unconscious from which it did indeed spring. And again, in much deeper terms, this is explained in Personal Reality.

"But in order to try your new wings, so to speak, you had, in your terms, to see yourselves in a new and different light. This meant that certain divisions were artificially made, and you chose those artificial divisions. Connected with your ideas of sexuality, religion, science and consciousness come all the current problems that were latent in the questions that you earlier asked.

"While you paint, in your terms now, your own deep connections with the womb, you could not find your way into those other areas of consciousness in which you hoped to dwell. While you recognized your true being as a part of the earth, you could not, in your terms, step apart from it and see it. You could not realize that your thoughts and emotions helped form what was, because then, even to some extent like the animals, you were so gloriously a part of what was.

"You formed then, those artificial divisions. Some of you had to remember; some of you could never forget and so, in your terms, the woman remembered. They remembered biologically and intuitively those connections with nature that you could not be allowed, by yourselves, to ever forget. Others of you pretended to forget, so that you could indeed go, in other terms, forward...look at the world with different eyes...pretend that you were apart from it. Once you pretended that you were apart from it, however, you could begin to construct, in conscious terms, a different kind of world, and you grew to what you think of as free will and a wide range of consciousness that before, in your terms, you could not experience. All time is simultaneous, and so you are male and female at once.

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"In all religions, those that you did not officially adapt in your society, what you would think of as the female religions, predominated, and those people did not progress in industrial terms because they were too well aware of their part in nature...they could not dissect it.

"Your ideas of sexuality follow, then, both your religions and your science, for you have created each. But you always know what you are doing, and there are cycles in the earth and cycles in your being and cycles of your soul. And so you are in the process, again in your terms, of reuniting yourself and discovering what the word 'humanity' means. You are finding the meaning of individuality, which is far more important a word than you realize, and when you understand what that word means then your own individuality will express itself in its natural form. And regardless of what words are put upon your experience in terms of sexual roles, you will be a full human being. When the conscious and unconscious minds are understood you will have no more problems with sexuality.

"Now I am simply giving you a brief idea of what is involved, and I expect you in your own

way to follow through for yourself and to see the connections and think about them. And now, before you, what do you see? A woman or a man? You see a range of human being and personality that defies conventional ideas of sexuality or of consciousness; that defies all of the ideas that have been handed to you, and that challenges you each to look for the reality of your own being."

After a brief discussion of Seth's remarks, he returned:

Seth: "Your sexuality is a point of focus, and that is all. For those of you who need it said, I say it. A woman is as intellectual as a man. A man is as intuitive as a woman. Your sexuality is a point of focus. You chose it for a reason. The reason has far more to do with the flexibility of consciousness than you presently understand. It has to do with the real nature of aggression and passivity which you have allowed yourselves to forget.

"Birth is an aggressive experience. Passivity is based upon the joyful recognition of natural aggression. To be carried along, you must be very sure of yourself. *To allow yourself what is now, in your terms, a luxury of passivity, you must be very sure of the nature of your own reality and your own strength.* Otherwise passivity frightens you to the core.

"Think about your own sexuality and your ideas about it in relationship with your own ideas about your own being and consciousness. Regroup your ideas so that when you think about sexuality you automatically think of it in relationship with your religions and your sciences.

"You have related the word female with the unconscious while you have been walking toward what you now think of as egotistically based consciousness.

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"There is more in what I am saying now than you presently realize. You cannot consider the real meaning of your own sexuality unless you understand your own religious history. Follow through in your own minds with your memories. Try to be honest with yourselves as to those early experiences in which you forced yourself to behave differently than you were because adults told you that you must.

"There are differences. Of course there are! But they are not the differences that you imagine. You had better understand the beautiful, unique quality of your own individuality lest you project upon the other sex...whatever sex you are...those abilities and qualities which you are afraid are your own, or project upon them those abilities and qualities that you wished you possessed and fear you do not. Examine the nature of your own consciousness, your own experience and the question will answer itself. And the same applies (to Rich).

I tell you to do things and you listen to me. It would be better if you did not listen, but did what I tell you. The experience must come from yourself. The journey and the challenge and the questions and the answers must come from yourself. You must discover what sexuality is in all its aspects and connect it with the nature of your consciousness and your being. You have here before you certain hints and signs. Use them, and all of you who look upon me as a sign of great, logical thinking, and therefore male-oriented, in your terms, then listen..."

A Sumari song came through. After a discussion of the song the Sumari returned, speaking in conversational tones to the class. Immediately Seth returned:

Seth: "You hear and you do not hear, and yet your inner selves listen and they hear. What you were told was not given you in precise English, in intellectual terms, in paragraphs or in sentences. What you were given brought you into an encounter with your own emotions...with those emotions with which you are aware and those emotions that you hide, each from the other. And I am not giving you any more intellectual clues!

"Teachers use many methods, and so we use many methods. And we are male and female, ancient and forever new. And so are you!"

The entire period from 7:00 P.M. to 11:00 P.M. was taken up by discussion within the class. It opened with a discussion of "female religions" referred to by Seth last week, then went to dream experiences, dream tribunals and out-of-body experiences. After the first break Venice read from Chapter 12 of Personal Reality. After the second break Jane read from Dialogues including a portion of its introduction. At about 11:30 Seth came through:

Seth: "It is good for you to do your own thing in class now and then, and so I am simply coming through to say good evening. This triply, at least, middle-aged old Father Divine is sorry that he is not as sweet as divinity candy!

"There are many hints, however, in Rubert's Dialogues and in his introduction that you should take to heart, and you should realize that he begins from the same framework in which you all share your existence. That is, not working outside of the framework.

"And I will have some gently...gently...gently pointed remarks to make to you (to Andy) sometime in the future so that I hope we can shake apart some of your concepts and give you some more joyfulness to play with.

"You know (turning to the class) what I am up to. Yet realize, as I'm sure you do, the playful seriousness of my endeavor and your own...the playful seriousness of it. And so, when I am, hopefully, joyful and jovial and tell you, 'Yes indeed, this is the old energy bit,' realize also the great integrity and joyful seriousness of your own sparkling existences.

"If each of you would, for one instant, tomorrow, allow yourselves to feel fully the miracle of your own being, then would you indeed find yourselves surrounded by a paradise, but a paradise that would make previous ideas of heaven silly by contrast...a paradise in which you realize the creativity and multidimensional aspects of your being.

My dear friend over there, Will, you might be a statue...a beautiful sculpture, for all you know of the reality of yourself. And this applies to each of you. Yet there are no barriers that prevent such knowledge or understanding.

"If I can feel your uniqueness, individually, with such impact, then why cannot each of you try to feel the grace of your own being? You will look at an animal or a flower and call it beautiful, and ignore the beauty and grace of your own experience. Now this relates, not in high spiritual terms necessarily, but to those secret words that you speak to yourselves when you call yourselves stupid in the closets of your mind.

"Would you call a flower stupid? Would you call a star stupid? Would you call a molecule stupid? If you understand the grace of your being, you would look even upon yourselves with joy and gracious abandon. Do you call yourselves dumb, or opaque, or fat, or skinny or whatever? Whatever derogatory terms you use when you speak to yourselves, stop it!

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"Feel the uniqueness then of your laughter (to Pat) and let your joy spring into your realization and it will give birth to all those abilities within you. In all of what I have said, there is indeed no greater, practical message.

"You think in terms of future selves. And using your terms now, and as always, that is a loaded statement, but using your terms, think instead of yourselves as pinnacles of achievement and expression, reached finally by the atoms and molecules that dwell within you. In your terms now, they think and feel and reason.

"I return you then, as always, to the selves that you are, and I entreat you most humbly to look within the selves you know for the wisdom that is indeed your own, for the blessing that comes from All-That-Is as it is reflected through yourself. Ask me for your blessing...for your blessing. Ask your molecules for their blessing, as you bless them.

"See the miracle of tomorrow. When you wake up in the morning, tell yourselves that you will perceive it, and perceive the grace of your being within it.

"And now I leave you, and those blessings that I have to give, I give you, and those that I do not have, I am sure you can find for yourselves."

After the first break Deena commenced reading Chapter 12 of Personal Reality. During a break in the reading, class discussed the source of our beliefs. Jane related a recent dream of her childhood where she remembered a situation from which arose the belief that had been involved in the dream. Seth entered the conversation to comment on Jane's dream:

Seth: "Now a short note only, here. When Rubert had the dream and then remembered the event in the way that he did, in your terms, it changed that moment in what you think of as the past. And another point, in those terms, from the future said to the child, 'It ain't necessarily so!'"

"So, in the terms with which you are working, the past was changed because of a realization in the present.

"At every moment, you recreate and newly create your past and all of your memories and the future that you may or may not, in this probability system, know.

"You have power in the present then, and that power in the present means you have power over the past and over the future. You are not then at the mercy of any past event. You can go even into the future, in your terms, and see to it that you have pleasant conditions awaiting you there when, in your terms, you finally get there.

"Rubert's experience has changed the probable experience of another Rubert, for example, who did not grow up with that particular belief.

"Now I return you to the book and to your own, I hope, creative musings!"

George: "Seth, could you say then, that these events that you change are symbols also?"

Seth: "You can say that they are, and that is as loaded an answer as the question was, and as joyfully loaded."

Deena resumed reading Chapter 12. During another break John speculated about our responsibility for dissemination of Seth's material. Seth returned to comment:

Seth: "Now listen to me! I thrust no responsibility upon you to carry my message to the world. I have, in those terms, a responsibility that I give you, if you must start thinking in terms of responsibility.

"I thrust upon you then, in those terms, one responsibility...the responsibility of being yourselves to the best of your capacity, and if you fulfill that responsibility, the things within your life will be right, and your actions and your feelings in the world will speak for themselves. For, in being yourself, you bring forth the message of freedom and creativity.

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"The world will go its way. It may not be your way. It may not be my way. But it may!

"The world will take these ideas as it will. I give them playfully, joyfully and humbly, that they may fall as the seeds fall from a gigantic oak tree. I do not say that every man must pick up one of those seeds for himself and use it. I merely say, 'I am.' And to you I say, 'You are!'"

"And whenever these classes are not fun, do not come to them. And whenever you are doing something yourselves that is not fun, stop it.

"Creativity and the joy of the gods does not involve responsibility, in your terms now. Being knows its own actions, and when you are yourself, you fulfill any responsibility that any god or man could lay upon you from the outside. And you are trust in any reality and in any terms.

"Now back to the book or your questions. I will not answer the questions this evening. I did not say they would not be answered."

Deena resumed reading the book, when Seth returned with a class assignment for next week:

Seth: "I want you briefly to return to reading the book. However, for next week I want you to examine and write down your beliefs about responsibility and fun. I do not want you to write down what you think you should believe. I want you to write down what you do believe.

"Now in some instances, you will find that you feel one way, it seems, and believe another. In those instances privately follow your feelings, for they will lead you to your beliefs. I want you to deal with these questions on an intimate precept. You may find that they spill over into your ideas of good and bad, poverty, spiritual and non-spiritual.

"I want you to follow them in all of their ramifications. It will be fun!"

Andy started to relate to Jane what Seth had said when he returned:

Seth: "...and of course, bring those tender papers to class (Seth looked steadily at Pat, and spoke very jovially). I said that! It is your playful responsibility!"

Seth continued to look at Pat. Someone said to Pat, "Say something!"

Seth: "It is said, 'When I look at you (to Pat) you look at yourself.'"

"Pat: "Why do you look so stern, then?"

Seth: "Why do you project sternness upon me? Now watch my face, and listen to the word!" Seth then sounded a long "word" that sounded like a long "Mo-o-o-o" and withdrew).

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Reading of the book continued to the end of Chapter 12. After a short discussion of what had been read, Deena began reading Chapter 13 which begins by outlining different belief systems. Seth interrupted to comment:

Seth: "You cannot say that we are prejudiced when we go into belief systems! And in this chapter each of you will find yourselves."

Seth leaned forward and picked up Jane's glass of wine from the table:

Seth: "I drink to you and your myths and beliefs. Enjoy them. Play with them. Then you will realize that they are children's games.

"It is not brandy (referring to Jane's wine), but it will do. I come all this way and you think Rubert would give me a simple drop of brandy! Do not you all feel sorry for me from the bottom of your heart?

"Now heed my immortal words!"

During the first two class periods members read from the papers that Seth assigned last week dealing with their beliefs about responsibility and fun. There was general discussion of each member's paper. Seth entered the conversation:

Seth: "My heartiest regards to you, and I knew I could count on you (to Will) to do it! He is not alone in posing those beliefs. Now I tell you that, in basic terms, civilization is dependent upon the spontaneity and fulfillment of the individual. Your civilization is in sad straits. Not because you have allowed spontaneity or fulfillment to individuals, but because you have denied it, and because your institutions are based upon that premise.

"You think that, left alone, the natural inclinations of man would destroy civilization. Then what indeed started civilization if not the natural inclinations of man? What began the cooperation that allows people to unite even in tribes if not the natural inclination of man?

"If you learn to trust your being, then you will be able to trust your institutions and your civilizations.

"You equate spontaneity with irresponsibility...abandon with evil. If you abandon yourselves to yourselves, then what good would seem to spring out of the heavens of your being! Your world is not in dire straits because you trust yourselves, but precisely because you do not. Your social structures are set up to fence in the individual rather than to allow the natural development of the individual.

"Your mass wars are caused because individuals are not allowed their natural freedom, which means that civilization is denied natural ability and good joyful work of a man and a woman, knowing where he or she belongs in work, and joy that is peculiarly suited to private ability.

"For next week I want you to delve a bit further. You have scratched the surface this evening. I want each of you, privately, in your own life, to assess what you do that you feel responsible for but do not enjoy. How well is this done? How effective is it? What do you do because you love to do it? How effective is that? How do your ideas of responsibility and joy apply to your children, or to your parents according to your situation?

"Now I used the word 'fun' purposely because when I use the word 'joy', you can hide behind it and think...in what you think of as high spiritual terms, for 'joy' sounds spiritual and 'fun' does not.

"I come here because it is fun. I have fun when I come here. I do not come here because I feel that I have any great responsibility for your beings or welfare. Who am I to set myself against the innate wisdom of your own individual being, or to take upon my invisible shoulders the great privilege or joyful responsibility for your behavior and destiny?

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"I grant you your own freedom and fun. Grant it therefore to yourselves. But when you work on your beliefs this week, play with them. Realize what they are. Use them as lights that shine through those areas of your most intimate behavior. *Your attitude toward responsibility and fun has much to do with your behavior with yourself. Do you treat yourself like a beloved friend?...a pet that you have no use for?...a relative that you do not like?*

"How do you treat yourself? How do you treat others? For these things, these activities, will have much to do with your ideas of responsibility and fun.

"Then I ask you to embark upon a fun endeavor and play with your beliefs. See them like bright balls, flying through the skies of your mind, and catch them if you can...and you can indeed.

"Now I return you to yourselves and to the class, and I have fun listening to your beliefs. I hope you have fun listening to me, and as long as you do then come here, and when it is no longer fun then go your own way in peace. Peace (to Tom). I am waiting to listen to some more beliefs."

Tom: "You're not going to answer the question then?"

Seth: "It is more fun than a question. I practice what I teach!"

Class discussed Seth's remarks and the question was raised about his statement concerning civilizations. Seth returned briefly to clarify:

Seth: "I was not speaking only of your western civilization, but of all official civilizations in your world at this time.."

After more discussion, Will returned to reading his beliefs. He had spoken about parents when Seth interrupted:

Seth: "I said this in Personal Reality many times, and I say it to each of you.

"Your parents told you many things as you were children. You are, in those terms, children no longer. In those terms, it is your own situation now, and it is up to you to say to yourself, 'I am myself. I am not at the mercy of any childhood beliefs unless I choose to be.'

"You cannot blame your childhood beliefs for your present position unless you insist upon doing so, and so hamper your own freedom. Use your conscious mind! That is why you have conscious minds. Assert your own independence and your own being. You can cry for centuries if you choose, saying, 'I am where I am because my parents told me I was a bad girl or a bad boy,' or, '...because they locked me in a closet,' or, '...because they caught me masturbating and said I was evil,' or assign any reason you like.

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"But you can also stand up and say, 'I am myself, and I am good, and I refuse to accept the beliefs of others with which I do not agree.' Then you learn what your conscious mind is and what it is for, and you make your own direction. You must make that choice. You must each make that choice. That choice is always yours.

"Cov before beliefs that you no longer accept, cov before the past or assert your individuality and being in the present...the full divinity of your being, which includes a conscious mind...and refuse to be cowed by any adamance in the so-called past.

"You must each make that decision, and when you make it you truly know it, and you recognize a threshold in your life, and you begin anew. That is of the greatest importance to each of you.

"Now I return you to your newly uncowed selves."

Discussion continued. It was getting late. Pat asked Jane, "Are we done?" Seth answered:

Seth: "We are done!"

Pat: "You and I (to Seth) are done?"

Seth: "You and I are never done, and you and you are never done. And none of you are done with yourselves. Now again I give you back the vitality of your own being. I hope only to show you to yourselves, and if I can do that, then that is fun!"

Seth started to withdraw but then responded to Will's comment:

Seth: "In the great, joyful measure of my infinite patience, speak, oh thou Will."

Will: "How does a dog track? They say he doesn't use scent."

Seth: "We will deal that problem for you, and all of its cosmic significance for this evening. If you know how to track you will know how the dog tracks, and if you follow your thoughts you will know what the dog follows in the secret hollows of the night. And if you learn to follow your own being you may understand the wisdom of the dog.

"And with those great and weighty cosmic comments I leave you to the fun of your own being. And I wish you all a hearty good evening."

Class picked up where it had left off last week, with members reading what they had written concerning their beliefs about responsibility and fun. Jane called on George to begin. George said that he was not a good reader, and would someone else read his work. Sue started to read George's paper when Seth interrupted:

Seth: "Now I want George to read his own beliefs...that is part of the game!"

George read his own paper and responses were given in class. Jane then asked George B. to read his beliefs. After he did so, Seth again returned:

Seth: "I will speak in your terms for now, and hopefully relate at the level of your understanding, not only to our friend here (George R.), but to all of you, and we will put it, if we must...if we must...we will put it this way.

"If you need to think in terms of responsibility, then it is your responsibility to have fun! You will not help yourself or others unless you enjoy the miracle of your own being, and so in those terms, use if you must the belief in responsibility by telling yourself that it is your responsibility to enjoy your own being.

"Now Rubert and Joseph watch the birds on the roof top. And joyfully now, the mother wren feeds the babies. Joyfully! The other wren does not say, 'Oho! It is my spiritual and moral responsibility to feed this thing, and I will make it pay for the rest of its life, because I go hither and yon upon this roof seeking this bird seed.'

"It feeds the little ones joyfully because it is fun...because it is fulfilling itself and the joy of its being, and it does not later blackmail its offspring. On the other hand, the little bird, leaving the nest, does not feel that it must rationalize its delightful freedom. It does not send cards on Mother's Day and yet the mother/child relationship, in your terms, is joyful, and no cards are needed.

"This class should lead each of you into self exploration...into a journey that shows you more clearly than ever your own creaturehood and your own spirituality and your own being. This class is not meant as a crutch but as a road to lead you inward. And some of you follow and do indeed go inward, and you will discover your own reality and the joy of your being, and some of you will remember your Egyptian heritage (to Tom), and some of you will realize that you no longer need think of yourselves as Canister Men (to George B.), and some of you will realize that the search for truth need not lead to sorrow, or physical or spiritual beatings (to Andy). But all of you, hopefully, will learn something and, hopefully, some of you will discover the true fascination of your own being and no longer see yourselves, in your terms now, as children, but say, 'I am an adult and my own man or my own woman and joyfully express myself.' And in that realization find reconciliation and birth of creativity and strength.

"There are some new members here, and here, and there, and there, and if I have not said it before, I give you my welcome and the welcome that I give you hopefully will be a welcome to yourselves and to your beings.

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"Now Rubert showed you earlier his chart. Our friend over here (Andy) spoke of an experience that he had. DO NOT CON YOURSELVES! Truth has nothing to fear from the intellect. Truth has nothing to fear from the intuition. They all blend. You cannot be conned by others, and if you con yourselves you all know your own beauty and your own integrity. Enjoy it!

"I want you, in this class and the next one to clearly speak and understand your ideas of responsibility and fun. And again, I use the word 'fun' on purpose for it sounds much more frivolous to you than the word 'joy.' And therefore, less responsible!

"I return you then to yourselves (George B. addressed Seth)...our Canister Man has a question for me."

George B.: "This is not pertaining to the subject, but as I understand it, some people follow a pattern of careers through their incarnations and tend to gravitate toward the same type of work

each time. I was wondering if I have followed such a pattern or if I should be working toward something that I'm not working towards."

Seth: "Now first of all, the idea is limited. Some people do indeed follow that kind of pattern, but many do not. Many follow emotional patterns that have nothing to do with careers. Now for this moment of your life, you should simply learn to know yourself, and to let down those barriers that you have put up between yourself and others, and to understand the beliefs behind the barriers and to discover why you are so afraid of the expression of love. And after that answer I now return you to yourself."

Bonnie started to relate to Jane what Seth had said. In discussing the bird analogy, Bonnie used the word "robin" rather than "wren", which Seth had used. Seth interrupted her:

Seth: "It was a wren! The robins disdain bird food and they eat lusty worms! You must become a naturalist! But you are doing very well, but no robin would understand what you said!"

Wade: "I never thought of worms as being lusty!"

Seth: "That is because you are not a robin!"

George B. started to relate to Jane what Seth had said. Once again Seth interrupted:

Seth: "Now I will be more specific because I like you. And so I am giving you some goodies! Besides that, you have worked, in your terms, for those goodies. They are not the esoteric goodies, however, that you hoped for. In your profession, however, and in your situation, you have set up physical circumstances that you want, that correlate with your body attitude and with the rigidity that you have accepted, and so you put yourself in a position where your relationship with other people is rigidly determined in a reformatory situation. I think that you know that."

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"As you begin to understand your own attitudes you will indeed be able to release yourself, and you will also release yourself from the position that you find yourself in now, and you will not be afraid to leave it, but joyfully find yourself in other endeavors before you realize it."

"When you ask questions around here, sometimes you get no answers and sometimes you get answers. I do not know which is better!"

Andy addressed Seth.

Seth: "You want me to beat you? (referring to an experience that Andy had related earlier)."

Andy: "I'd like to know why...like I don't seem to be able to understand within myself...violence, like, is involved with somebody being hurt...cripples, all of a sudden...like the pain they're going through. Why does that just escape my understanding completely?"

Seth: "Rubert gave you as much an answer as you can understand earlier this evening. But as you work, each of you, with your own beliefs and see how these beliefs become actual in your own lives, then gradually the answers will come to you, but there is no general answer. For each individual is unique and will have his own reasons, beliefs and rationalizations."

Andy: "But is it the violence? I understand that you're creating your own reality..."

Seth: "Now some people prefer to die senile and old, lost in their dreams and wandering, with no connection as you think of it, with the world that you know, and you know that. Some people prefer excitement and the violence of blood and accidents. Some people put themselves in the positions, in fact, where they court such activity."

"And that is simply a hint, and that is all I will say for now. You are doing well. Continue to question and to feel the depths of your experience."

Following this exchange there was class discussion ranging far and wide. There was discussion of Seth's remarks, his answer to George B. and Andy and of individual concepts of responsibility and fun. During this period Jane, who was seated as usual in her chair in the middle

of the room, reached up to the neckline of the gown she was wearing, slid the zipper closure down to her waistline, slid the gown from her shoulders, pulled her arms free and let the gown fall into her lap.

The class reaction to this action could only be described as spontaneous...there was laughter, many comments and hilarity. When it subsided, Jane announced a short class break. It did not materialize.

Pat addressed some sort of a challenge to George R. concerning his remaining clothed while this was going on. George stood and on the spur of the moment disrobed. This was followed in rather rapid succession by John, Carrol, Dick, Will, Tom, Paula, Susan and Pat standing and either partially or completely disrobing.

In the midst of this activity, during which some of the class members had replaced either all or a part of their clothing, Seth returned to comment:

Seth: "I simply want you to know that I approve, and I would approve more, and I will approve more when you avail yourselves of the same freedom, and do you realize what it would mean to you if you could?"

"You all are looking for esoteric spirituality. Know thy bodies! Honor thy flesh! Feel the joy of thy corporeal being! Know that thy come naked into the world. The clothes are added. The stances are added. Love thy corporeal being and deny not the integrity of the flesh. Then you will know what spirituality is. Then will you find the miracle of the marriage of flesh and soul in one, and you will not be ashamed of your bodies nor afraid to show yourselves.

"If you are afraid to show yourselves in this room, then what facade do you erect for the benefit of others outside of this room, and what facades do you erect to hide your own reality from yourselves simply because you do not understand your own beauty, your own validity...because you are not sympathetic with yourselves...because you do not think of yourselves as lovely women or lovely men, but as errant children to be hidden away from yourselves and from others.

I challenge you then, and so does Rubert, to face and meet the spirituality of your corporeal being. Then you will not need to be beaten or to look to others for truth, but looking at yourselves in the mirror, you will find the validity of your being and see the expression of All-That-Is as it is expressed through your individuality.

"What joy there is within you that you hide from yourselves and others, and what comradeship that you deny!"

Susan was asked, then, to read her beliefs about responsibility and fun. Before she got started, Seth returned:

Seth: "Now these classes are built about the nature of beliefs. And this innocent and innocuous demonstration is meant precisely to make you question your own beliefs about your personal body and its relationship with others. And that is your assignment for next week: Why did you remain clothed?"

Susan, before starting to read, commented to Seth, "I feel free to do this (Susan at this point was topless), and yet I don't feel that that's any great freedom, you know, as far as that goes. I feel it's very easy to do, and I don't think that it proves all of the stuff that you're saying it does."

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Seth: "The others in the room who do not find it easy, however, rationalize by thinking that it is easy."

Susan: "Yes, but things that they find easy I might not find easy."

Seth: "It is good that you understand that."

Seth withdrew and Susan read her beliefs. They evoked quite a bit of commentary. Frank said that he was trying to relate what Susan had written, with his daughter. He felt that the beliefs were probably all right but he couldn't relate with understanding. Seth interrupted him:

Seth: "You can understand in a flash if you realize that you can understand in a flash. Then age has nothing to do with it.

"And when our Lady of Venice realizes that her joyful self is a most responsible self, then she will realize that when she is being joyous she is helping others, and when she is not being joyous she is not helping others.

"I make indeed this statement of great heresy, my delightful lady (to Venice). When you are having fun, you are helping others. When you are not having fun and telling yourself that you are helping others, you are not helping them or yourself.

"Our dear Canister Man (George B.) has left us for the evening. He must go home early so that he can fulfill his responsibility and get up early in the morning and go to work. He has set up barriers as he knows, but he is working out of them.

"So when you think in terms of responsibility and when, now, only when, you make a division in your mind between responsibility and joyful fulfillment, then you are denying yourself and the world much pleasure, and hiding, my dear Lady of Venice, from yourself and the world the great, joyful sympathy that is yourself. Those realizations have nothing to do with time or age. They can come in a twinkling. When you are fulfilling the joyful nature of your being, you are helping yourself and you are helping others. When you help others because you think you must, but it goes against the grain, then they know it and you inflict upon them the obligation that you have no right to inflict, and then you say, 'Be nice to me because I am helping you...you have a responsibility...'"

Venice: "Seth, are you accusing me of things that I do? My responsibilities that I do without wanting to do...without love for them? I love my work and my responsibility toward my children."

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Seth: "My dear lady, I am only trying to open you up to the love of your being, and to knock down the barriers in your own mind between what this girl (Susan) has said and your interpretation of her experience and her remarks. I am only trying to acquaint you with the lovely joy of your own being, and help you melt those barriers that you still hold on to...that divide you from the joyous experience of your own nature.

"Now examine the question that you put to me, and see how you interpret my remarks in the light of your beliefs. I see your integrity and beauty too clearly to ever put you down, but I also enjoy your intellect and your intuition too highly to not to point out to you certain areas in which you must now joyously explore."

Seth withdrew, and after discussion of his remarks, Frank observed that he felt that he was doing a "lousy" job with some of his responsibilities. Seth commented:

Seth: "I did not say that you were doing a lousy job any more than I was putting our Lady of Venice down."

Frank: "But I'm doing a lousy job!"

Seth: "Do you see how you judge yourselves and then interpret my remarks in the light of your private judgments?"

"Now to show you how responsible I am and how nasty the word 'fun' is, I have this...(Seth placed his right hand underneath his/Jane's right breast and flipped the breast in a manner reminiscent of the old time burlesque dancers) to say to you!

"My dear lady (Venice), that is your interpretation, and is not anything that I have said or what Rubert has said. Those are only ghosts in your mind.

"When you follow your own nature you automatically and naturally feel for the needs of others. You automatically feel when you are joyful and free, and when you are having fun you feel your oneness with all other creatures of the universe, and you know your place in All-That-Is.

And when you are yourself others look upon you with awe and joy and understanding, and you look the same upon them. And you help every other creature that shares with you the framework of this earth. You do not have to worry about helping others, for your very existence is a help and a guide to them. They recognize the joy of being in your existence and they respond as you do to a sunny day, or to a flower.

"When... Venice! Look at me!...when you recognize the joy of your own being you give joy to others. It radiates outward from you as it radiates now outward from you to all others in this room. They see it and yet, my dear lovely lady, you do not. And so you fear yourself...close off your dreams still from yourself and hide the glorious reality of your own being that I see, but they also perceive.

"All I ask from you, and no one has asked more or less, is that you acknowledge the joyful right of your being to existence and follow its great joyous nature, and that is fulfilling any responsibility that any god or self could put upon you. I acknowledge your beauty, your existence and your joy. I only ask that you do the same.

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After a short discussion, Seth returned, referring to Venice:

Seth: "She knows that I love her and she is simply not willing to acknowledge the fact that she can also love herself. And that applies to each of you!"

Pat remarked that she didn't believe what was happening. Seth admonished her: "Try!"

"Now all of this...the entire framework, and Rubert in his position, is important. Understand that. Now on another level, listen..."

There was a short Sumari song with messages to many class members. Seth returned immediately after the conclusion of the song:

Seth: "Now messages are given in different terms and in different ways, and they are all valid and they are all yours, and they all come from dimensions of your own actuality that you do not, in your time as yet, understand.

"I return you to your conventional clothed selves. Do you want to be returned to your conventional clothed selves? Then at least in your minds, divorce yourselves from those limitations, and even you (to Mike) who think you are so free, I have only one thing, again, to say to you as long as you do your assignment for next week and feel, of course, responsible enough to do it.

"Again, it is this...(Seth flipped his/Jane's breast again)

"If you find it sacrilegious, then examine the nature of your beliefs. It is too bad...you have lovely bodies...that you decide to hide them and what they represent."

Tom: "Would you repeat the assignment?"

Seth: "Have someone give it to you. I could not give it as beautifully again. That is because of the nature of spontaneity.

"You are with me! Right on!"

Class members read papers which they had written in line with Seth's assignment of last week: "Why did you remain clothed?" George B. read what he had written and Frank was commenting on it when Seth entered the conversation:

Seth: "I have a brief remark. It is important that you protect the integrity of your being. If you think...if you believe...that it is something that can be threatened (of course it can not be threatened) it is important that you realize your joy, and if you must think in terms of protection, and it seems that you must, then protect your joy, protect your freedom, protect your vitality, protect your exuberance!

"What else is there, even in your terms...even in your terms...to protect? Are you afraid that your sorrows will fly away?...or turn into joys when you are so used to them? Are you afraid that you will discover that your bodies are good?

"You think of your clothes as you think of your responsibilities. You think that vulnerability is wrong. Your freedom lies in your vulnerability to life, sensation, experience, song and being...being is vulnerable. It reacts. It lives. It feels. You cannot deny feelings without denying portions of your soul. Your attitudes toward your bodies are like your attitudes toward responsibility. Think of the correlation.

"Are you so afraid of your solitary being that you fear to stand naked before yourselves? It was not expected that you stand naked before yourselves or others.

"NAKED! Think of it in a different way. Think of it as being joyfully free of those fortresses that you have that you do not recognize...that you are not as honest about having as our friend over here (George B.). At least he is more aware of his fortress, and to some extent he can and does indeed make a palace of it.

"In the most vernacular of terms, you are beautiful people. There is nothing about yourselves that you must fear or be ashamed of. Your bodies on this earth serve as a representative of your soul. You are, in flesh, the representation of All-That-Is as it is living through your own individuality and therefore sacred and joyful and good. When you realize that there is nothing you need to hide, you are free to hide anything that you want, out of your own desire or your own intent, but not because you are forced by your own fears to stand clearly before yourself and others.

"Now I return you to yourselves and to your beliefs because I will be interested in hearing them. And in Rubert's vulnerability last week, did you see his and your own freedom?"

After discussion of Seth's remarks, Venice read what she had written about why she had chosen to remain clothed. In her beliefs, Venice spoke of the creativeness that can be shown with clothes. Seth commented:

Seth: "You know it. You cannot plead innocence because you know me and I know you too well!

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The soul in flesh shows its individuality through its bone structure, the expression of its eyes, the tip of its ear, the tiniest joint in the smallest toe, the crook of its elbow, in the vagina and in the penis, and the hair and the fingernails, and all portions of the physical image.

"The freedom and spontaneity and joy of the soul speak through the movement and the life and being and vitality of the flesh in motion. Ideally, clothes would follow that expression, and they do...they follow perfectly, the motion of the body. no matter how you use clothes to hamper the functions of the body, the way you use clothes also shows the function, the attitude, the individual nature of the body.

"But the individuality does not come from the clothes. Alone, a suit of clothes is nothing, regardless of how smart it may appear. You show your ideas of yourself, you express your soul through your flesh, through your being, and you cannot separate your soul from your image...for your image is made by your soul, and the attitudes of your soul are expressed through your flesh.

"In those terms then, Our Lady of Venice, your flesh is the dress that your soul wears upon this earth, in your terms. The attitudes of the soul!

"Now you may look at pictures of animals...old animals, skinny animals, fat animals, wounded animals, beautiful animals, ugly animals. You may look at them and wonder if you see them in pictures or on a television screen and think, 'What uniqueness!' And you see the integrity and uniqueness of the animals as you perceive them. Yet you look at your own body images blindly, and if they do not live up to some ideal that you have set for yourselves, then you refuse...to deny them...you (refuse to...sic?) deny them what you would gladly give to any animal. You do not admit your own beauty...any of you, in flesh.

"If you see a wounded animal you may still enjoy its beauty, or see it in its environment. You do not judge a twig as to which direction it grows in...up or down or straight or crooked. You can meditate over a twig, and yet you look at your own bodies and will not admit their validity, and when you do not admit their validity you are putting your inner self down, in the most vernacular of terms.

"You are not seeing your own beauty. Again, our friend over here (George B.) serves as an example. It is obvious to you, but not to him, that he does not see his own beauty. But the same is true of each of you. You do not see the beauty of your own images. You do not appreciate the miraculous motion of your flesh, or how your body moves. You insist that it look like someone else's body.

"If you are forty you want your body to be twenty; if you are fat you want to be skinny; if you are skinny you want to be fat. You want a body that is not individualistic, a body that is not you. But your body is you and speaks your being and no one else's. You would become tired of a bland face (to Pat) and perfect body that did not speak your being. Even you...what would you do with a bland face?

Pat: "Bland or blonde?"

Seth: "Bland! Now I return you to yourselves."

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Discussion of Seth's remarks followed. Arthur said that to him the word "responsibility" seemed to mean just what the word itself said: the ability to respond. Seth returned to comment:

Seth: "All I want you to do, and our dear friend over here (Arthur) did it, is to break up associations that you have in your minds...divisions between fun and responsibility. Words, in your society or any society, have greater meaning. They are symbols for other things.

"When responsibility means doing what you do not want to do because you think that you should do it, then responsibility is not fun. Neither is it true responsibility because you are not responding as an alive, individual being. You are, instead, blindly following. You are not giving when you think you are giving because you must be responsible when you do not want to be.

"I want you to examine your ideas and beliefs about the words involved. It is important that you understand what you mean. You do not help anyone when you 'help' them but do not want to, in your terms. The most frivolous smile, given honestly, out of a sense of joy and fun means that you are responding to another...they feel that response. You can relate to that person and that person can relate to you.

"When you say, however, 'I love you,' because you think you have a responsibility to say, 'I love you,' when you do not feel the emotion behind those words, then you are a liar and the other person knows it. You are not responding to that person. You are, in fact, denying them your individual response, and it may be that that alone...your private response...was what they wanted, and not your lies. That is simply one small example.

"If you say, 'I hate you,' but mean it, you give the other person an honest response...they know where you stand. You are accepting them in that moment as you understand that moment. That gives them a position. They can respond, 'Why?' or, 'I hate you,' or whatever. But there is an honest response and an individualistic one.

"If you say, 'I love you,' when the other person knows in that moment that you do not, then you are denying that person the honesty of your being and the honesty of your position. They know that you do not understand them in that moment; that you do not want to; and that you prefer, in fact, dishonesty. That is not, even in those terms, responsible action. It does not allow the other person any response. If they know that in that moment you hate them, and you look at them and smile and say, 'I love you,' it takes the ground out from beneath their feet as well as from your own.

"It is only because you do not trust your feelings or emotions. You do not understand, for example, even in the terms in which I am speaking, *that hatred can lead you to love; that hatred means, 'I love you but you are failing me,'* and therefore is a point of honest response and feeling."

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Sue: "Does that circle of responsibility and helping and (???) have to do with why Elizabeth died: (Elizabeth, who had died very recently attended a class in early spring: Session February 26, 1974)

Seth: " It is indeed."

Sue: "In what way?"

Seth: "Now it is this way. She feared, in the framework in which she was existing, the integrity of her own being. She felt that what she was, was wrong. In her own way she was a perfectionist, and she could not bear to be that which was wrong. Neither could she see her way out of her career beliefs.

"She'd received acclaim for ideas that she realized basically were leading her only further into a maelstrom. She felt therefore, that it was easier, under those conditions, to leave and begin again. And she is doing all right!

"Now I return you to yourselves. If, for once, you understood emotionally what I was saying and felt the reality beneath the words, I would not have to say it again.

"You saw here our fortress man (George B.), who came here for a reason...his own reason...but also reflects through his attitudes many of your own. You saw how he insisted upon remembering unfortunate remarks, and no matter how you try to remind him of the beauty of his being, he remembered that someone had called him stupid. But you each do the same thing in your way and you call yourselves names that you would not take if others called you the same.

"Now I return you to yourselves!"

In the discussion that followed, Venice spoke of Seth's use of the word "frivolous" when he described a smile. Seth interrupted to comment:

Seth: "My dear lady, you know this. I choose my vocabulary very carefully, and so I chose that word!

"I have a few remarks. There is something that I would like you to do. During the week, before you sleep, tell yourself, if you want to, that you will have a true dream that will come from the Gates of Horn.

"Now that is an ancient suggestion given by the Egyptians...The Gates of Horn. I do not want to tell you what it means yet, simply to ask you to give yourselves the suggestion...those of you who want to...a true dream that will help harmonize the portions of your being.

"Now that is part of the suggestion. Ask for a true dream that comes from the Gates of Horn that will harmonize the portions of your being.

"Now such dreams will help you recognize some of your beliefs and will charge your being with energy.

"The class is quickening. I am giving you assignments. Some of you will follow them and some will not. But the means will be here for those of you to follow who want to badly enough...I should say, 'goodly enough'...but those of you who are willing to take the time and energy, those assignments that you have not as yet discussed in class are important.

"It is important that you do them whether or not they are discussed in class, though many of them will be.

"The time of quickening is here for many of you, so take advantage of it.

"I return you, therefore, to yourselves. And those of you who will trust, give the suggestion that I have told you, will find some excellent and even astonishing results.

"It is very important that you read the undersides of class...that you read the undersides of class...and not skim along what you think of as the surface.

"I return you therefore to the integrity that is yourself and I challenge you joyfully to recognize it!"

Class opened with a discussion of Seth's suggestion of last week. That is, requesting "true dreams from the Gates of Horn." Several members had good results from the suggestion and related them. Discussion then went to the subject of beliefs. Andy, expressing some of his views, sparked the group into a quite heated discussion. Seth entered the conversation:

Seth: "I bid you good evening and understand your responses to our friend here (Andy), for when he speaks you fear the vocabulary because you fear the beliefs that you still are afraid operate. You are afraid that after all, for all your hard-earned knowledge, the others are right. You are not sure of your position and therefore you must defend it with great vehemence.

"You sense in our well-meaning and beautiful friend (Andy) those beliefs against which you yourself have fought for so long, and you are afraid that in your heart of hearts you do not trust the joyful integrity of your own being. You are afraid that after all, the old stories may be correct, and there is something wrong in your creaturehood; that you are, after all, put down because you are human, and that you are, after all, damned because you are what you are, and that no matter what you say or do you are originally, in one way or another, damned.

"You are afraid because our friend Andy is so sincere and so intense that after all, what he unconsciously feels, and what sometimes comes through in his talk, is right after all.

"You must *ascend*, meaning that there is something wrong with where you are and what you are. Now, in those terms, what you want to be is within you now, and within your glowing creaturehood. As he tried to say, there is no 'above' or 'below.' You are blessed because of your being, not damned because of it.

"As I have told you often, there is a spiritual biology within your being, and it speaks through each of your moments and through your sexual experiences. It speaks when you drink a glass of water or when you wiggle your foot.

"There is also a highly biological nature to your spirituality. Your atoms and your molecules and your cells know themselves to be part of All-That-Is. They do not question. That does not mean that there is anything wrong with questioning. It does mean that I say to you that you are blessed because you are; that your spirituality is known through the glories of your flesh, and that your flesh becomes more spiritual because of its existence through the seasons and its experiences with the time that you know and recognize.

"You form your own reality. I say this to you each week. Yet through your own dream experiences, and through the suggestions that I will give you, that I hope you will follow, you will be able to discover this for yourselves. For I hope to be able to show you the different levels of consciousness in which you dwell.

"Again, as I have said before, you are indeed given the gift of the gods. You form your reality. What better gift could be given you?

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"How then could you imagine that you began this present excursion into this present life, already damned, flawed or forsaken?

"If each of you could simply listen to the quiet of your own mind, to the music of your own cells, you would know that the atoms within you speak with a joyful exaltation. Those atoms and molecules, luckily, have not read many of the books that you have read, and they do not read your newspapers. They know that they are blessed because they are. They know, if some of you serious people will forgive me, and I close my eyes so as not to embarrass you, they know that existence is fun. They realize that fun is good and joyful and that gods play!

"They recognize that through expressing their own reality they form, these atoms and molecules and cells, the reality that you think of as a physical body. The atoms within your toe do not stop and say, 'Aha! I must be responsible and sober and form this toe, and I must think very carefully before I move, because after all, I am damned to begin with,' you would have some toe!

"Instead, these atoms recognize the integrity and blessedness of their own being and they are.

Rich: "I just want to say, of course some of your comments relate to me, and I just had a recent experience where my toe nail fell off! I really took it as literally and symbolically as a rejuvenation type of thing, but I can relate the delightful comments you made about the toe!"

Seth: "I'm glad that you knew where the example came from. And it is easier to use a nail clipper! Now I return you to your class and to yourselves."

Class discussion returned to "responsibility." Rich expressed concern about "leaving a mark" in the world. Seth returned, speaking first to Rich, then directing his remarks to a television camera used by two men from New York City who were videotaping portions of the class session to be broadcast next week over a TV network in New York.

Seth: "Your being is important! The fact that you are, my friend, impresses the universe, and that impression is never lost. That impression lives, in your terms, though time itself is forgotten and dies. Your being as it is is important, and whatever you do it is not trivial. When you realize that your being is important then you will realize that by being yourself, you will do, in your terms, important things you cannot do otherwise.

"Now we are here, a small group, and you meet with yourselves and with me, many of you, weekly, in an intimate, intimate relationship.

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"There are those who will listen to me speak, and I believe that you are there, audience, though I cannot see you. You are quite invisible to me. You can see the people in this room, and so you believe in their existence. But they cannot see you, and yet they believe in your existence. We then ask you to realize that though we cannot see you, we agree that you exist. I am sure that you do not need our agreement!

"Nevertheless, we all ask you to realize that when you look in the mirror you see images of yourself, but you do not perceive the inner self that you know exists, and so each of us here asks each of you to realize that you have an inner identity that you cannot physically perceive...an inner voice that you do not hear with your ears. Each of us here, therefore, asks you to admit the validity of your own being, to enjoy the being that you see and feel and touch, and yet to realize that you have still greater vitality and reality.

"We ask you in the most scandalous manner possible to realize one thing... that you are good, that you are blessed and that there is nothing wrong with you. Now there are many levels of consciousness and awareness, and there are ways that things are said and unsaid.

"There are gestalts, or families of consciousness. Each of you belong to such families. You are yourselves, yet as you have physical families, you have families of consciousness...though most of the people in this room belong to a family called 'Sumari.' And so there are different ways of saying different things, and so in different terms, and from a different source, the same thing will be said. This is a song, therefore, of *being*, but in different terms."

Then came a Sumari song of being. Immediately after the song Seth continued:

Seth: "The message is given in different terms, and you give the message to yourselves, for you are the message. The medium is not the message... YOU are the message. If only we can show you yourselves enough, then you will trust yourselves enough to explore those dimensions of your own greater reality that no one else can ever know or ever explore.

"There are journeys of consciousness that no one can take but you, and yet as you take them you take steps, in other terms, for others, and you leave marks for your brothers and sisters to follow in their own explorations...cards that say, 'I have been here. The place is safe. I leave you a sign of peace.'

"Your being, alone, is important and has a validity beyond any philosophy. That is the message that you are trying to give yourself. You are each trying to rediscover for yourselves, in your terms now, after centuries of myths and distortions, the validity of your own beings. I ask you not to trust the validity of my being, which is none of your concern, but to trust the validity of your being which is very much of your concern.

"Now class members here know what I am doing. I ask you then to sense the energy in this voice and know that it is your own joyful vitality. I ask you to feel it and enjoy it as your own, and to those who may view this class, I request that you also feel the energy of your being and know that this voice is but a dim echo of that vitality and validity that is your own.

"And therefore we leave this esoteric class and return you to the selves that you think you know. Those blessings that I have to give, I give you. Those blessings that I do not have you will have to find for yourselves, but I know that you can.

After discussion of Seth's remarks, discussion returned to the dreams resulting from Seth's suggestion last week. Seth returned to comment:

Seth: "Now the suggestion that I gave you was given, of course, for a reason. Those dreams will involve you with the beliefs behind your daily reality and, in certain form, you will see how you form that reality and your most intimate living relationships. There will be, therefore, a correlation between those dreams, your beliefs and your daily experience.

"For next week, then, I want you to continue the suggestion as given, and then to interpret the dreams in the light of your beliefs and your daily private experience. Later there will be other suggestions, as Rubert supposed, dealing with other levels of reality as you will interpret them in the dream state.

"Each of you must do this work...this play!...for yourself. It will teach you invaluable information if you allow it to. We are beginning a new series of exercises that will involve the dream state and your waking reality. And those of you who are able to follow will later be able to make appointments and keep them in the dream state. But the work or play...however you consider it, must be done. You must therefore become intimately acquainted with the particular dreams that come to you from what we refer to as the 'Gates of Horn.'

Jeff addressed Seth.

Seth: "From our friend, Jeffy-boy..."

Jeff: "Exactly what are the Gates of Horn, or is that unimportant?"

Seth "It is, to a certain extent, important, and you will discover the answers for yourselves. For those of you who remember the dreams and interpret them will, for yourselves, answer the question. And those of you who answer that question will then go on from there, using the Gates of Horn as simply one field of reference.

"Both the Gates of Ivory and the Gates of Horn historically, in your terms only, were used by the Egyptians. Their idea...*their idea...was that dreams from the Gates of Horn were true, and dreams from the Gates of Ivory were not.* But we are dealing with different definitions."

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Jack: "Seth, do you have any suggestions on how we can better remember our dreams?"

Seth: "They are routine and can be given to you by Rubert in class."

"Now I return you to those selves you know and those selves you do not."

After discussion of Seth's remarks, Carroll read what she had written down concerning a dream experience. In the dream she had met and acted with class members. Seth returned:

Seth: "Now listen. As you meet here, in the waking state, so you do indeed meet, many of you, in the dream state at other levels of actuality. You exchange ideas. You help each other. You have, in those terms, an interior family. Now for those of you who do not like the idea of families that analogy may not be a pleasant one.

"However, the fact remains that in the dream state many of you meet each other. You have a common bond, for you understand that you create your own reality. Now you also meet with others...friends and acquaintances...and in your own way, you help them and you try to show them that they also create their own reality.

"Each time that you remember to wake up and record a dream you are doing something with your consciousness, and it is important. For you think enough of your interior life to consciously record it as a physical event in your time. And with your beliefs that is important. Each of you can become more and more aware of your dreaming experience."

"Now it seems safer, in your terms, to become aware of dream experience than it does to become aware of waking experience. Yet in any given five-minute period of your life you perceive information that you do not accept...it is not official information. You are aware of realities, and instead of accepting them you say, 'No, you do not fit in here.'"

"So you do not have to dream to become aware of other realities. You must simply allow your consciousness to have some freedom. Then in the middle of your ordinary activities you can become familiar with other kinds of reality that are, in other terms, quite familiar to you. You are simply in the habit of blocking these out, and they represent strong portions of your own reality and being."

"You may find yourself with a random thought that does not seem to fit in with what you are doing or thinking at the time, and so you dismiss it. It seems random because it does not appear to fit in with your organized picture of reality, but it is an important mosaic that you throw away."

"So I also joyfully and playfully and creatively challenge each of you, even Jeffy-boy over here, to become more and more aware of your waking experience and of those stray thoughts that come, in your terms, like thieves in the night."

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They are not official...you do not accept them. The intellect says, 'Oh no!' Listen to those thoughts! Open your mind a mite further...in your ordinary waking life...in the middle of your ordinary pursuits, and see what miracles are there, and I say miracles...miracles, because they can help you transform your...your own understanding and your reality. And you have been blind to them because you fear you will lose your identity. Your identity instead, you see, can grow and include such experiences."

"Now I told you that class was quickening, so the time is ripe for each of you. So this week particularly, beside the suggestion that I gave, be gentle with your own experience. Do not be such a disciplinarian that when stray thoughts or intuitions come to you, you dismiss them."

"The fields of your own being are filled with flowers that you do not recognize. You do not stop to look at them or to smell their odors. They are not official flowers or official thoughts. Sometimes you try to be too practical!"

"You have lovely eyes (Seth addressed one of the girls who sat on the floor at the base of Seth's chair). Those eyes do not try to be practical. They see out of the joy of their being. They do not hassle themselves. The right eye does not say, 'Is what I am seeing right?' The left eye does not say, 'Is what I am seeing wrong?'"

"They see together, and in being themselves they see for you. For the atoms within your eyes do not see this image, though you do. You interpret the image and you see what you see."

"The eye's being, the reality of the atoms and molecules that exist within the eye, that vision is far different, and yet there is no disagreement."

"So there is no disagreement between your official reality and those unofficial realities that sometimes sneak through."

Class discussion ranged far and wide during the evening, from dreams and Seth's suggestion about the "Gates of Horn" to rituals and ceremonies. Late in the evening Seth interrupted George R., who had been speaking of famine and starvation in India:

Seth: "My dear friend, forgive me for the interruption. But I have been physical many times, and that physical nature while I was physical made several 'facts' apparent. One such fact is this: granted the basis of which you spoke...and I understand your intent...I am simply using your remarks as a springboard...it is easier to go along with the nature of reality as an illusion when it is a happy one, and the empty belly still hurts, in your terms, more than a full one.

"Those of you who are affluent may think it is spiritual, even sophisticated to diet, to deprive yourselves, or to go on a fast, so that you can become spiritually oriented. The starving man can afford no such spiritual luxury...his guts ache until his brain spins!

"Now in Personal Reality several points are made, for again, individually and en masse you choose your reality. So the starving in India represent something: the part of the planet that is in pain; the place where beliefs do not mesh; where the spiritual and the physical are so divorced in practical terms. The gurus may go on fasting retreats, but in the meantime they eat well. They do not lie in gutters in their own vomit.

"Those of you who have enough money to live may adapt the garb of the poor. You may disdain what you think of as wealth and yet, by those standards, you are indeed each a king!

"What use have those rituals been, and I use the word 'ritual' because you understand, in your own terms, what you mean by it. There is a ritual in starvation...a ceremony. It is the opposite of the ceremony that takes place with chandeliers and shining silver and china plates. It is the opposite of the ceremony offered by the gurus.

"There is a ceremony of the seasons...a ritual of the seasons that is blessed and exuberant and knows its own order. The guru can well afford to luxuriate in it.

"Here, comfort blankets are taken away from you or, rather, you take them away from yourselves, though now and then, you tug for them and think how lovely one would be, just for a moment.

"You are your own great ceremonies as the seasons are their own great ceremonies. If ever there was a time when natural ceremonies should be recognized, the ceremony...indeed, the loving ceremony...of the seasons and of spontaneous song and of spontaneous joy, then this is, in your terms, the time.

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It is not the time to set up new rules and regulations or even loving dogmas. In your terms, you have been through that before. Each of you, in your own way, will creatively do your thing with the material of the Sumari, or your interpretation of it, and that is good. That is what it is for. We give it to you to use as you will. But there will be no new organization, no new church, no new cult. There will be a brotherhood of men and women who know themselves and who explore the nature of their own reality, subjectively and objectively."

John addressed Seth.

Seth: "Go ahead."

John: "I have been feeling when you're saying that of an isolation, which I'm sure you also picked up, that it all seems to go up and down in your individuality, and it doesn't seem to be the joyous coming together..."

Seth: "Now raindrops fall. They are all individual. They do not stop and together think, 'We must all fall together upon Elmira, New York at four o'clock this afternoon.' Yet, being themselves, they bring freshness and vitality to the grass and flowers by thus falling.

"You cannot separate yourself from others or from your world. Indeed, neither can you immerse your individuality, as you know, in others. But by being yourself completely you are automatically doing what you yourself want to do...fulfilling the purpose that is your own and

joining with others of like purpose, and you become, therefore, a force of nature, and in trusting that force that is yourself, you flow naturally into those areas of your own interest and the interest of others.

"You are a brotherhood...you do not need to form one. You meet with other Sumarians in your sleep. You do not need credentials, none of you!

"Now I understand your need, because of your historical existence, for exterior organization. But I say to you that the real organizations are inside, and when you thoroughly understand this there will be no need for exterior ones, for they will naturally appear, as the raindrops naturally appear, and you will change yourselves and the world as raindrops change the world each time they fall.

Rich: "So practically speaking, if I have a desire for a beautiful house, pretty clothes, a beautiful car, etc., and I fulfill that desire, then practically speaking I am, in some way, acting to alleviate a future situation such as exists in India with starving people, right?"

Seth: "Even I have trouble following that reasoning."

Rich: "Well, by being spontaneous, wherever my spontaneity...if I'm being spontaneous, then naturally I am helping the world of which I am a part, automatically."

Seth: "You are indeed!"

Rich: "All right. So if my spontaneity leads me to (even though there are people starving in India, and money could be sent there to feed them), if my spontaneity leads me toward buying a beautiful house, a beautiful car..."

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Seth: "If you allow your spontaneity its own freedom, then you can quite happily have whatever you want. But spontaneity will also lead you to thoughts of love for others; it will lead you to realize that you cannot plunder your planet; and it will lead you to realize that as long as one person is starving, then you are starving in ways that you are too ignorant to recognize.

"Now I return you...after, of course a question from our Cardinal!"

Wade: "Could you give us a comment on this thing going on in the world, with the problem that is going on in the Middle East, where all of our, or much of our energy seems to be focused there, when a few thousand miles to the east there is this fantastic drought and all those people are dying?"

Seth: "To some extent and, I admit, opaquely, I am discussing that in our present book. But each portion of the world, in your terms, has certain meaning and the people, of course, accept their own reality and form it. Each area...the area of which you are speaking and this area...in your country, for example...these areas are important focal points, each working out in exaggerated form, certain beliefs. Those beliefs, if you think, will come to you, and you will see why the conditions exist in each area. So I will give you that as part of your homework, but only part!

"Now I will return to hear, through Rubert what you have to say."

After a very short discussion of the preceding remarks, Seth returned:

Seth: "There is abundance. There is also the fact that you dwell on a physical planet with a sense of love and identification. Your idea of survival would not include annihilating other species so that you could live. You would understand that all of you share this reality and that all of you are bound together in a gestalt of creativity. Some of this, again, has been discussed in previous classes, and much of it is in Personal Reality.

"The animals, knowing their own grace, breed with joy and spontaneity that know its own order. The cow, giving birth, in other terms, knows how many caterpillars are within a meadow or a field or on a continent and, in your terms but in your terms only, the other species gracefully acclimate themselves.

"They give and they take with a graciousness that you are only now beginning to recognize. They are not gluttons.

"You have chosen a different kind of consciousness. That kind of consciousness necessitated different kinds of challenges, so that with your new kinds of mind you would come to different cross roads; you would forget what the animals knew, but with a different kind of consciousness you would triumphantly then become aware, but in a different way, of the animal's blessed knowledge, and use it again in new terms as conscious co-creators. You have not as yet reached that level, but you are working toward it. That is in partial answer to your question. *There is a great conscious revelation that in all probability can come to each of you and to those of your species in which you understand the nature of your own grace and your relationship with All-That-Is within the reality that you know, and then you will realize many things.*

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"When you do not define your existence as physical only, then you will not feel that you must breed indiscriminately because you have been told that you should breed or because you fear your immortality is dependent upon the seed that falls from you into the earth.

"You will recognize your own immortality and therefore be free and joyous with your mortality, and you will gracefully take your part as co-creators on a conscious level with all the conscious and unconscious beings that dwell within your physical reality.

"Now some of you are reaching a period where you can do much in the dream state. Again, use the suggestion as given, and Rubert is correct in his interpretation of that suggestion. *Try to become more and more aware of your dreaming condition. Take the time to write down your dreams even when you think you have remembered none.* Assure yourself that you can indeed remember, and the information is within you.

"You are indeed a brotherhood or a sisterhood (to Paula). Many of you are looking for your purpose. You want it in a sentence...in black and white! You are meant to be a physician; you are meant to be a healer of men.

"You are already fulfilling your purpose through your be-ing. You can be a doctor, a writer, a politician, a priest and not fulfill your purpose, in those terms. If you do not recognize the purpose that is your being, then there is no other purpose that you can recognize.

"Now here we are indeed again taking away the comfort blanket and returning you to the one authority, and that authority is you. That authority is the grace of existence and the knowledge that is within you; that authority is All-That-Is as it is materialized through your own individuality ...and here we will have no ceremonies! You can make them and have them and play with them on your own, but here they will not exist! Here, the ceremony is your body and your being and your consciousness and your own reality. You can go elsewhere for comfort blankets!

"I am not speaking to our friend over here (Paula) pointedly, or to her alone by any means, or to our fine lawyer-to-be (John) either, but to all of you who wish, in your most secretive moments for a comfort blanket to hold on to, or a golden star or a red apple!

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"For here you are returned to the integrity and joy and creativity of yourself, and there is where the hope of the world rests...in your being and not in mine; in your reality and not in mine; and in your beliefs in yourself and not your beliefs in me. Only as I serve to remind you of your own greater reality do I serve you, and do you learn from me. And only, as through this performance with Rubert, you recognize the abilities of your own individualities, do you learn when you come here. You do not have to speak for others, or work fine psychic feats to know yourselves, to follow your consciousness in the waking and dream state, to walk joyfully and triumphantly through the corridors in times and spaces of your own being.

"What better triumphs or joy or brotherhood could you find? For wherever you go within time or space you will find others who also journey, and they may not be from your own time or century or speak your language, but they are indeed brothers and sisters, nevertheless. And so,

therefore, I speak to you now, and in the dream state will I speak to you and will you realize that the voice is joyfully and triumphantly always a voice of yourself speaking through eons of space and time that you do not as yet understand."

Paula: "Is that all this is, this desire to create a comfort and security blanket? We play games here and it's the type of organization I like?"

Seth: "Now you want a mission and you want a purpose, and as you work for women's liberation you need a new cause. You have the cause, and the cause is yourself. You do not need to set up that kind of structure even if it is intuitive. Now you think of it as a way, also, of liberating certain portions of the psyche, and play with the idea if you will. It is creative...there is nothing wrong with it. It will not hurt or harm our message. It may be fun for you, but understand your need for setting out as a missionary with a great purpose.

"I bid you then a sweet good evening."

Again, after a brief discussion of Seth's remarks, he returned:

Seth: "When new structures come upon your planet they will come spontaneously from the heart of your being. They will emerge as trees emerge from the earth and they will be good.

"They will not emerge because you feel you have a mission and must set up a framework. They will joyfully be and flow from the individual intuition and revelations of individuals and groups. The streams will merge and flow into a river."

Paula: "So what do you do when you feel you have a grasp on an idea?"

Seth: "You will do your own thing as you will, but understand your beliefs and your emotions and make sure that you are not simply setting up new dogmas that are simply a bit more flexible, a bit more 'in', a bit more free than those that have gone before. Allow yourself, therefore, the flexibility of change in whatever you do. Allow yourself the flexibility of motion, for what you set up today you may want to change tomorrow.

"We are dealing with probable realities as well as the reality that you know in your terms. Remember that! And remember also, though I am sure that I do not need to say it, that *the end never justifies the means!*

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"Some of you have had some dream adventures and you have been involved in many...involved in groups and Sumari. But what Rubert said earlier should be taken into consideration.

"When intuitive knowledge and understanding overflows, then it overflows into all kinds of creativity and it is. It does not form groups. Groups appear. There is a difference. There is no need to form groups. Groups appear because there is no need to form them.

"Now I am being tricky in these last remarks, but you are being tricky also, and so you deserve it!

"I tell each of you, however, to be particularly noticeable about your dream state, for there are great opportunities for you in (this) particular period of your time."

Will: "Could you briefly describe why that is so?"

Seth: "I could not briefly. I could not even merely briefly!"

Jean: "Do the remarks that you just made also apply to the ideas (we) had about...?"

Seth: "They do indeed. "Now I return you to yourselves. But whatever I said, if you feel a strong need to do something, then do it.

"You spring, each of you like exuberant trees in other realities. In some you speak, and in some you do not. You stand in luxuriant trances.

"Now I return you to the selves that I hope you recognize just one bit better!"

Class opened with discussions of the ideas of ritual and ceremony as discussed last week, and what was meant by "straight" and "conventional" people. Bonnie was speaking about people "doing their own thing" when Seth entered the conversation, speaking directly to Bonnie:

Seth: "If you are doing you own thing, truly and completely...if you are doing your own thing truly and completely...then, my dear young lady, you are being good whether you like it or not! And now I return you to your discussion."

Before Seth withdrew, Wade addressed him. Seth responded:

Seth: "...after of course, a word from our Cardinal, for who am I not to acquiesce to one with such a title! I have rendered you momentarily, socially, at least, powerless! But what is your question?"

Wade: "My question, I believe, has to do with what we were talking about, and it has something to do with what Marianne and I were discussing last night: to what extent...when you are doing what you believe what is right for you, and you are conscious of hurting another individual, do you...at what point...violate that other person's reality?"

Seth: "Now first of all...and that is why I qualified my remark here to my friend (Bonnie)...when you are being yourself, truly and completely, you cannot hurt anyone else. You can only do yourself good, and others also.

"In your frame of reference, as you learn to be yourself truly and completely, there may indeed be episodes in which you need further experience, but in greater terms, you cannot hurt another unless that person acquiesces. That is not meant, in any way, as a justification, in that framework, for violence. There are often, however, misunderstandings, and you cannot, in greater terms, within your framework, justify violence of any kind by saying, 'Well the other person wanted it...they asked for it!'

"It is true, again, that violence cannot be done to another without that person's consent. The beliefs, however, are extremely important. But when you are completely and fully being yourself you cannot hurt another, for it is not in your nature to do so.

"The true human nature, in those terms, is one of cooperation. That cooperation, in smaller terms, is apparent in the cells within your body. The cells that compose your physical image cooperate with each other while each is individual. Being themselves, they will not hurt you. Within the framework of your reality, they follow their nature and therefore follow your own.

"When you are truly and completely yourselves you will not hurt others. You will be individual and yourself, but that being truly individual will mean that there is no need to hurt another."

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Sue asked Seth how that applied to spanking children.

Seth: "That is not violence in the way that you are considering it. Now in your social situation, and with the mores of your children and using moderation, spanking a child with moderation is not violence, while slapping a child across the face is violence. There are different meanings attached.

"Still, however, you should not need even to apply the spanking if you are working as well as you could with the nature of beliefs.

"I know that we are not talking about beating a child, but in terms of your culture, a slap across the face can be more violent than a spanking and more humiliating to the child. The child, in your culture, identified his individuality with his face and not with his ass. Therefore, if you slap his face, or if you spit upon it, then you are doing him a gross injustice and a great indignity.

"Now after these homey remarks I return you to your esoteric class, and to the great spiritual truths that you will find within yourselves."

In the discussion of Seth's remarks Tom spoke about what Seth had said about the cells, and wondered if the individual cells ever formed a society and if there were ever a revolt as there might be in a society of people. Seth responded:

Seth: "Do not take my word for it, ask your cells! If you gave your muscles names, you could identify them better. Make a game of it! But ask your cells and listen for their answer."

Tom: "Do they have that society that I was speaking about?"

Seth: "Ask them. Get the answer from the horse's mouth. I do not have cells now, but you do. Why should you ask me when I do not have a body to call my own, and you have one? Request the answer from your body. You may surprise yourself by getting an answer."

During discussion that followed, Jeff, a visitor for the evening read a poem by George Lansbury. Seth returned immediately to comment:

Seth: "If you are all poor fools, then I am the poorest and merriest fool of all! Examine the beliefs in the poem! Examine the beliefs in the poem!"

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"Now I tell you, Jeff, because you are sweet and because you are intelligent and because you are intuitive, I tell you, with the little that I know about poetry, for Rubert is the poet, I am not...it is a lousy poem. Esthetically it stinks! Spiritually, however, spiritually, in greater terms, it is a poor poem because you are not fools. You can comprehend. The truth, in those terms, is within you...it is not something to be spooned to idiots. You are the truth...in your bodies you are truth. Out of your bodies you are truth.

"That is nonsense written by a fool. It is spiritual foolishness. It does not have intelligence behind it. It does not have integrity behind it, and it does not have intuition behind it.

"Now you have on your own far more intelligence and intuition than that poem has. Why, then, should you read that to this class as the epitome of wisdom? It is idiocy and you should know better. You do know better. If that is so then the gods indeed are joyful fools.

Now I return you to your foolish selves...and to the joyful godliness of your own being that automatically denies such nonsense."

Jeff said that the poem had had some meaning for him four or five years ago when he was "at an intellectual level." Seth returned:

Seth: "If you were truly at an intellectual level that poem could have said nothing to you...if you were truly at an intellectual level that poem could have said nothing to you. Examine your beliefs about the intellect and the intuition. There is no division. You do not have to divorce yourself from what you think of as intellectual truths to arrive at intuitional wisdom. The two are one!"

Jeff: "It was a spontaneous thought to read that poem. That was very spontaneous to read it as a reaction to what he (Tom) said about logic."

Seth: "It was indeed. But examine your ideas about logic."

Jeff: "Was it a mistake?"

Seth: "It was not a mistake. It was a wonderful example of the ways in which beliefs operate. I want you to examine your beliefs about logic and the intuition. There is no division. You do not have to go beyond logic. The intuitions are logical."

Jeff: "That takes a lot of development to be able to integrate those two things."

Seth: "You were looking for something and you found my book. Unconsciously the medium of whom you spoke had heard of the book. That makes little difference. Consciously she did not remember it and it was you, when you encountered her, you were the one, and the stimulus that made her remember, in those terms, what she had forgotten. She did not mention the book, for example, to those who came before or after. But you were the director.

"Now I return you to yourselves and I want a work, before your break, from our friend over here (Andy), who smiles so sweetly and deceptively!"

After a break discussion returned to last week's topic: ritual and ceremony. Jane asked Paula to restate her thoughts of last week. Paula did so in Sumari song. Jane asked several for their interpretations of the song. Then from Jane came a Sumari song with specific messages for various class members. When she came to George B., he said that the song, for him, contained a message about his inability to "let himself go." Seth returned to comment to George:

Seth: "There is no inability to let yourself go. There is conscious choice not to let yourself go. So therefore, in those terms, there was no parody of an inability. There was simply a statement of a conscious choice, and that was only the beginning of the Sumari statement. And you (George B.) know what the other part of that statement was. I want our George here, with his indeed exquisite talent of verbalization, to verbalize the second part of the Sumari message."

George: "But I don't understand it!"

The Sumari returned with another short message in song. George said again that he didn't understand it. There was further discussion of the Sumari, and Seth returned, speaking to Jeff:

Seth: "This stuff...I am looking at you...this stuff is not something apart from your being that you must examine with tongs. It is a part of your nature and of your natural nature. Only your beliefs about the nature of reality are limited. Anything that you do not understand you consider super-natural. You are a part of super-nature. You cannot divorce yourself from your intuitions or your feelings or your being.

"Whenever you think in such, if you will graciously forgive me, whenever you think in such kindergarten terms as ESP, then you divorce your own natural abilities from yourself, and those abilities seem dangerous...they belong to the gods or to the demons.

"Your cells have precognitive knowledge. They operate precariously and beautifully in a balance of time, as you understand it, and help steer your corporeal course. Are they then supernatural, and should you then bow down before them?

"Why, then, are so many of you still afraid of the nature of your being? You know what you know. You are what you are. What miracles do you demand of others that you are terrified of accepting from yourself? You are alive in dimensions of space and time that you do not understand. You, with your corporeal bodies, look at me who has no body. The fantastic and miraculous cooperation of the cells within your body permits you to sit there so gloriously egotistical...to comment upon your own existence and reality...what a glorious miracle!

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If you understood and feel for one glorious moment the miracle of your being, then what...what an insignificant echo would my voice be in comparison to the beautiful and glorious voice of your own cells...but you do not listen to your cells or to yourselves because you have been taught to listen to others.

"Now there is a beautiful, cocky, red bird called a cardinal, and it has a crown upon its head. The other birds do not bow down to it and say, 'We will do you homage.' The wren, in its beautiful idiocy, thinks that it is as good as any cardinal, but you do not have that much sense it seems.

Now, I am a teacher. So when I teach I make certain analogies and you must understand that. But there is beauty in a cardinal and beauty in a wren and beauty in your finger and beauty in your mustache.

"It may seem to you that what I say, I have said before. It seems to you that you have listened before to what I have said, and yet you have not heard. If you hear, you hear not my voice but the triumphant voice of your own being, and you have heard it and answered, and you have heard it and you are beginning to hear it (to Andy), and it is the voice of the triumphant self that says, 'I am the creator of my reality!'

"Now the energy behind all this creativity comes from All-That-Is, but All-That-Is must love individuals, since It made so many of them, and through each of you and you, All-That-Is becomes corporeal and real, and physical in your terms. All-That-Is is not powerless. All-That-Is is not bound by ceremony. All-That-Is is free of ceremony and therefore free to be ceremonious and not hampered by ritual, but the initiator of whatever rituals fit It and your fancy.

You each have, if you will forgive the term, within you what you may for now call, graciously, an earth-god. The earth-god is that portion of your unexpressed being, or soul, that contains within itself the energy of its being and your being, and from whose source your strength and vitality come. And yet, through your experience, you reinforce and help create the vitality of that earth-god.

"It represents your intimate, personal contact with All-That-Is, and so if you must have a ceremony, then have a ceremony in which you recognize the earth-god portion of yourself and appreciate your corporeal spirituality. Now I want you to think about that. I want you to realize, and I want you joyfully to realize, that when you understand the joyful vitality and freedom of ceremony, you are free to use it. And that is a loaded...very loaded...statement.

"In the meantime you are better to kick the ceremonies aside until you find those natural elements of your nature that will, of themselves, form what you think of...what you think of...as ceremonious occasions.

"I return you then, as always, to the vitality and validity of your own beings."

Before Seth withdrew, John spoke. Seth acknowledged him:

Seth: "If I acquiesced to our Cardinal, shall I acquiesce to an embryo lawyer? I must think!"

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John: "I have this idea...this belief...that when I open myself up to people, that I leave myself very vulnerable. Specifically, I feel that I pick up their energy and I tend to get it confused as to what's me and what's them, and I just feel very vulnerable, and I feel like that I know how to work through this and yet I wanted to hear what you have to say about it."

Seth: "I have little to say! You know that within yourself you recognize the validity of your own being. Now it is inviolate. It is inviolate. It cannot be invaded or superseded by others unless you acquiesce to such circumstances. When you trust your own inner reality there will be no such fear, and only when you do not fear others can you help them...only when you do not fear others can you help them.

"Now I return you to yourselves, and to the selves that I know you are."

Sue: "Oh! I just made the connection between what you were saying about the earth-gods and the animals I used to see all the time."

Seth: "Indeed. That is correct. The earth-god can be used by each of you most efficiently.

"Now again, listen to me. There are times when my love for you makes me wish that you understood what I am saying, or trying to say, more completely. The energy that you sense in this room is a reflection of the energy that resides within yourself. The trust that you place in me you must learn to place in yourselves.

"For once, in your terms, in the history of your planet, in your terms again, you must learn to trust the integrity of your own individual being and stake your life upon your own integrity and creativity. For only then, in those terms, can you save your lives and your planet.

"Now I return you to yourselves...those selves that you know and those selves that you will still meet; those selves that you wait to encounter; those selves that, in your terms, are super-selves, but that wait for you with such longing."

It was thought that Seth had made his closing remarks for the evening, but as discussion wound down Jane asked if anyone had anything to say. Seth returned:

Seth: "I have something to say. I have an assignment for you. I want you to write down...to write down...your beliefs about ceremony and responsibility and ritual. I also want you to continue with your suggestion for dreams from the Gates of Horn, and I am aware of your experiences...I am aware of your experiences.

"There are indeed realities that are not physical. There are communications made. There are kinds of psychic commerce that go on constantly, and I am aware of the dream situations in which you have been involved...those that you have not had an opportunity to express in this class. In your dreams, and with the suggestions given, you should become aware of other Sumarians."

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Becky: "Will these be people we already know?"

Seth: "It may or it may not. Some of the Sumarians you know and others you are not acquainted with. Some are a part of your time and are physical and others are not. You are a Sumari."

Jack: "If we're not Sumari what are we?"

Seth: "Then you are part of other families, in your terms, of consciousness. But you are Sumari."

Jack: "Is there anybody here who is not Sumari?"

Seth: "There is not."

Sue: "The series of dreams that I had a couple of years ago...were they true dreams from the Gates of Horn?"

Seth: "They were indeed."

Andy: "Seth, thank you."

Seth: "And I thank you, for your existence and your being and your beauty, as I thank each of you for your individuality, and I would request that you thank each of your selves for your beauty and your individuality and your being, and that you listen to the earth-god within you, which represents the intersection of your soul in flesh.

"Now I return you to the glory of your own being and the moment of time which is your triumph. Recognize, then, each moment as an eternity in which you are king, and use your abilities joyfully and wisely, and accept the powers that come with your spirithood and your creaturehood."

Class opened with discussion of last week's class and of dreams during the past week. After the first break, reading began of Seth's assignment of last week: beliefs on ceremony, ritual and responsibility. Eleonor was reading what she had written when Seth interrupted:

Seth: "Now good evening, and I have been waiting for the magic word...and you gave it (to Eleonor). For the magic word is 'celebration,' and in basic terms, a ceremony is a celebration.

"You celebrate spring naturally. The animals do so. The rain falls down. It is a celebration. Rituals can become rigid...the memory of celebrations long forgotten.

"You all enjoy natural celebrations, and ceremonies from natural celebrations are spontaneous. They are filled with exuberance and they are not rigid...you celebrate. You can do anything that you want to do. No one says, 'To celebrate this occasion of spring you must take three steps to the right and bow down,' or 'Look sharply to the left and say, "Allah."' You celebrate as you will. Now that kind of celebration is natural and good, and it is behind all of the ceremonies that you know, no matter how distorted they have become.

"Now when I come here, I come here because I want to be, spontaneously. I show myself and speak to you. It is a celebration, on my part, of the nature of my being and the nature of your being. It is not a ritual. I do not have to come here. You do not have to come here. This is, therefore, a spontaneous celebration of our joint beings."

Carlos: "This is a celebration! All that trip...brandy!" (Carlos removed a bottle of brandy from a paper sack and set it on the table in front of Seth.)

Seth: "My dear friend, the subject has come up once today, for my friend over here, Aero Franz (Tam) once poured me brandy and ne'er did it come near these lips!"

Carlos: "But this is Christian Brothers!"

Seth: "Then do not tell Rubert. He has a thing against Christian brothers!"

"I thank you for the intent and because this could not be a better example of the nature of spontaneous celebration or natural ceremony. For how grandly he showed us the bottle, and how joyfully and proudly he displayed it!"

"I am, however, always very careful not to upset our friend Rubert, and we have this joyful and playful thing, and when he finally decides that he will let me taste my beloved brandy, Christian Brothers or not, then I will see that you are here to see it."

Carlos: "Then we will keep it well sealed until Rubert is ready!"

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Seth: "Now this is, in a way, another kind of celebration, and our friend here (Carlos), with his gift, knew it. For we are celebrating for Aero Franz and Rubert and Joseph because Personal Reality will soon be out where people can see it and a part of your physical reality.

"Now it was no coincidence, of course, that our friend over there, Aero Franz, came here or decided that he was interested in our materials to begin with. For he is interested in the earth and seeds and plants. And so, on other levels, he is also interested in planting a different kind of seed and nursing ideas. He is interested in planting a mutant seed, and so indeed he has taken a hand in that...a new ceremony and a new celebration that is a natural one.

"As a monk, our dear friend Aero Franz experimented with mutant seeds. He wanted to find out what happened when they crossed different varieties, and the church did not like that. It does not like any better mutant ideas, and so in his own way, he takes great joy, now, in helping to plant new ideas. There is far more to it than that, but that is pretty good for a starter.

"The same, to one extent or another, applies however, to each of you, for you are indeed helping to form a different kind of reality by taking control of your own consciousness and your own vitality, and so you are also, to a way of speaking, joyful mutants!

"And there is nothing for you to worry about (to Bonnie). I have had worse dreams than that many, many times and in many lives, and always came through!

"And the answer to another friend who asked a question earlier, is yes.

Now I return you to the joyful celebration of yourselves and to your own ceremony...to that ceremony of your own cells...c-e-l-l-s."

Following a short discussion of Seth's remarks, he returned with next week's assignment:

Seth: "Now I have an assignment, but this time I want each of you...spontaneously of course...I want a paper on why you did not spontaneously do it!

"The original assignment is this: I want you to write as many pages as you think are necessary to describe any particular area in your early life that you prefer...in this life. I want you to write about any particular period in your early life that you prefer to write about.

"Later I will tell you, if you do not already know, why I want you to write such a paper, for obviously it is for your benefit and not for mine. It should serve most illuminating."

Rick: "Just write about it? Anything about it? The beliefs that you held at that period or just whatever you want?"

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Seth: "Anything you want. You do not have to worry. You will not be graded as a writer. You feelings are important. This will serve as a beginning exercise...as a beginning exercise, before you begin Personal Reality. Do you have any idea, Ricky...do you have any idea as to the meaning of the assignment?"

Rick gave Seth some of his ideas as to the meaning of the assignment and Seth withdrew without further comment. Jane was told what the assignment was for next week, and the class conversation returned to the subject of dreams. Marion was speaking when Seth returned:

Seth: "When the good book comes you can each use it to open up the dimensions of your own private reality...to discover the richness of your own being...and we will be concerned in class with the exercises and experiments in that book.

"If you want to grow you will have the means. If you do not want to grow do not open the covers of the book! For when you open the covers of the book, you open the covers to yourself, and when you begin to read, then you read what you have written. You read what you know about yourselves. You hear the voice that is your own. You have my knowledge that is your own. You meet the dimensions of your own reality.

"I surely, fully urge you, so physically adventurous, to take a trip; to venture within the seemingly unknown dimensions of your own reality, without puny fears, realizing that you walk into a great and joyful land in which you are indeed king and not a slave.

"The nature of personal reality! The nature of your reality. It has always been there. It is far more familiar than my voice. The nature of personal reality!

"Nature...Personal...Reality. There is a ritual by which you form letters into words. There is a ritual that you use so that you understand those words, and it is a joyful ritual. But I will ask you, because you ask yourselves, what the words mean and so, before you begin my book, question the meaning of the words in the title.

"'The Nature of Personal Reality...A Seth Book.' A Sue book; a Tam book; a John book; a Rick and Dicky book; a Paula book! You begin indeed a new venture in which you begin to explore the reality of your own being as apart from it, as apart from dogma, beginning with your own experience...the experience that belongs to each of you and to no one else."

Tam: "We should have had you at the sales conference."

Seth: "You did not ask me."

Tam: "Were you around?"

Seth: "I take the Fifth Amendment!"

Jack: "Seth, a question. As you know we are leaving this area. For us, tonight and this week, is kind of a transitional time...an ending and a beginning...a celebration of a new adventure. Do you have any pertinent, impertinent, irrelevant, relevant or irreverent thoughts on it?"

Seth: "I do not. Those must come from yourself and not from me. And if you have learned anything from this class, and I know you have, then that is what you must learn. Take yourself with you. You take the earth-god within you with you. You take the integrity of your own being with you. Therefore go with joy and freedom and exuberance.

"You leave nothing behind. None of you ever leave anything behind and certainly not a portion of your being.

"Now I return you to those selves that you know, and to those selves that you do not know, and to those selves that you think you know, and I will have more joyful words for you (to Tam)."

Tam: "No limitations, huh?"

Seth: "No indeed! Those blessings that I have, as always, I give to you, and those that I do not have you will have to find for yourselves, but I expect a fine bunch of spontaneous papers next week...not because you feel you have a responsibility to do the papers. If you feel that you have, then do not do them."

Rich: "Seth, you said one night that shapes have a sound. One of the things I was wondering about...if we could have a class sometime...a Sumari interpretation of what the sound of the shape of a pyramid would be like."

Seth: "You have already, but you will again. And there is more that I could say but I will not, because at this point you did not quite have the sense to ask the proper question, though you were close!"

Seth's remarks were related to Jane, and as Jack was telling her what Seth had said to him, Seth returned with his final comment for the evening, speaking to Jack:

Seth: "Go with my blessing of course, but far more important, go with your own!"

The class opened with a discussion of last week's class, a review of the dreams of last week and a discussion of early classes, particularly those in which table tipping phenomena had been played with. John was speaking when Seth interrupted:

Seth: "Rather than working with the nature of invisible beliefs that dance as nicely with your energy as any fine table ever moved, now after my friend over there (John) provided me so nicely with an 'in', I will, at least for the moment, continue.

"Your beliefs are practical. You form your reality using those beliefs. They perform for you just as the table will perform for you. There is one thing, however. *Here, the class plays with tables, as you should play...as you should play...with your beliefs.* It is difficult to tell you that you should do anything, for I do not like the word 'should.' But since you deal with it when you deal with your beliefs, then deal with them playfully.

"Now first of all, a few personal remarks. The dream (to Wade) was not precognitive in the way that you feared. And our friend over here (Irene), my welcome, did indeed stop the car. She did it because she believed that it was possible, and she did not need...underlined...she did not need to see a table move to believe that her thoughts could stop the car.

"Now my greeting to those of you who are here each Tuesday night, and my greetings to those of you who are here for the evening, and my greeting to old friends who sit in front of mirrors (Ruth)! And now I return you to yourselves and to the merry dancing of the tables of beliefs within your minds."

Larry then read a paper he had written in accordance with Seth's assignment of last week. It dealt with his experiences in the second grade in school. Seth returned to comment:

Seth: "Now whenever any of you wonder why this class does not follow a conventional order, do not ask me, but remember there is (??creativity?; spontaneity?...??). When it seems to any of you that this class is not disciplined or when you become angry and think Rubert maintains no order, then remember what Larry has written. When any of you find yourselves thinking in terms of fake dignity then remember what this boy (Larry) has written.

"The nature of creativity knows itself. You come here because here you are free to be the selves that you know you are. You are here because you are, in the last analysis, the teachers as well as the pupils, and teachers who are teachers learn from their pupils.

"You are here because there are no grades, and we give out no degrees or golden ribbons. We are not Grade A or Grade B or Grade C souls. We are and each of you gloriously exist. You are not told to be quiet, to be other than you are. Yet following the inner contours of your being do you find yourselves spontaneously listening or speaking as the moment presents itself. Your papers will be far more important than you realize.

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"Now our friend Rubert occasionally gets upset when one of you says, 'Seth is doing the old energy bit!' But I do not get upset as long as you try to feel what that means; as long as you realize the joy and vitality in the boy who sat in the second grade; as long as you realize the beautiful, spontaneous wisdom that belongs to every cardinal and every wren.

"I return you then to the great creativity that is your own...to the selves that are so beautifully yours, and when you realize (to George B.) that it is more fun to create palaces than fortresses, so shall you then begin to have more fun in the rooms of your being."

Dick spoke to Seth, but Seth only responded, "It is too late."

After a discussion of Seth's remarks about Larry's paper, Seth addressed a group of visitors from Rochester:

Seth: "Now I have a few remarks over here. Now listen tome! You must open yourself up, and the group up. You must be willing to face and enjoy the true creative nature of your being. You are forming artificial barriers of convention and beliefs, and you must let the creative nature that you know (to Jean) as an artist erupt...it will not hurt you...into the creative nature of the group of which you are a part."

Jean: "What if some of the group are not anxious or interested in involving themselves in the examination of their beliefs?"

"If you are spontaneously yourself then you will want to examine your beliefs as a child wants to play with blocks. You will not identify yourselves with your beliefs. But you do not have to worry, for you will begin with my book as a text, that has the great authority of work by Seth, and it will lead you into playfulness and to the authority of your own being."

"Now they are reluctant to express their feelings about themselves. If you ask them about feelings concerning their beliefs they will begin to answer you, but if you ask them about their private feelings they will not want to answer you."

Jean: "But if you ask them about the feelings, about their beliefs, they will answer you?"

Seth: "If you put it in the terms of a text they will answer you. But if you say, 'How do you feel?' they will become frightened."

Now my words will, hopefully, not be used to begin a new dogma. My dogma is the freedom of the individual. My dogma is the sacrilegious...that each of you is a good individual. There is nothing wrong with your emotions or feelings or being. When you know yourself then you are joyfully...joyfully...responsive and, being joyfully responsive, you can carry your society to the furthest reaches of its creativity.

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"What we are speaking of here are your private feelings and your private reality...not mine. Your private feelings are natural and good."

"So I do indeed say this often. Yet some of you still do not believe me. When Seth says it, it is right, but when you feel it, it is wrong, and that is not the case. When you feel it, it is right, for it is a portion of your reality and it is creative."

The miracles of your own being...I hint to you of those, but all you have to do is experience your own reality joyfully for one moment and your experience validates what I say, for the truth is your own. Now I return you to yourselves...after one question."

Bob: "What happens when two people's private feelings come into great conflict...I'm speaking about what happened Saturday night."

Seth: "Then you do indeed encounter the great creative thrust of private beliefs, and from that creative encounter you form a threshold that can lead to further encounters if you are flexible enough to understand the nature of another's reality, and not so willing to put down the beliefs of others, but willing to let those beliefs flow."

"Now I return you to yourself, and you could all disappear if you wanted, when John opens his mouth to yawn!"

There was discussion of Seth's remarks about the Rochester group. Bob observed that this class "flowed" in contrast to the Rochester group. Seth commented:

Seth: "This class often does the wrong thing...which is precisely the right thing. This class is not careful!"

Andy asked Seth about the tipping tables...that he was intrigued by the action. Seth observed:

Seth: "If you want to move tables and you think it is fun, then move tables!"

Andy asked if one should be careful of any kind of power that was involved. Seth answered:

Seth: "There is no problem, and do not create one!"

Dick had earlier spoken about a co-worker named Charlie who believed that the entire universe was set up in a distinct pattern and wanted Dick to ask Seth about it: "Seth, if I was going to ask you that question about...that Charlie wants to ask you...about, is there a pattern to the universe? How would you answer that?"

Seth: "You know what I would say. I do not give you pat answers. If there is a pattern to the universe then I challenge you to find it and I challenge you further to make it.

"Now Charlie is happy...leave him alone! When he gets bored in his heaven he will look for your creative endeavors. His beliefs do not threaten you!"

Dick: "But I'm concerned about him."

Seth: "Let him be!"

"Now to each of you, in your own way, in the last session that I held, I told Rubert and Joseph and Aerofranz that I was myself...and that I was also Sumari and Seven. But I am also yourselves, so listen to your own...to your own...questions and to your own answers...which always lead you to further questions."

There was a Sumari song. After the song Jane began to get some information which she found exceedingly difficult to translate to the class. Her translation was at an incredibly slow rate...each syllable of speech was many seconds long and she enunciated them with great difficulty. As Bob copied the material, Jane said:

Jane: "It is important for...memories haven't...(future memories?)...there are...your memories form the future, not the past. Your memories form the creative future. They have nothing to do with the past. You create the past newly. The past is a future that you make in the present. The past is as much the future as the future is the past.

"We are accelerated. Now I'm centuries in the past and future at once, and we're corpses, but we have been corpses and lived again, but we are beyond now. Our now is different. You've each gone beyond the future and the past and are creating new frameworks, but its impetus began now.

"This has to do with brain wave patterns and what we can handle here (in this physical reality). In Oversoul 2 (the second book)...I got Oversoul 2 in this way. I was hanging between the vowels. Sounds got hung up.

(Jane speeded up in a high voice now) "In between nature of sounds...the slowness...nerve patterns...time sequences we don't understand...a physical thing. I feel like I'm trying to talk fast. I feel like I'm in contact with a kind of consciousness that has a slower...their moments would be centuries in our terms. And so I become involved in their time structure. But ours change when this...feel the difference...I'm getting lost. I slow down...like a mountain and feel trees grow. I am a mountain. You are a rock (Rich had quoted from a song, 'I Am A Rock'). A million miles a second..."

The above paragraphs had taken the better part of half an hour to deliver. Then came another short Sumari song. The song had different tones than the first one. After the second song Jane, with great difficulty, returned to her normal state of consciousness, and various aspects of the songs and Jane's delivery were being discussed. Jeff said that he felt that the second song related to the Cordella, or Sumari alphabet. Seth interrupted with great emphasis, speaking first to Jeff:

Seth: "You are correct, and that is a good point and one of the most important points of the evening, and you picked it up! Now what other 'secret' messages have you been able to decipher? For these are messages from yourselves to yourselves, and what do they say and why have you kept them secret for so long?

"Now, perhaps, you can begin to translate the energy of this voice and realize that what I say is one thing, and important, but the energy with which I say it is part of the message...a part of the message that you give yourselves. What joyful gods, then, can there be that do not know of your existence? That is the question that I leave you with and I am looking forward to your answers.

"This energy is a pathway that you use and for your purposes; a pathway that unites time and spaces. This voice is an intersection in time and space and one that you have requested, and so, in that respect, am I at your service and you are not at mine.

"When you learn to jump into...when you learn to jump into that energy and reality that is your own, then will you be happy as fishes in their natural environment, but fishes that know more than fishy tales!

"Now then, I return you to the great energy that is your own, and hope that for once you realize what that means and sense those avenues of reality into which it can lead each of you. *I await you there, where you know that I have always been, because you have been there.* But when you get there, it is a new place, and that is important for cardinals and wrens and Scientologists and chiropractors and artists and for each of you.

"The energy behind this voice allows you to follow where your own inclinations lead you. *The voice forms, for example, patterns...electromagnetic psychic patterns that you can follow. So the voice is important for what it says, but (also) for the sounds that it makes and for the response it makes in your atoms and molecules.* For those atoms and molecules themselves, sleeping, it seems to you, within your physical being, have their own questions and as they lounge within your being so do they wonder and look for the nature of reality. So do you, in your way, respond as even I do, leading them, in your terms, to greater fulfillment. Honor yourselves!"

Discussion of the Sumari song resumed. George R. said that his impression was that it spoke of effectiveness. Seth returned:

Seth: "Many of you have been taught that if you are effective you are truly yourself, but that there is something wrong with being truly yourself, so you learn to hide your effectiveness and to pretend to be less than you are. You are afraid, many of you, of your own power or of your own effectiveness. You have been taught to equate power with what you think of, now, as aggression. So you think that if you are yourselves you will automatically hurt others.

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You do not think of the vast aggression that occurs each time a flower bursts first from the underground of the earth.

"You think often, now, of love as being ineffective and of hate as being powerful and strong, and so when you think in terms of being effective and yourself and using your abilities, you fear that you will hurt others.

"You take it for granted that your human nature is somehow wrong, and if you have learned anything from me...if you have learned anything from this bloodless old ghost, it should be that you can trust the blood that flows within your veins and trust your own naturehood.

"And if you have learned anything else, it should be that your beauty, my dear young man (Larry D.) and your beauty, my dear woman (Eleonor), is not dependent upon your physical frame alone or your existence in time, but that it transcends even those issues, and that you form your body; that the vitality that is within you transcends your form and, my dear young people, is not dependent upon your years and will not disappear with time unless you believe that it does!

"So I say good evening to all beloved trees (George R.) and rocks (Rich) and I return you to the open yawning mouth of our young lawyer over there (John), and to the vitality that flows through your form. And tend to what I have said about the earth-god. Follow those suggestions I have given about the Gates of Horn, and next week we will go into the papers that you have written, for they are important.

"And so I return you to the old energy bit that is your own energy and your own spirituality that is couched in the corporeal nature of your form."

Class opened with a discussion of class dreams during the past week. As an assignment, Jane asked the class to write down what each member had done during the day yesterday. After the first break, regarding Seth's assignment, Will read what he had written, followed by Marianne, who described her search for God in her early life. Seth commented:

Seth: "You do that also when you love yourself and when you see God in yourself. You do it when you can look at a buttercup and see god in the buttercup or in a horse or in a flower. You do it more completely when you can look at yourselves and see the God in yourself...when you can love yourselves and trust yourselves in every regard. When you do not trust yourself you are not trusting God, in those terms, or the nature of God's being.

"Whenever you put the idea of God outside yourself, then you send yourselves upon a pilgrimage...a pilgrimage that can indeed cause the deepest of agonies, the greatest of fears, the most long-lasting dependencies. And if you put God outside of yourselves then the race of man seems forever damned.

"You search for a love that, in those terms, will always seem beyond you and outside of your reach. You run from God or God runs from you, but you become embarked upon a cosmic chase in either case, where the divine within you is not sensed nor felt, when indeed, to some extent, you deny the divinity within you by always placing it outside. Love yourselves and do yourselves just honor.

"The life that you know, the life that is your own, the individuality that sings through your being is the breath of the godhead within you. Your voice is the breath, the words of the gods. You are as good and as natural as a daisy or a dove or a guru or a frog or a snail. Know thyself indeed, and through knowing yourself learn what God is and learn what love is.

"Rubert began a very homey poem. It is not literary. He will not, I am sure, include it in any of his collections. It has to do with his cat who was hit by a car. The cat had a large, round, red and bloody wound. The flesh showed and the skin was cut away, and Rubert watched the cat as the cat healed itself, and the cat licked its wound lovingly. The cat loved itself. It healed itself through the energy that flowed through it and through its own godhood, for the cat is also an aspect of the godhood as you are. But the cat trusted its own godliness.

"Learn, therefore, even in your terms, from the creatures but do not look for the love of God outside your being or your universe, nor necessarily seek for exotic experiences that will prove to you, once and for all, that God exists.

"You exist and therefore God exists, because you are. The love that is God's love is materialized in your living. You are indeed blessed. You do indeed dwell in grace...the gracefulness of your own being which is, in those terms, God's being. But there is no division, and when you realize that, there is nothing for which you must search. Now I return you to yourselves and to your papers."

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Wade: "There have been some allusion to cardinals and wrens and reincarnational beings. Could you give us any more hints as to why Marianne and I have chosen the life we have in reincarnational terms?"

Seth: "No. I will give you a hint, however, about your community, and only a hint, and a correlation between monasteries as ways of life and the community that you have in mind, under somewhat different, freer circumstances. And later I will give you some other hints. But the hint that I gave you this evening should be enough to stimulate some excellent dream activity that will give you some answers of your own. Now I return you..."

Will interrupted: "In learning to trust yourself, in just living, you come across times when you find very strong contradictory impulses..."

Seth: "Then you trust the fact that you have contradictory impulses!"

Will: "And you choose to act on one or the other?"

Seth: "You do indeed. There is no other way. You trust yourself and the vitality of your being, or you end up in your frame of reality by not trusting anything, including the nature of life itself. There is no other way!"

"Remember, as I have told you, that you knew enough to grow yourself from a fetus into a grown adult. Trust that kind of growth, for it happens within you all the time.

"It is better by far to trust yourself and make, in your terms, seeming errors, than to take the 'correct' course dictated to you by another, for in that situation you simply win one small victory but lose the entire game.

"Do not expect your feelings (intellect?) and emotions always to point in the same direction. Do not expect them to be static or always say the same thing. If you flow with your own being certain directions will indeed make themselves known out of what may seem to be contradictory feelings or behavior, but you must learn to trust the nature of your own being.

"And if you would be as contemptuous, now, of others beneath, as you were some years ago...if you would feel as invincible now in your own nature...then you would know what to do and you would not feel the need to be contemptuous now as you felt in the past.

"But save, as Rubert said earlier, that feeling of magic. Now it is easy for me to say, 'Trust yourself,' and I have heard you, at times, use the term 'ground of being.' But feel the ground of your own being and depend upon it. Then you will find yourself knowing what it is that you want to do. And now I will return you...(to Larry) I will be back."

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After discussion of Seth's remarks, Larry spoke of the meaning of responsibility. Seth returned, speaking to Larry:

Seth: "The inner self is spontaneous and it is also highly responsible, for it does indeed grow you from a fetus to a grown adult out of the joy of its own being and spontaneity, and spontaneity knows its own order. It is, therefore, naturally responsible. And there is no contradiction between the words spontaneity and responsibility. True...true spontaneity is responsible, and true responsibility is spontaneous. There is never any enforcement.

"You are, now, what you are because the inner self is spontaneous, but that inner self also has within itself the picture of the self it wants to be and knows it can become. So with all its great, joyful, spontaneous nature, it becomes that self in your time that it knows it can be. It is because it is, and in its spontaneity it forms the great responsible form of your physical being where each cell fits together in perfect order. Each cell, being itself spontaneously, forms an order that in your terms brings forth a quite responsible result.

"You stare at me with the greatest of joy and yet that joy, in your terms, is also the result of the great playful responsibility of your being, in which one cell in your elbow does not suddenly decide it wants to be a cell in Jeanie's elbow, but stays instead where it is because that is where it wants to be.

"And (turning to Pat) you do not go to hell for playing with your belly button."

Rich: "Seth, you talk about root beliefs. I was thinking this week about root feelings. I wondered if there's any corollary or if you want to say anything."

Seth: "Only that your feelings will follow your root beliefs, and that is indeed an important statement. Your feelings follow your beliefs and not the other way around."

Rich: "But are there certain feelings which, in a way, regardless of how much you try to tamper with root beliefs, would still feel certain things?"

Seth: "Those are not root feelings in the same way. The book and your own experience with it will make those issues clear. And someday, in your terms, what I am saying will really click for each of you. You will need no other evidence except the reality of your recognition at that point. Our mystic over here..."

Marianne: "Several weeks ago I wanted to ask you a question, and you said, 'Later.' That was maybe two months ago. I want very much to apologize to the person if I am incorrect and I need to settle this. And if I'm wrong, I want to go directly to him and apologize as regards Stephanie and the amount of money which was removed from our house."

Seth: "No apology is necessary!"

Marianne: "O.K. Thank you. I believe I needed some assurance, I guess. I knew right along, but..."

Seth: "Nothing more need be said."

Will: "Regarding the matter I was speaking to you about before, I always thought, when I got into all this psychic stuff, that what you could expect was guidance from the self in things like the dream state...things that would help you make a decision of the sort that I'm talking about, by laying out the thing clearly. Now why...was that a complete misconception on my part?"

Seth: "You still do not trust your self. You are looking for answers in this state or in that state or in another state without recognizing that you are the psyche or the self who experiences those states. You are not willing to make a decision because you are so afraid of making an error. You have only to act and move and assert your independence.

"You cannot have nor should you expect anything like a complete certainty. You would resent it most heartily, in other terms, even where, in one circumstance it might please you mightily. All of the great unpredictability, in your terms...alone, now, of life that you cherish so heartily would be taken away from you if you got what you think you want. Simply assert your own right to action."

Will: "In other states of development, is that type of experience more useful and appropriate?"

Seth: "You are dwelling in your present state of development, and in that state I say to you, ACT... And trust your actions. Trust your action is the correct one, in your terms. Trust the validity of your being.

"You are simply playing when you divide yourself so...when you think that you can trust one state of your consciousness over another state of your consciousness.

"You are...period! Take action! Be...freely, and do not set up blocks. Move spontaneously. The motion itself sets into operation other motions that support you. And that is all I have to say and all that could be said.

"I could easily tell you even now to do thus and so. And in so doing let you fall backward, and I will not do that or reinforce those beliefs from which you are even now emerging. I, instead, try to instill within you the belief in the knowledge of your own being. You know you know what to do. Therefore throw aside all barriers and act, and joyfully be who and what you are. And now I return you to those selves that you know and those selves that you are only now learning to encounter!"

While discussing the above remarks, Seth returned with an assignment for next week:

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Seth: "I have another assignment before you get my book, and I want you to write down your ideas about personal expression...your beliefs about personal expression in all areas of your life.

"But there is something else I want you to do, and it is this: Take at most, a five-minute period a day...at most five minutes. During that period, feel within yourself for the feeling of your own energy. Now I expect you to do this each day until the next class.

"For five minutes subjectively feel within yourself the existence of your own energy. The exercise itself will be illuminating and each experience with it will be different. Use that energy then as you see fit, but begin to direct it. When you get the feeling of it, then imagine yourself directing it in whatever way you wish. Remember, it is your energy. It flows into the being that you know."

"Now keep track of the feelings that you have. Choose one way, to begin with, in which you want to direct that energy for one week, and each time direct it in the same manner and keep a record of the results.

"Now you form your reality. This is not nonsense that has no practical application. It is a part of your private experience, so you should begin to learn how to recognize and use it. Each individual will direct that energy in his or her own way. Again, keep a record of your results. For the most important part of the experiment is the portion where you learn to feel the energy itself, so concentrate, first of all in that area.

"And now again I return you to the selves that you are sometimes so frightened of, and I give you the confidence that you realize is your own. Those blessings that I have I give you, and those blessings that I do not have you will have to find for yourselves, and (to George R.) I like your painting."

Marianne: "Could we dispense with the archaic term, 'mystic'? I used it but I understand that we don't need it."

Seth: "I used it because you used it."

Marianne: "I know that, but I would prefer not to use it at this point in my life because I understand what it means and it's an archaic term."

Seth: "I agree. It is not a dirty word, however!"

While discussing next week's assignment, Seth again returned:

Seth: "It does not mean that you should forget the Gates of Horn. I expect that joyful work to continue. And so will your class dream experiences which are quite valid, of course. There are different orders of events. Class simply serves as a touchstone you each go on, in Rubert's terms, to do your own thing. But you have learned nothing from me or nothing from yourselves if you do not understand that the god-head is within you and not outside, and you must trust your own living and the quality of being that is within you.

"I again return you to that living quality.

"God is distributed through a million universes in a million ways, and yet he is one, as each of you...as individual as each of you.

"When you understand the nature of your own reality more clearly, then perhaps you will understand what a god might be, and what you are."

Rich was speaking of a movie he'd been watching, and the feelings he had that reincarnational material were involved in the movie, when Seth entered the conversation:

Seth: "Thank you and I am giving you only one small hint, but from your dream experience and your conversation, you are ready for the hint, and you have already begun to discover certain realities for yourself.

"The hint is this. In certain terms...for all hints from me are loaded...in certain terms you experience all events. In certain terms you experience all events, not only those you recognize officially. Soon you will become better acquainted with your un-official selves, and for each person in this class there will be an unofficial person. There are, of course, unofficial persons in any case.

"Your dream experiences, of course, are quite varied, but each of you are involved in other realities whether you are waking or whether you are sleeping. You can become aware of as many of these other realities as you wish if you are quick and willing and playful. If you are too serious about it, that is another thing, but you are each a part of all events, and this moment of consciousness can be a window to all the other levels of activity in which you are involved.

"Now you may not be able to verbalize your experiences. You may not be able to make them intersect with space and time as you know it. But to some extent or another, as you become aware of your greater being and your own multi-personhood, then you can, at least to some extent, glimpse these other portions of your own reality and these other aspects of your own being. Now to the truly mundane. You pick and choose your own reality. There is more give and take than you realize. Your dreams do influence each others' dreams and your daily reality...therefore the joking remark about certain people in class wanting to eat pizza, and the dreams...the remarks are quite pertinent. You form your reality, individually and en masse. You choose from events that are probable, in your terms, until you decide to make them physical. Now I return you to the place and time and the self that you think you are."

In discussing Seth's remarks, there was a question about his reference to a window. He returned briefly to remark:

Seth: "It is a window, but no one can make you open it or look (out) unless you want to."

Carlos and Sue related experiences of the past week which they felt had given them glimpses into other realities. Carlos' involved instruction which he was giving to a sailplane student, and Sue's pertained to giving mouth-to-mouth resuscitation to an elderly man who had collapsed at an accident scene and subsequently died. Seth returned:

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Seth: "The events that are not official are the events to watch. You are only acquainted with the smallest portion of any given event, including the event of yourself. Look out for what is not officially accepted. Be alert for what seems to be coincidence...the things you tell yourself cannot be...those things are. Be alert for the wonder within yourselves...the dimensions of any given moment...you stand at the threshold in any given moment. You can follow any event as far as you can follow it, and in so doing, you follow the dimensions of yourselves, for you cannot separate yourselves from the events in which it seems you participate.

"In certain terms then, you cannot separate yourselves from me nor can I separate myself from you. For we are all portions of an event that is taking place within the universe, and the universe is acquainted with all of its parts; and when one part of the universe speaks then all parts of the universe speak. And when one portion of the universe dies, all portions of the universe die. But in your terms, to get into the life you know again, you must exit from space and time so that you can re-enter it. Indeed, and so you were (to Sue) participating in a birth as well as a death. And the event of the flood was still happening, in different terms. You were helping Paul as you helped the old man, but in the release of his creative abilities.

"Now each of you have only, for one instant, to sense the true miracle of your own being...for one instant...and you will understand how meaningless your questions are... and what

kindergarten this class is. And when those of you, in your terms, who are still here when you have finished working with Personal Reality, then we will begin to form some new questions that will come from you.

"That reality, of course (to Carlos) always existed. You only met it when it intersected with your idea of space and time. Now that moment and that probability always developed, and has always been in existence even while it has, in other terms, not yet happened.

"The selves that you think you are, now, in some terms, have not yet happened. There are selves within you, in other terms now, and in different frameworks, still yearning to become the selves that you are now. In other words, the fossils of yourselves, in certain terms...those fossil selves still yearn to become the selves that you are. And yet, in other terms, the selves that you are now are fossils in other beings that are yourselves. Massive relatives, as Rubert calls them, but in terms of consciousness and not in terms of eating pizzas!"

After the break Wade gave his paper on the assignment Seth had given two weeks ago. Several impressions were voiced, and as Paula was speaking, Seth returned:

Seth: "Now that is excellent. What I want you to do is recognize the pristine privacy, the secret nature of your experience...of your private experience, and realize that the private nature...that private sequence of events that is your own, exists inviolate, indestructive, regardless of the great cosmic intent of universes that you do not understand.

"What I want you to sense is the validity of your private experience and being in the midst of what may seem, at times, to be the great crushing reality of a universe you do not understand. Whatever realities exist, your reality is inviolate. The loves that you have had, the deaths and the births that you have known, are yours in a way that can belong to no other. As Rubert has said, no god can know your experience as you do...it is your own and it is inviolate.

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"There is a great point of balance between that private nature of your experience and the great expanse of the cosmos in which you have your existence. Between the dearness of the moment as you understand it and the vastness of eternity as you imagine it, in that balance is the reality of your being that transcends all eternities and all ideas of annihilation. You have simply, then, to acknowledge the reality and joy of your being.

"I certainly hope that in the future, in your terms, in this class, you will learn to use the privacy of the moment as a launching point into other realities. But you (to Will) are not even symbolically annihilated by the existence of multi-dimensional personalities that you do not understand. You are yourself and you form those personalities as much as, in your terms, you imagine that they form you. Again, if you could for one instant appreciate your reality in this instant, then you would know that half of your questions are meaningless.

"I will use an analogy that I used before: Rubert's cat had a wound, and Rubert watched as the universe repaired itself...as it was a portion of that cat. Are you then less than that cat is, that your problems are beyond you? The responsive universe speaks its affirmation through our private friends here (Rich and Rick).

"But you do not have to fear for your individuality to feel yourself a part of the universe. Trust the reality of this moment and your being and again, if this be the old energy bit, then make the most of it and use it for your own benefit. For you barely touch the energy and the vitality that is your birthright and a part of your ordinary nature. All you have to do is accept it, believe in it, and know that it is your own...believe in it and know that it is your own.

"Now I can be playful because I am not as serious and mystical as the rest of you. I am myself, and if you are yourselves you would not be so self-consciously profound about your beliefs and the nature of your reality. You would trust your mustache (to Roy)."

Carlos: "Did we not have a joke earlier today?"

Seth: "You did indeed. And now I return you, as always, to the greatest jokers of all...yourselves. Now give us a moment..."

There was a Sumari song to the class in general, with some messages to specific individuals. Discussion of interpretations of the songs continued to the end of the class.

After the first break, Will played his guitar and sang three songs: one folk song and two compositions of his own. As members were discussing the music, Seth entered to make his only comment of the evening:

Seth: "Now I liked it too! I am not much of a critic, but I liked it. I know what I like, also, and it is good.

"There is a hint again of you own creativity. You are each...each...events in the universe...You are events in the universe.

"When our friend John, over there, adjusts his glasses and smiles, he is an event in the universe...an event of importance...an event that has meaning.

"Your creativity and your being...these are unlimited. You cannot help but be creative. You can enjoy your creativity or you can try to hold it back and ask yourself, before you make a move, 'What should I do? How shall I know that this next act will be correct or right or real or best for me?' Such thoughts would make any god reel!

"Your cells grow without asking themselves whether it is better for them to grow or not. The flowers do not start first and think, 'Is this a good yard or a bad yard? Is this yard in a good neighborhood or not? Shall I be a violet in a good neighborhood or a rose in a poor neighborhood?' and then try to make a distinction.

"Do not try to hamper your own creativity or your being. If you trust it...if you trust your own creativity...it will find its own fulfillment. And avenues that you have taken that you do not presently understand, avenues that may seem closed, will later be seen in an entirely different light and the patterns will begin to fit into you. They will make sense, but you must trust yourself.

"Trust yourselves even if you feel you are making errors, for again, it is better to make your own errors, in your terms...granting that there are no errors...than it is to go in a particular direction given to you by another that is not your own, and that seems correct.

"Trust the motions of your being, as Will here trusts the motions of his song.

"Now we have too many aspects of creativity here tonight, so I am not going to predominate. I return you then to those joyous attributes of your own that are vastly creative.

"Listen to the miraculous knowing that is within yourself as it speaks its own songs and its own knowing.

"Listen to your own being, and now I return you to yourselves and I will be a part of the audience."

After Seth withdrew, Pat remarked that he sounded so much more "Seth" tonight. Seth returned immediately, speaking directly to Pat, loudly and jovially:

Seth: "I am always really Seth, as you are always really Pat, despite your games."

Rich said that somehow Seth sounded different tonight...perhaps more melodious a voice than usual. Seth again returned, speaking directly to Rich, again loudly and jovially:

Seth: "That is because I did not want to be put to shame. The music is in your mind. This voice is not musical. It is sweet but it is not musical! If it is not sweet, it is irascible!"

George R. and Frank read their papers, after a discussion of last week's class. After the first break discussion turned to coal mining. Someone wondered why, and Will suggested that the mining of coal was analogous to the digging that we would be doing in Seth's new book, The Nature of Personal Reality, which had arrived that day. Seth entered, speaking first to Will:

Seth: "Now again, I thank you for giving me such an 'in.' You will, indeed, begin to investigate the nature of the inner self. But you are the one who, therefore, inside fears could be lodged there hidden, and that you must dig down for them and face them.

"Coal is also a fuel, and so as you learn to look into yourselves, you will discover the power of your being, and you do not have to get lost in the bowels of deep fear in order to discover the power of your being or of your nature. Nor do you have to dig down into what you think of as the hidden territories of the soul or of the subconscious. You have only to use the equipment that you have as you think of it. In other words, be aware of your own individual mind and its thoughts and follow them.

"There have been great poems written about the great search of the soul for God and how the soul runs and flees from God, but many people run far faster from an encounter with their own soul than they would from any god. God is, after all, supposed to be outside...some spiritual being that you can blame or praise.

"I challenge you to encounter yourself playfully and joyfully; to look at your beliefs as objectively as you would a flower or a rose or a skunk or a chunk of coal. Simply be aware of the content of your own conscious mind. Learn to use your intellect and your intuitions together and you will discover that there is no competition. You do not need to fear that you will be devoured by your emotions. You do not need to fear that your intellect will lead you astray. You do not need to fear anything.

"Your emotions and your intellect go together. Only your system of beliefs makes it seem that there is a difference...that one contradicts the other. There is no contradiction. You feel as you feel because you believe in a certain fashion. Your feelings follow your conscious beliefs, no matter what you have been told. You are not therefore at the mercy of any unconscious feelings from this life or any other.

"The freedom has always been yours. And each of you are here because you know it. And even when you playfully taunt me or ask me for answers to questions...then you are testing me and testing yourself. You have been given pat answers and accepted those answers for too long! Therefore have I always challenged you toward new questions and your own answers. And also has Ruburt always stayed away from any such aura in which he was therefore accepted as an authority as far as others were concerned. You are your own authorities. You are your own authorities!

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"No matter how tempted you are to look to others, you are our own authority. And the answers literally...literally...come from within yourself, and I mean now through your own private experience that cannot be given to you by another...they must be experienced. I can only lead you toward a recognition of those truths and help open your own inner doorways and help you use your own minds and intellect until in one miraculous moment your intellect and your intuitions click together and work like magic, and then you will know what I have been saying all this time, and the words will open and so will you each open.

"Now your experiences (to Will)...and tell them later...those experiences represent inner journeys. No one could take those journeys but you. Whatever you do, wherever you go, or whatever you think, no one can go where you go or think what you think in the same way. In certain terms, the truth is not the same for each of you. Is it true that the sunlight falls on one certain corner of the yard and then false to say that it falls in another corner of the yard? But when you insist that truth is one thing and must be said or experienced in one way, then you are saying that one patch of sunlight is true and the other must hence be false.

"So each of you are true, and in the authority and validity of your trueness you have at least an inclination of what truth is. And you can follow that inclination...that hint. You must follow it

inward into yourselves, for no other person has your consciousness. No one else can do with it what you can do or experience, and in being true to your private experience, you enrich the experience of the universe, for you are a part of All-That-Is, materialized as you are.

"Now I do not intend to give this speech at the street corners. It is your speech, given by you, in certain terms, to yourself. And so, again, I return you joyfully to those selves..."

Carlos: "Seth, if I may stop an end here, that feelings follow beliefs. I can't work with the word belief systems as well as I work with the word feelings. So if I'm in touch with my feelings, then may I not work with my feelings and forget about beliefs?"

Seth: "Now there is a whole section in the book for those of you who feel uncomfortable with handling beliefs, who feel perfectly at home with feelings, and it is a tricky technique that will lead you through your feelings to your beliefs. All roads lead to the inner self! I return you to yourselves, and (to John) reconsider your question!"

Seth's remarks were discussed. Sherry and John each read their assignments. Class discussed violence and beliefs. Warren, here for the evening, wondered about the guarantees in life, particularly regarding violence. After a Sumari song, Seth returned, taking hold of Warren's hand:

Seth: "I will answer you. Your fingers...there are your guarantees. The spirituality of your flesh made practical in this world...that is the guarantee of your being and your creaturehood and your godhood."

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John addressed Seth, and Seth, remembering that John wanted to ask him a question earlier in the evening, responded:

Seth: "I do remember!"

John: "I think I got the idea, which is, that the reason I haven't got a job yet is not because of what I would term negative beliefs keeping me from getting a job, but because of certain things I want to do in Ithaca before I take a job. Is that right?"

Seth: "You are correct. Except that you are also afraid of doing the things in Ithaca because you feel that they may not be practical in terms of a career. But still, though I have answered you in terms of your question, you should reconsider the question and find greater wisdom in a new question which will automatically answer itself."

"We will end the class but only begin your education. Class will be revolving around Personal Reality...not my personal reality but your personal reality...not only in the waking state but in the dreaming state as well. And when you learn to put one finger upon your effective energy and use it beautifully, spontaneously and artistically, then you will have some idea of what your own energy is and sense, perhaps, the miracle of your own being.

"Therefore I return you to those unexplored continents of yourselves in which you must be the brave and joyful and daring explorers. I expect to meet many of you in the dream state, which means that I expect many of you to meet me in the dream state."

Pat: "I'll try to meet you!"

Seth looked down at Pat who sat on the floor close by and commented:

Seth: "When you drop your head it looks like a blonde walnut with its part in the middle!"

"Now, as always, I return you to your own validity, the validity and guarantees of your own being. Use the energy within this voice as a touchstone to bring forth the validity of your own energy and let it then rush through your consciousness when you sleep. I bid you then a fond good evening, and those blessings I have I give to you, and those blessings I do not have you will have to find for yourselves."

Rich commented about Seth's remark to Pat about her head resembling a walnut. Seth returned abruptly, speaking loudly and in high humor:

Seth: "There is nothing wrong with a walnut...or any other nut for that matter!"

After the first break Genna (sic: Ginna?) read her assignment paper concerning the relationship of children to adults during the period when she was young. Seth interrupted:

Seth: "Now I am an aged self and I am smilingly considered quite a character! And I cannot bear any longer the suspense on some of your parts, and so...(Seth turned to Ritchie who had tried to snap a picture of Jane as Seth) you lost it!...simply to break up the suspense, I am spontaneously coming through with my own version of being eccentric! It is easy to be an eccentric when you have a body, and rather more difficult when you have to borrow one! I wanted to say, 'Good evening,' but now I acquiesce to your past (to Genna), and listen with the others to your fond paper, and memory of children like cut-out paper dolls!"

There was a short discussion of Seth's remark about paper dolls when he returned:

Seth: "Now these are not 'Bobby' dolls. And that shows you how even an old eccentric ghost can know what is going on!"

Rich remarked that Seth was giving a good performance tonight. Seth returned, speaking directly to Rich:

Seth: "It is not necessarily as good as yours. I appreciate yours as much as you appreciate mine, but I understand mine...and yours, and you still do not understand your own!"

Genna finished her paper followed by a short discussion. Rich spoke about the child questioning his existence. Seth returned, speaking again to Rich:

Seth: "I have a word for you...tonight, when you did not ask for my advice. Now play paddle ball with the universe. Play paddle ball with the universe! In more mundane terms, in much more mundane terms: get out! Go into the world! Seek your own sustenance (sic).

"You have the energy. You have the creativity. There is no job that you need fear, no contest before which you need cower. You will not lose your creativity in honest work, but find it, for it will add a new source to the creativity that is within you. But you need more feed-back. And there is nothing you need to fear. You are not a junior self. There is no need for you to put yourself in that position. You are not a kid...you are a young man. Then go with that young manhood out into the universe, and find yourself and the universe. Play paddle ball with it.

"And I tell you again because I am such a grand old eccentric uncle, or because I allow myself to seem to be such a grand old eccentric uncle, that you can indeed triumph, and a 9 to 5 job is not going to destroy you...how fragile you must think that you are! What a trap you must consider it, that it would gobble your manhood and you could never escape!

"Now I return you to those games that you are playing...both to those that you understand and those that you do not understand, but I know you are enjoying all of them."

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There was a discussion of Seth's remarks to Rich when Seth returned:

Seth: "The symbolism is important. The symbolism is important, for you have made the job into a grand dragon, and therefore in that system of beliefs you must conquer the dragon. It is a paper dragon like our paper dolls. But while it is that important you must, in your system of beliefs, not cop out."

As Rich started to respond to Seth, Seth returned:

Seth: "I will give you equal time in the dream state!"

"Each of you have your paper dragons, and that is why I used our friend here as an example. so find out what those paper dragons are and fly with them!"

"You are, in your own ways, altering the nature of your own consciousness and therefore altering, to some degree, the consciousness of the race. You are becoming aware of the joy and creativity that is your heritage. Flying paper dragons is but a part of the entire endeavor!"

"You are not juniors unless you believe that you are, and therefore as I have said to you before, honor yourselves. Do yourselves just honor and then you will discover what the gods are...those that exist within you, and those that, in your terms, are not yet creative...that grow from the loins of your thoughts and arise from the dimension of your feelings and dreams into realities that others, in your terms, will follow.

"Now I return you to those selves that you know and those selves that you have not yet encountered, but meet in the dream state and in other moments of your consciousness."

Ritchie: "I had a dream the other night that scared me because I don't understand my reaction within the dream. In the dream I walked into a lobby of a room and Sumari was there singing to me, and I freaked out because I thought I was dead...not out of body, which I was, apparently. I'm trying to figure out why I would think that, and it scared me because I didn't want to die. Why would I think that instead of thinking...realizing that I was out-of-body?"

Seth: "There is a simple and natural lack of understanding in the dream, and a confusion of beliefs that you simply let come to the surface. For it seems to you that if you are out of body, and not safely encased within your flesh, then indeed you must be dead. And unless you understand that belief and encounter it, you will encounter it as you did in the dream state.

"You live! You are...whether, in your terms, you are in flesh or out of it. And if anyone can tell you that, then it is someone like me! And when I speak, I speak for a part of you who knows well what I say. I speak for the part of yourself that you have not yet directly encountered. And if I speak loudly and strongly, still in other terms, I speak with the softness of your own dreams, and with the silent voices of which you are aware that whisper to you even in your most quiet moments, and I speak to you with a sweetness that is a part of your own being, even when you look at yourselves with bitterness and scorn."

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After a short discussion of Seth's remarks, Rich gave his reaction to what Seth had told him. Seth returned:

Seth: "That was very good. And (to Rich) a point to you. When you work with your beliefs you will find that you have inhibited yourself and your natural curiosity about the world out of fear that you are inferior and you are not ready. And so you hide. But the great corporeal reality of the body and your blessed curiosity keeps at you to get out into the world that is, and to do your thing.

"And while it may seem strange to you now, if you allowed yourself your full spontaneity, you would be out into the world mixing with people, having jobs, leaving them, pitting yourself with the world that is, using your abilities, having a give and take with the universe, and then from that give and take, writing your songs even from anguish and exaltation. But you deny the reality of your emotions and your feelings."

Rich: "So if I follow, in some crazy way, just sitting around writing songs is another crafty cop out, like playing paddle ball?"

Seth: "The songs are not a cop out, but your beliefs about the songs are. The songs are creative and good, and going out into the world is creative and good.

"Now I want each of you to look at your beliefs in the same clear light. For I used our friend and also gave him some good advice, so that each of you could see how you handle your own invisible beliefs. So read the session over carefully. Now I return you to the selves that are hardly paper cut-outs!"

After a short discussion Seth addressed three visitors sitting on the floor behind Jane:

Seth: "A few small, mundane remarks to these young ladies. *There is nothing wrong with grass!* But examine those beliefs, for you get much more of a high out of the idea of being an outsider, and the danger and excitement involved that you ever get from grass.

"There is nothing wrong with wanting danger and excitement. Examine your beliefs and all of you, examine yours!"

Most of the evening was taken up with discussion of Seth's new book, The Nature of Personal Reality, and of beliefs and dream interpretation. Ginna spoke about the assignment that John had read a few weeks ago, the class reaction to that reading and her reactions to and relationships with class members. Seth interrupted her:

Seth: "Good evening. Your friend John does not need your defense. He can stand on his own. You can afford to allow other people to react to you, rather than sit and let yourself observe them. You cannot do that yet! (Ginna interjected that when he had interrupted her she was going to speak of her reactions to the class.) You need it!. I know what you were about to say, and I am giving you the opportunity to dive in...and John also.

"I would like you to examine your beliefs as you expressed them to your friend (Will); to examine the way in which you usually look at other people. That is all I will say...it is a hint...but the way in which you look at other people and the way that you observe them from your viewpoint. The last sentences are important. Now I do apologize for interrupting you and, by all means, continue."

As Ginna was telling Jane what Seth had said, she also said that Seth had interrupted her and that, "It made me mad." Seth returned abruptly:

Seth: "At least you expressed it honestly and openly and clearly, and for the first time you showed your valid emotional reality in this room, and that is what we want. It made no difference who you were mad at or to whom you expressed your anger. It was the honest expression of emotion that you have been withholding here. And here you cannot withhold."

In the discussion that followed, someone seemed to say that Seth was putting Ginna down. Seth immediately disagreed:

Seth: "I am not, of course, and Ginna is embarrassed. But she does not feel that I am making her look like a fool. I am allowing her to encounter her own beliefs, not only because of Ginna, but because of all of you, and the different occasions in which you find yourselves encountering our own emotions.

"But *there is a joy in anger*, so you need not fear it to that degree, and if you realize that, then you can express the full vigor of your love and meet these people.

"Now I apologize again and return you all to your own encounters."

Larry: "Seth, can I ask a question?"

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Seth: "If it is the question that I think you are going to ask, you must answer it for yourself. But go ahead!"

Larry: "Would you give me some hints as to why my inner self chose the mainline experience...you know what I talk about?"

Seth: "I do indeed, and that is the question that I knew, and you must work through your beliefs in the book and the answer will come to you. You will not begin this class with me giving you the answers."

Larry: "Just a hint?"

Seth: "Not yet. You work for those hints!"

Andy: "I'd like to ask you, basically, two questions. One: if in knowing...in the area of knowing (we won't get into that, but there is an area of knowing that you express in the book)...just knowing...you just can't talk about it and agree. Why is it...like we seem to, as a group of people, have such a tough time getting there, and where you're at now in our terms of course, where you are at now, do you also have trouble getting to that knowing, like being there?"

Seth: "You are there, and only your beliefs separate you from your own knowing. My beliefs do not separate me from my knowing. That is the answer to both of your questions!"

Class Session Tuesday, August 20, 1974

Rich read a portion of what he had recently written concerning his existence. Seth came through with what turned out to be his only comment for the evening:

Seth: "You did not need me, and you do not need (underlined) me now.

"You are, as I have said before, an event in the universe that can never be erased and can never 'un-be', and so am I. And if each of you said, 'There is no Seth,' and denied the reality of my existence, so I would still be myself because I exist.

"Now if I said, 'There is no Rich,' and denied the validity of your existence, still would you exist because you are and because you are determined to be. You did very well and you know that you did!

"I speak, again, for myself, but in speaking for myself I speak for each of you and for the reality you know that you have. I speak for the event of yourselves that can never be erased from any reality.

"Now I speak with a heavy voice because of the mechanics. But listen and feel, in other terms, the event of yourselves in a Sumari song. The song can hardly express the validity of your own reality in space or time, or independently of space and time. But think of yourself, feel yourself, and with the Sumari song let the sounds serve like a nursery rhyme that remind you of things that you have forgotten and yet never forget."

Seth withdrew and there was a Sumari song to the entire class, with special sections directed to individuals.

Carlos read part of a letter he had written to a friend of his in which he proposed an ocean voyage in a 40-foot cutter for next spring. Seth commented:

Seth: "Now I have a few remarks. First of all, you are exciting selves, and when you come here, if you can meet yourselves and recognize the true validity and excitement that is within you, then you will have done much. When I speak to you, you listen and you see my validity and reality. Learn to look at each other in the same way and listen to each other in the same way.

"The ocean, to you, Carlos, and the ocean in certain terms to each of you, represents the psyche and man's journey within (it), and (to Pat) woman's journey within it. And all the perils of which you speak: the thunderous winds and the raging storms that are sent, or can be sent to defy you and your miniature ship, are all representations of what you think of, in this simile now...all of you...as the great dangers that can confront the ego, and you see yourselves as the tiny vehicles trying to cross the great ocean of the psyche and at the mercy of all those terrible winds and alien storms. And so, when you spoke and when the others responded, there was an inborn understanding of two journeys in one. And so the beliefs of which you spoke applied to both the inner and outer journey, but more to the inner journey, and the representation of the boat upon the sea, and the beliefs you have about the elements and about yourselves in connection with the psyche of which you are a part.

"Now with that I will return you to yourselves. You have done well in meeting yourselves this evening, but when you listen to each other speak try to comprehend the true self who speaks and the true self who listens, and realize that your inner being is as exciting and valid and real as mine and see, with the other or glimpse within the other, that reality, for it belongs to each of you.

"Now I will not depart on some great ship across the seas, but I leave you to your beliefs about ships that cross in the night, and about your beliefs, and I will listen to your own comments. And if you want a challenge (to Carlos), then know that you love a challenge and use it joyfully!"

After a short discussion of Seth's remarks, he returned:

Seth: "Now Ruburt has been exploring the nature of the psyche. He has treaded then, on some seas or oceans and he came up with me! (Rick interjected. 'Charlie Tuna!') I am hardly that frightening! And (to Carlos) as you travel in exterior seas, but mark my words, you will find what you are looking for! You will find what you are looking for!!"

Carlos: "Must be...because we create our own reality."

Seth: "Remember...but if you like to think in terms of deities, then when you go abroad into that ocean imagine yourself as a god of the seas, so that you understand within your being the nature of each smallest creature that dwells within it, and you feel upon the curve of your own brow the feeling of the curve of the wave as it breaks on to the shore.

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"Identify so with the god of the ocean that you understand with great joy, strength and compassion the self that you are, who rides upon its surface, a part of it and yet not a part of it. Be so the god of the ocean that you are aware of yourself on its surface, and of all the creatures beneath, so that you feel your thoughts rise upwards like the tides, and identify with that wind to such an extent that you feel it blow past the thoughts within your own skull, so that your thoughts are the clouds at which you look. And if you do that, you will learn something about yourself, and something about your psyche, and something about the waves and the ocean and the creatures."

Carlos: "And we could do the same thing walking across the city street."

Seth: "You would not find it as challenging!"

"And so my friend the lawyer there (John), who has used some discourse in this class, I wish you, in your terms...in your terms...the best of luck, but in our terms I know that you are learning, and that you are doing well, and I expect you each to go outward and put what you have learned to use, and there is a particular way that you can put your knowledge to use, and it will come to you and it will have to do with law.

"But now I return you each to the selves that you have always known, that you have never lost, that you can never lose, that you do not have to worry about saving because they are with you all of the time.

"My particular hello to our Cardinal (Wade) over there, and to my dearest friend over here (Rob)...I can speak faster because he does not have to take it down! But remember, each of you is an excitement...an excitement that rises despite time and space...that rises despite anything you have been told, into a reality that can never be annihilated. Now again I return you to the selves that you were all along. Work with your beliefs...it is not all that difficult."

Carlos: "Seth, I know the answer to this question but I'm going to ask it anyway. Because this is the last evening that I'm going to be here for awhile, I wanted to say this. I know the answer, but how can we best show our love for you and thank you in return, that you so often show your love and benevolence for us?"

Seth: "By being and loving yourselves! And now I bid you all a fond good evening. And even a good evening to your plants (to Mike), who know you well!"

In the discussion that followed, someone told Jane that Seth referred to us as "exciting selves." Seth returned to comment:

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Seth: "If you were not exciting I would not be here, for I am easily bored! And when you are on that grand ocean, remember what I told our friend over there, and we will see you when you return. But you will also find there what you are seeking, even if you do not know consciously what it is. Again I tell you, within each of you, in those terms, there is a dimension of being that can be compared to the ocean. And if I am, as our friend over there says, a friendly tuna, then I am not canned! And so nothing that comes from the depths of your own psyche need you fear. Now again I return you...but I would not leave while our friend over there (Will) has a question."

Will: "Not a question, but I think this will be my last class for a while, too. I wanted to say good-bye and good luck and thanks."

Seth: "Some of you leaving will never leave, and some of you leaving never arrived. The class is and the class is not. The class was and the class will be. And that does not only apply to class. And if you are worried about security, and which pocket of time to place yourselves in, then my last remark should unsettle you enough to get you thinking again."

From the discussion that followed, it was apparent that Will had interpreted Seth's remark in a way that was not pleasing to him. Jane unsuccessfully attempted to reassure Will that his interpretation was not what Seth meant. Seth then returned to clarify what he had said, speaking to Will:

Seth: "Rubert wants to believe that he is a better teacher than that. He would like to believe that you really understood what he was saying all this time. I am indeed your friend but you must be your own friend also. I did indeed not mean what you thought that I did because of your beliefs. On the other hand, however, the outcropping of those beliefs is important. For it is important that you realize things that you thought you may have forgotten. You are a good and a worthy person and you do not need anyone in this room to tell you that. You simply believe that you need some one to tell you that."

Will: "Well I certainly do not need someone to tell me that I am not that!"

Seth: "You are the one who told yourself that. You are seeing how you can use the exterior universe as a mirror of your own beliefs, and you will interpret stimuli and events to mirror those events and those beliefs that are important to you. But since you now again believe that you are a good, worthy individual, I bid you bon voyage, because you will indeed be traveling in the interior world in your studies, and in ways that you may not now suspect. But do not project ill will upon me, but recognize the source.

"Now I return you all again to the reassuring selves that you understand yourselves to be."

Discussion centered around the first chapter of Seth's new book, the Nature of Personal Reality. Jane had asked members for an example of a positive belief that they had made work for them in their daily life. As members responded, Seth entered the conversation:

Seth: "Now I have a few remarks. Sometimes you craftily and joyfully trick yourself. For example, if you believe that you are unworthy, that there is something wrong with you, and that your life is flawed, then you can pick up a very good book...like mine...and use it to reinforce that belief by concentrating upon your negative thoughts, or those thoughts that appear negative to you, so that you end up picking yourselves apart, saying, 'Aha! there is a bad belief,' and, 'Aha! here is another! I knew it all along. How terrible and flawed I am!'"

"So no matter what instructions are given in the book, telling you to look to your happy and productive experiences; no matter how many times you are told to transfer the feelings connected to positive beliefs to other areas of your lives, still you look only for you negative beliefs, and you feel very virtuous indeed as you pluck them out one by one and look at them as if they were lice, and say, 'Aha! There is another bad, dirty old belief...I was right all along! I do not believe in original sin any longer. I realize I am not at the mercy of my karma, but there are those nasty lice...those beliefs that crawl around in my head, and I can only look at them. I cannot get rid of them and what am I to do, and woe is me.'

"And so you forget your own vitality, and when you are asked what good beliefs you have, you have to stop and think. Now good beliefs can also be invisible to you. You may not allow yourself to see how well you are doing in certain areas because if you realized that you were doing good in one area it just might occur to you that you could do well in another area, or still another area, or you might perhaps, some day, come up with the belief that you were all right after all!

"Now when you work with the book, remember what I have said!

"Week after week I speak to you of the vitality of your being. Week after week you look at your beliefs and say, 'There I have no vitality. This belief overwhelms me. What a mountain it is!' "Now when you list what appears to be groups of negative beliefs, opposite that list, on each occasion, write your positive beliefs. There are none of you who do not have positive beliefs and each of those beliefs are working for you now.

"Do not let them become invisible, for when they do you deny the integrity of your own being and deny the dimension of your being and your experience. *Do not structure your present lives to the lists of your negative experience. Do not structure your lives to the lists of your negative beliefs, but through the lists of your positive accomplishments and beliefs.* If you do this, the so-called negative ones will fall apart. But do not hold those in your attention. Do not play negative movies upon your inner eyelids.

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"If you do the exercises as given, this will not happen. But I wrote a book, and when you read the book you will also write your own book, and you will interpret what I say in your own way also. You interpret what I have said through the light of your own beliefs.

"Rubert's dream was important to him...the one he told you of earlier this evening. But each of you can have your own dream of affirmation that brings to the forefront of your own consciousness your own personal recognition of your own worth. Such dreams are of great advantage but often your own beliefs hold them back.

"Each of you, however, can indeed expect such a dream and the expectation will bring forth the reality. For each of you will affirm your being in your own way and through experience that is meaningful to you, using symbols that become alive for you and for no one else.

"I hope by now that you have thought of some good beliefs. Now I have a good belief that has worked for me and I would like to share it with you. It is this:

"There is a spooky little planet called Earth, and a spooky little town called Elmira, and a spooky little street called West Water Street, and a spooky little class. But that class is composed of individuals, each with their own vitality, and each member of that class has abilities that they are only now beginning to use. And I have faith...I have faith in each of you. Therefore, certainly, you should have faith in each other and in yourselves.

"And now, having given you my positive belief, I return, hopefully, to my own moment of quietude. From that viewpoint I hope to listen to your positive beliefs."

Larry spoke about a recent experience in which he spent some quiet time beside a lake. He described some impressions he had received as he watched the wildlife in and around the lake. Seth commented, speaking first to Larry:

Seth: "Now this is not a night for taking questions, but I have something to say to you.

"For a short time you experienced your kind of reality as that kind of reality is. You saw it in its coming and in its going. You perceived the reality that you usually see, and you also perceived what you usually do not see.

"You experienced also, for a very short period of time, the nature of thoughts made real, in your terms. Now thoughts are not dead. You do not understand their reality. So when I say to you, 'Thoughts are not dead,' you still do not know what I mean. I am saying that when you think of a bird somewhere a bird is created. Your thoughts have a creativity that quite escapes you.

"Now some Sumari have come home for a visit (referring to Ken, a visitor for the evening) through rain or snow! And some Sumari are certainly acquainted, whether or not unique, in physical reality.

"And the time of dream tribunals, in terms of time, have now begun!

"It is no coincidence that you are beginning your door exercises and learning how to recognize your own impressions and how to pinpoint them. And when you try those simple exercises you are doing more than you realize you are doing, and you are communicating with each other at other levels, whether or not it shows here. So these exercises will also help your communications in the dream state. You are simply learning to use inner senses.

"You shifted (returning to Larry) to several different levels of awareness. You can learn to follow those, when you wish, in any given moment of your time, and perceive that moment in its different and yet one aspect. They blend and yet, if you look, they are separate...you look again and they are one. But the motion is always there.

"Now I give my welcome to those of you here for the evening, and I offer all of you a hearty, dream Sumari welcome. For we will meet in various guises at dream tribunals, and you have already set your appointments! Now I return you to yourselves."

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George B.: "Seth, I put an awful lot of work into this question. May I ask it even though..."

Seth: "You may indeed!"

George: "In the field of genetic experimentation, it is expected that scientists will soon be able to create a human fetus in a beaker and to endow it with whatever talents or proclivities are desired by the scientists through manipulation of the DNA molecules. To what extent will a soul, inhabiting such a pre-fabricated form create his own reality, and how would this apply also to human clones?"

Seth: "Now I know that you took much time with the question. In some months from now I will ask you to rephrase it. I will answer it now in a somewhat different light.

"First of all, what makes you think that a soul can be induced to enter such a form? Now they cannot make a fetus, obviously, from nothing!

"I am saying less than you wanted, and more than you wanted at the same time, and will return to the whole question. But when you hear what I have said, intuitively, write the question again and then present it to me."

After the break, results of the door exercises of the past week were discussed. Seth entered:

Seth: "Good evening. You are involved in more than you realize. These experiments will lead you into other areas...not only into the land of your own symbolism, but into the realization of a different kind of communication. You can learn the ways in which you communicate always beneath language. You can, if you are curious and astute, discover the very patterns behind language through studying what you are doing.

"Become alert to your own symbolism; as you decipher it here in class with your papers; as it appears to you in the dream state; and as it appears to you through free association. You will find correlations.

"You will also, if you are astute and curious, find in those symbols, the patterns behind the objects in the physical universe. You have a shorthand kind of symbol for those.

"There will be symbols, in other words, that you will use as you try to approach the target on the door. The methods that you use to approach that target are important, and yet those methods will vary with each of you. In discovering your own methods you can, again if you are astute, discover the way in which you personally perceive, create and interpret the physical world that you know and communicate with others.

"Now at other levels of actuality you are doing this all the time. *But the more you learn, in your terms, on a conscious level, then again in your terms, the more you will remember after death, and the more self conscious you will be, and the more capable of carrying on new endeavors.*

"Our friend, Joseph, spoke briefly of how he and Rubert began. Those two have embarked upon their own journey. But each of you is embarking on your own journey and you will go, hopefully, your own ways. You will open up avenues that exist within your own experience. You will find the symbols and the abilities that are uniquely yours and belonging to no other. To do this you must then, joyfully and with a sense of trust, enter into the dimension of your own being, and go there as a king into your own land and not as a stranger. *If you go into the lands of the soul as a stranger then it seems that the soul does not know you, but instead it is you who do not know the soul.*

"Go, therefore, into the lands of yourself as an owner, about to claim your own heritage, and then you will forget all nonsense about being annihilated in a greater self.

"I bid you, then and now, a welcome into the threshold of your own being, and you are now ready to take the steps into those lands that are your own, and the work that you are doing here and just beginning, will show benefits in all other areas of your life and of your experience.

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"You will grow in-to yourself. You will become the selves that you are now creating.

"And now I return you to the selves that you think you are, for I have been speaking to those selves, but I have also been speaking to the selves that you are, that you do not as yet recognize."

Discussion of Seth's remarks followed. Then discussion went into the subject of entity names. Paula broke forth into a Sumari song which she called, 'A Song of Names.' After discussion of the Sumari, Seth returned:

Seth: "You are doing well (to Paula) as you know, and you all had a different kind of exercise. For you can, of course, perceive sound as color or sound as an image. Some of you have had Sumari dreams. That is, you either heard Sumari songs or you converse in Sumari. You have not as yet learned the importance of Sumari or allowed yourselves to realize what you will do with it.

"There is indeed a connection between Sumari and your door exercises. Now some of you may try to pick up the door image first of all in Sumari and then translate it. I am merely throwing out the idea. See what you can do with it.

"The Sumari is a bridge language. It is a personal language and yet it is a universal one. And it is indeed a carrier of communications. You might, for example, try the door exercises in two ways...the method that you have chosen, and then use Sumari and see what you come up with. You should also have...some of you in particular...Sumari dreams. And you do recognize those that you have not seen, in your terms, for some time, and I am closing Ruburt's bright eyes and my own so that I embarrass no one! I am not looking at any one!

"But when Sumari come home they are recognized...they are known...and the Sumari are known...as are other families of consciousness...not only in this reality, but in others where there are alternate Pans (to Larry D.) and alternate Lucky's (to Lucky).

"Now I return you to yourselves and to your alternate selves and to your alternate questions (Lucky had been trying to address Seth, but Seth did not choose, at the moment to receive questions). I bid you a fond good evening but (to Lucky) I will listen to what you are saying."

Class discussion of Sumari followed. Jane gave, in Sumari, an answer to the question of what Sumari is. Seth returned abruptly:

Seth: "And the lands are yours! They are ready when you are ready to claim them. And (to Lucky) I listened and I heard, though you did not speak!

"Now I bid you all a fond good evening. And I expect that in the dream state you will find yourselves and find the doors opening, and recognize the hand on the knob as your own, and recognize the hand on the other side of the door as being your own."

During the first period of the class there was discussion of last week's class and of members' experiences during the week. After the break the class reviewed the results of the "door exercises" of the past week. Then Jane led the class in an alteration-of-consciousness exercise. Jane's directions follow:

Jane: "Do what you want to do...if you want to keep your eyes open, keep your eyes open. Or if you want to close them, then close them. But try to follow these directions that I give, and go along with whatever your own...(words lost)... If my voice helps you and the images or whatever I suggest helps you, then go along with that. If something else comes to you spontaneously, then go with that and just sort of let the voice go into the background. Okay?

"The physical brain is only the physical counterpart of the mind. The mind is a fantastic receiving and sending mechanism....it is independent of the body, free in time and space. It contains within it a large powerhouse of our energy and creativity. We translate this through the brain into physical events and physical experience. It's intersecting our subjective life always...is a touchstone with the inner mind. We come from that inner mind which is, in a strange way, uniquely ours, and our portion of that mind is never anyone else's...always ours. And yet that portion is a part of another greater mind that exists far beyond our comprehension.

"Because of these intersections of the spirit and flesh we can, on occasion, step up into this spacious mind, and from that viewpoint we can see the patterns of our lives forming the past, the present and the future. And we can catch a glimpse of our own greater purposes. We can see the pattern of our life as we are creating it. We can feel its subjective texture. Standing figuratively, therefore, we can view both our childhood, the present and the future. We can also, if we choose, view the time before our birth and the time after our birth and the time after our death.

"There is literally no end to our vision if we desire to see. There is no limitation to the self if we refuse to accept the idea of limitation.

"From these intersections of the spacious mind, therefore, we can subjectively feel and experience the texture of our own being. We can see what cloth we are weaving for ourselves ...the color of our earthly existence as we know it. We can feel the greater power and energy of our being. We can, therefore, hold this feeling...hold it in our minds to bring it back with us. We can also pick and choose steps even further...to the furthest reaches of the spacious mind, or what seems to us to be the furthest reaches of the spacious mind. And there we can glimpse the probable events of our lives...those we choose or not choose as we wish...those creations that are possible for us...those creations that we may wish to make physical and those we may choose to experience in other dimensions of reality.

"We can also feel the fabric of the dreaming selves...the fabric of the dreaming self that wanders in these ranges and travels freely within the spacious mind. Whatever image or intersection of energy and power or being occurs to you, then use that image or face.

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"Feel it fill your physical being and breathe vitality and energy into your physical body. Feel...experience...this subjective knowing of your own life living through you. Feel your own life force, ever coming into your body...ever flowing into the cells and atoms and molecules of your physical form and, in each second, newly springing into awareness within your mind, within your body and forming the experience that you know.

"Whatever comprehensions, realizations or inspirations that are possible for you can spring into your consciousness during the week. But from this exercise you will be able to glimpse a greater part of your own reality and to bring into your physical experience those wishes and desires and creative acts that you meant to achieve.

"Return then to your normal state of consciousness...to the joy of your body...to the beauty of the moment...the reality of the room, and the miracle of the present moment that you have created for yourself and that each of us have created for ourselves.

"Open your eyes. See the colors of the room, newly and freshly, and feel yourself alive and filled with the gift of your own life, in your own way."

At the conclusion to the exercise class members gave their impressions of what had transpired for them. Seth commented:

Seth: "The excitement must come from you and not from me. You come here to know yourselves and that should always be your purpose. I can help you...I can help you...but I am not the person you search for. You are the person you search for. The dimensions of your reality are the important points.

"You have here a group of individuals...alive, vital, bristling with being and energy and joy. When you come here, mainly to hear me speak, you do not listen to your neighbors. You do not look for their vitality or their reality...nor do you sufficiently try to feel your own. Instead you project that excitement and that reality and those extra dimensions out upon me. They belong within each of you...those qualities and those characteristics.

If each of you look clearly at any moment of the night or day at whatever person happens to be beside you, and if you look with joy and comprehension, then what a reality you would perceive if you looked at yourselves in the same manner...then what a reality you would perceive! If you came here looking for yourselves as you come looking for me, then what joy and what sense of dedication would you listen to your own dreams; with what welcome would you look at your face in the mirror; and with what joy you would awaken each morning.

"I am here as you are here. We meet in this particular kind of intersection and I am a teacher. But I have taught you little if you do not see the exuberance within your neighbor or the exuberance within you own mind.

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"Instead of looking to me to be pranced out like a prize 'Super Daddy-O,' then prance out yourselves and hold yourselves up, as you do me, in the center of your consciousness, and experience the selves that you are. Those words that I speak, to a large extent, still are meaningless until you feel them.

I have the greatest appreciation for each of you individually. There is an exuberant courtesy that I have for you, and I expect you to have for yourselves and for each other. *Be courteous, exuberantly, for yourselves. Being courteous with yourselves simply means enjoying yourselves ...appreciating what you are.* Listen as you, yourself, speak. What happens when you speak? What happens when another speaks to you? What miracles go on in this room or any other that you skip over in your search for miracles?

"Some evening we will have an exercise in a different kind of exuberance...an exuberance that may be very silent in physical terms. But one in which your appreciation of yourself and others will know no bounds.

"Some of you were able to follow along with Rubert's own alteration of consciousness. To some extent or another each of you did in fact, participate. There are gracious realms of consciousness that are yours for the asking. They are within you now. You find them, literally, by a certain kind of courteous inner listening. Then you respond in any way that you want.

"When I use the word 'courteous,' I do not mean that you must necessarily mentally doff a hat to yourself in the morning. I do mean, however, that you appreciate the grace of your being and that you also open yourself up, particularly in this room, to the grace of your companions.

"Certain words were spoken by Ruburt in the altered state that should, indeed, if you want them to, trigger some new experiences for you in the dream state, and there you will be indeed exuberantly welcomed."

After a short discussion of Seth's remarks, Seth returned:

Seth: "You have been told often to know yourself. But usually behind that request was a very definite idea that the self was really not that worth knowing. You were told to know yourself, but

behind that was the idea that the self was not, after all, very good. To know yourself, then, did not become anything like a joyful pursuit...until...to know yourself meant to know how sinful you are...know thine iniquities. Look around, even at the creatures of the earth...they are innocent, they are closer to god, and they can run faster!

"Look within yourself, you were told...know yourself. And when you know yourself you will realize your poverty, your lack of spirituality, and you will come face to face with your guilt. And why were you so guilty? Because you existed in the flesh, and so you learned to try to escape the flesh and consider it like a poor relative, so that you felt that you want to go about in tatters, when you should, indeed, instead wear robes.

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"And so you feel that you are this fine soul that you can never find, encased in a mass of dust and a conglomeration of chemicals that will soon fade, and yet you are told to honor yourself! How can you honor a self that is already, according to your belief system, damned and less worthy than any squirrel or bird?

"Therefore I tell you know yourself, and then you will discover the self that you have taught yourselves did not exist...the worthy, graceful, blessed soul in joyful flesh, for the flesh is not thrown carelessly upon a soul to smother it. It is not a pile of filthy clay within which the soul cannot breathe. It is formed gloriously in each moment of your existence...you are the soul in flesh. You are married to the flesh as the flesh is now married to the soul.. There is no need for divorce.

"Therefore I tell you to know yourself. My earlier remarks were particularly pertinent because I do not want you to project upon me or my reality your own ideas, so that you think because (underlined) and only because I am not physical therefore you can rely on me, and if I were physical you could not because you cannot rely upon any soul in flesh. You are as ghostly as I am and I am as physical as you are. You cannot see yourselves, in certain terms, in a mirror any more than you can see me, yet you know yourselves...or you can, as you can know me.

"I serve as a light. I serve as a light leading you toward your own light...only because you have been told you were in darkness.

"Now Ruburt is quite correct...I do certainly take, in certain terms, a certain guise in this class and in this reality. To some extent I am as I appear...what you think I am. I am your idea, from your standpoint only now, of what you want to be. From my standpoint I am something different.

"In class, sometimes more of my reality, in your terms, can come through or be communicated. But then that portion of my reality is always here in class, but you have not as yet perceived it."

Seth withdrew, ignoring attempts of several people to get his attention to ask questions. Shortly after a discussion of his remarks he returned:

Seth: "I am speaking in certain terms and there are some things I am not saying. But within that framework I am a representation of yourselves, free from your limiting beliefs, using comprehensions that are available and within your reach, and methods of communication and of perception that are within your reach.

"You have been taught that you do not have such abilities. Ideally, you can perceive anything you want to perceive. Now I tell you weekly that you are free of space and time, and on certain levels you believe it, and you tell others. But you have not completely sold yourselves!

"When you accept that, then your comprehension can be unending.

"In certain terms, and in certain terms only, my speaking now as the bridge personality, then what you perceive in me and these abilities represent a portion of Ruburt who is utterly free in those directions...so that a portion of the human mind, as you understand it, goes beyond the threshold of itself into other dimensions of actuality and then, as best it can, translates what it learns and what it sees and what it experiences. I goes out of itself...it launches itself on paths that

it does not understand, taking journeys that even Ruburt does not understand, and yet that one portion of Ruburt's human personality is that free. And so you can see what happens when one portion of the human mind is free.

"Now at other levels Ruburt reaches what I am, as apart from what I appear here to be. And between us a living personality gestalt is formed...that is the Seth that you know. Beyond that is my own reality that cannot be expressed by such means, but beyond that also is your own personality that cannot be expressed by such means.

"Now I return you to yourselves..."

Richy: "Seth, the Indian (Jerry) says 'hello.'"

Seth: "...as always, he has met with me and with many others at different levels of actuality.

"You (returning to the class) are yourselves as you know yourselves at a particular point of time and space, but that is not all that you are. Ruburt goes about his days on other levels...he is what I am. On still other levels I am what he is not, but that need not concern you.

"The point is that *your own reality is far greater than you know*, and that these evenings give you a glimpse of your own human heritage...the heritage of soul speaking through flesh...living in flesh...living in flesh...wedded to it and yet free also to travel and be in other dimensions...to form even other fleshy bodies through which it then lives and experiences...to form other times and places, and all of this each of you do.

"I hope to remind you then of the heritage of your being, and that heritage includes the future as well as the past, for you live now in lives that are, in your terms, not yet come, and times, in your terms, not yet accomplished.

"To those selves I return you."

The usual four-hour class period, from 7:00 to 11:00 P.M. was taken up with discussions about last week's class, dream experiences, current politics and a review of the "door exercises" of the past week. Jane led the class in an out-of-body exercise. At about 11:15, when the class would have been over, Seth entered the conversation:

Seth: "You needed time to talk together. The class group has been changing. You needed your own conversation and your own give and take.

"The class is its own entity. You are a part of that entity. People come into the class and leave the class, for the class is always changing as each of you change.

"You are correct. There is an acceleration and you are ready for it. It is your own. There is also a connection with the seasons, and remember that you also form the weather, and the acceleration that comes to you from the wind is, again, your own, objectified.

"Now at certain times dream activity is also accelerated, and this is indeed such a time. You have an opportunity now, to know yourselves as you are and also as you exist in inner reality. You have an opportunity for great commerce within the dream state. You have an opportunity now to open new roads, if you will, to form your own inner city.

"You will be the new inhabitants. It can be your own city. You will have to make your own politics! They will be any kind that you desire. You have enough class members now to form such a city. It will be used symbolically as a meeting place. You will have your own inner home, then, that you form for yourself.

"You should go there as a founder, each of you. You can begin forming that city now. And when you form such a city, you form it for yourself, and yet you also form it for others. And in greater terms, of course, you have already formed it, and when you no longer need it, it will be used by others and will be a kind of inner landmark where others may use what you have created.

"Now I have hinted at multidimensional art, and this is multidimensional art indeed. Each of you have abilities peculiarly suited to form such an inner environment...such a Sumari city...so shall you then be pioneers in your own way. There are inner lands still to be conquered, for there are inner lands still to be formed. For when you create this city, you create the landscape and the reality in which it exists. The planning of the city should begin about now. Keep track of your dream activity!

"Now I return you to yourselves and to this room, and to the founding of your first Sumari city. You cannot complain about that city, for you will have formed it. Make it pleasant and warm for other dream travelers, and always be courteous to those who knock at the doors."

After discussion about what Seth had said, he returned:

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"There are old tales telling you that the way is prepared...that there are many mansions in god's house, but who made the mansions?

"Now I am beginning to hint in Unknown Reality at a different kind of culture and activity. And I would like to see, in this space and time, a beginning made again of that kind of activity. I would like to see you, then, and you can, build up an entirely valid culture beginning with a city in another level of reality where, if you believe what I am telling you, you can deal with mathematics...mathematics that you have not dreamed of as yet, and realities of which you are not as yet aware.

"You can, therefore, build in an inner level of freedom that gives you access to far more information than you usually have. You can colonize an entire inner level of reality. To do so you must give your best with dedication...joyful creativity.

"This will not be an imaginary city. It will have a greater reality than any physical city that you know, and it can, in its own way, shine with brighter lights in inner reality than any night-time city displays. There, you will hopefully work at developing skills, in terms of the complete physician...the dream-art scientist...and learn other professions than the ones that you now know.

"You will learn what you have forgotten, and yet when you do so you will learn something new. For you have all changed and there is no such thing as dead knowledge or a dead skill....it becomes new as you use it with your own unique consciousness.

"The city will have more than seven hills and not all the roads will lead to it, nor should all roads lead to it. Try then, before you sleep, to remind yourself of your own endless creativity. Remind yourselves that what I say can definitely be accomplished. Try, before you sleep, to remind yourself of the city and to plan what you would do there, for you will do it!"

George R.: "Seth, is that the city that I dreamed about last week, and described a little bit in class?"

Seth: "It was a distorted version, but other class members have also had such dreams, but they do not remember them. In your own way you have been working toward such a program."

Richy: "Two things...first off, a number of years ago I had a number of dreams about a city. Could that be some kind of fore-shadow? Secondly, is this city...is that the kind of thing that Atlantis was?"

Seth: "I will not answer the second question and the answer to the first question is yes. Yes, and no, to the second."

Dick: "When I was a really young child I looked out one day and I...from a window, toward the east, and I saw a very bright city off in the clouds somewhere. I was really impressed, and I still remember it because it was shiny. There is probably a connection between what I saw in this reality and the city that you're talking about."

Seth: "That is true, but also all of you will have an inner city at which you are always at home and among friends and with your family. You will always be with people who admire your integrity, and you need not fear.

"You will discover your own abilities there, for you will be forming an environment that will allow those abilities to blossom, and I will tell you one thing...it will be the opposite of old man Skinner's box!"

Nearly the entire evening was spent on class discussion. Pat got up to leave for her nursing job and remarked to Jane that this was the fourth week that she had not "seen" Seth. Quite abruptly Seth came through, speaking first to Pat:

Seth: "I bid you a fond welcome and a hearty good evening, and far be it from me to refuse to give my welcome to a lovely lady!

"Now each of you, in your own way, have been working with the nature of reality and of creativity. There is much that I have not told you about your city, for you will have to discover it for yourselves. And yet, there is indeed this other reality in which your creativity blossoms and when you make plans here they do indeed come to fruition. I am merely encouraging you to focus your joint energies in that direction. And if you do, you will have, in whatever terms, a dimension in which you can meet...a place that you can go. You can also form a beacon that others can follow, and if you do not like cities (to Sue), you can form the outside areas and gardens.

"You will be dealing with symbols, yet you will learn that symbols are reality, for you are symbols of yourselves that live and speak, and you do not think of yourselves as symbols. You do not understand that symbols live...that there is no symbol that does not have its own individual life.

"I speak to you theoretically of other realities. I challenge you now to be creative in another reality as you are in this one. And if it seems to you...if it seems to you...because of your beliefs, that you are limited here, though you are not limited here...then I challenge each of you, joyfully, as in a game, to create a city, an environment, and perhaps a world in which no such limitations occur. And if you had your choice, what kind of world would you create? Then I challenge you again joyfully to create it, and I tell you that you have the means. If you believe me, then you can use those means, and you believe me!

"And so you have begun the building. For each of you, in your own way, will contribute in your own way. There are birds to be created to fly through those skies, and those birds are your thoughts, freed to their own fruition, and again in other worlds what wrens and robins and cardinals fly invisibly out of your skull to materialize in your city and light upon the trees that are also the fruit of your desire. And do I therefore joyfully speak of desire. There is no such thing as non-desire. The gods are filled with desire, and from their desire for fulfillment springs the miracle of your being; and from the desire of All-That-Is springs the miracle of those universes that you know; and if ever the gods cease desiring, then one by one would it seem that your own thoughts would become extinguished as if divorced from the sun.

"Yet even All-That-Is prevents this by endowing you with your own desire and creativity. So as long as desire lives through the universe, so does creativity continue and the times explode into times, and those times into time, and each time, and each being, and each thought, and each Buddha, forever unique and new.

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"Those that speak to you of non-desire carry within themselves fear of their own being, but even that fear is creative and even in the passion for annihilation is there desire.

"I bid you then good evening, and I speak to you from the known and unknown desire that gives you your own birth and that speaks to you from the tiniest, least acknowledged thought that flies like a pigeon within your skull. And I speak to you from the desire that sings within the smallest molecule that, in your terms, is unknown to thought. But that desire forms universes beyond knowing. And in this moment of your reality, and in the desire of your being, *do you even create All-That-Is.*

"Bow down before no man, no woman and no belief...but know that you are indeed the creators. When you understand that, you will know that you are what you are. You do not have to study to attain. You have simply to realize what you are and journey through your own consciousness.

"Now I return you to yourselves and let you leave, my dear lady (to Pat), for those duties that in our city will be so dearly obsolete!"

There was a short discussion of Seth's remarks before he returned:

Seth: "I have a few P.S.'s. For some of you the city will have a theater. For some of you the city will have no theater. For those of you who like the theater, and I speak with the sweetest of intent, our Cannister Man (George B.) will run that theater. But that theater will be like no theater that you have ever seen. For in that theater the actors will take the part of beliefs...of fleshed beliefs, and the morality play, so to speak, will deal with the nature of beliefs and how they are enacted through the centuries as well as through the hours.

"That theater then will serve many purposes, even as you are yourself an exquisite actor and have chosen the role that you have taken, and those beliefs, as an actor will choose a part. Only then you have become so entranced with the past, and I am telling you that the role with which you are so entranced is only a part of your own greater reality...you can play the role and you can still recognize your own greater reality, as the theater manager who owns the theater in which the play happens, and you have control as to when the curtain is raised and lowered.

"But each of you, in your own way, will help form this reality which is, of course, already formed and yet never formed. And as I told you last week, it can indeed serve as a beacon to others.

"Now there are books written programming out-of-body activity, where millions are told (that) when you leave your body you will meet this demon or that demon, or this angry god or that angry god who commands any particular realm of reality, and you must do this or that or you will be annihilated. So the esoteric literature goes!

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"So instead we will form a free city and a free environment to which those people can come...where there are no demons and no rash gods, and where those who enter can even read books about Buddhism if they prefer, or play at being Catholic priests. We will say, 'That is your right...you form your reality.' And we will allow those travelers that freedom.

"Of course, there will be other literature, in those terms, around. There will also be certain beloved traps set about the city that will be of an enlightening nature. We will allow them a way out, in other words, and still let them save face. But there will be no censorship of feeling or thought or idea.

"Now you take for granted, most of you, the fact that you can indeed travel out of the body. For centuries, in your terms, there has been no pleasant, recognized road for out-of-body travelers to follow. So I am suggesting that you create such a road and such a destination.

"When Ruburt says, 'I will meet you at the corner of Walnut Street and Water,' you know what he means and you can try to get there. You have a physical system that you recognize.

"Now I am proposing that in the same way you create a free city, and that others can meet you there at the equivalent, so to speak, of the corner of Walnut and Water. Why do you think that I told you about the Gates of Horn? You have already begun the preliminary work. You will be exploring the nature, in your terms, of other reality and creating it as you go along. You will indeed be forming virgin territory and, in your terms, forming a framework.

"Now listen...you think there is nothing impossible intrinsically about building a platform in space...a handy place where supplies may be gathered. I am suggesting, then, a platform in inner reality; a safe place for travelers, and you can build it. It is as valid and far more valid than an orbiting city in the sky in physical terms, and it challenges your creative abilities far more.

"You need a good challenge...it is fun! Not because you should do it, but because you desire it and because it is fun, and because there is no other such a creative challenge that you can throw down to yourselves, and no one has ever thought of a better one...thrown down to yourselves from the future selves that you shall indeed encounter, and you know that you can do this and you know that you have done it, and on the face of the earth as you know it, there is no greater challenge that you can give yourselves."

In discussing Seth's remarks, someone referred to Seth's remark about "delightful" traps. Seth returned to correct them:

Seth: "Beloved traps, also!"

After further speculation as to what Seth meant by "beloved traps," he returned to clarify:

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Seth: "You do not understand. You come close to understanding! A beloved trap is one that you set for yourself. And so our city will be full of them. And when you are tired of playing a Catholic priest you will fall into a trap that you yourself have set for yourself, in which all of your beliefs are suddenly worked out to their logical perfection and you see what they mean.

"Now when children walk down streets they count the cracks in the sidewalk. And so our city will have its own kind of tricky sidewalks! There will be sidewalks within and above and below sidewalks. But it is for each individual to decide which sidewalk he will follow.

"Now when Rubert was a very young girl, he wrote a poem, and the poem said:

'You make your own sidewalk, and
I make my own sidewalk.'

"And so our city will simply have alternate sidewalks, and those alternate sidewalks are beloved traps set by the self.

"And you (turning to Isadora)...I am in awe of your great intent. Be yourself. Give yourself some release from your great intent. Now I am here because it is fun for me to be here...because I desire it...because I want it. And that is why you should be here, and why you should be yourself.

"I feel no great responsibility for any of your beings. Whenever, or if I ever, felt that responsibility, then I would be denying you your own power and therefore seemingly building my own, if I imagine that your reality depended upon mine, for it does not.

"I am here because I enjoy it. I am here because I am a teacher, and because I am a teacher I love to teach. And a person who loves to teach needs persons who love to learn. That is why you are here and I am here.

"My view of reality is different than you own, and that is fine, and so I can teach. A teacher teaches. If a teacher cannot teach he is no teacher and no student can learn. But a true teacher is a teacher because he or she allows you to learn from yourself. And so I arouse within you the teacher within yourself.

"I enjoy the great vitality and exuberance of your reality, and our city will have joy and exuberance. Now joy sounds quite acceptable, but our city will also have fun, which in many spiritual circles is not so acceptable! And our city will be founded upon desire, and if two thirds of the world decided that they opt for non-being, then let them go their un-way! And we will remain to light the reality of the universe, and from the desire of your loins, and from the desire of your thoughts and feelings and brain; from the desire of your being can you indeed seed universes, and there is no tiniest seed that does not grow, because it desires to grow.

"There is no such thing as non-being or non-experience unless you believe it, and *there is no such idea of Hell or Limbo unless, through your own beliefs, you create for yourselves an experience that you would indeed experience*, in those terms.

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If I do anything, let me arouse within you the great joy of your own desirous creativity from which all realities and all beings and all creations spring. And if you know yourself, then you know being. You understand in some secret portion of yourself the great triumph with which All-That-Is roused itself, and through its rousing, presented itself with creations beyond count."

During an extensive discussion, Isadora related to Jane what she felt that Seth had said to her. Seth returned to clarify his statements, speaking to Isadora:

Seth: "I did not say that you were using your energy in wrong ways. There are no wrong ways. I wanted you to feel fun as divorced, even, from joy. But to be, and let your being be without trying so hard to direct what you think you must be and do, in certain terms. Accept yourself as you are."

Isadora: "I don't really know..."

Seth: "You will! You have a delightful smile!

"Simply, you do not have to try so hard! You are not using your energy wrongly...I was not accusing you...you are thinking in terms of old beliefs."

After a short discussion of these remarks, Seth returned, again speaking to Isadora:

Seth: "I am going to call you 'Izzy'"

Isadora reacted to this statement as though she had been physically struck. She leaped from her seat across the coffee table from Seth and literally screamed at him, "Fuck you, Seth! Nobody calls me Izzy!" Undaunted, and without changing his tone, Seth continued:

Seth: "Listen, it is good for you...it reminds you of fun and being frivolous, and denies your idea of strong, 'I must do this because I must!'"

"Now Izzy is a child who plays easily in twilight. Izzy is a child who feels no resentment and no resistance. Izzy is a happy child and Isadora is not. Now I like Izzy! I like Isadora, but you like Izzy better...now admit it! Isadora is a term that sets up barriers between yourself and others. It is your artistic idea and a pretense. Izzy is a beautiful name...a child's name that plays hide and seek in the shadows and sunlight. Isadora is something else...not wrong but different. But you are Izzy. And Izzy is lovely and spontaneous and full of fun.

"Now if you do not want me to call you Izzy, I will address you as a responsible adult and call you Isadora. But you are Izzy to me and you are Izzy to yourself, and it is good. Do not deny Izzy, it makes you human. Do not be afraid of being one with many others. That does not deny you individuality, Izzy."

"Door exercises" for the past two weeks were reviewed and class members discussed dream activity of the past week, especially as they pertained to the building of the city which Seth had announced two weeks ago.

Seth came through very briefly to allude, quite humorously, to the part which he would be playing in the city:

Seth: "I will be, in your terms, like an anonymous bum in your city, for I will travel down the alleyways and highways and the by-ways in all forms, and ask you for a ride and see how you react. And I will snoop in your garbage cans and see what you throw away and do not consider of value.

"You are indeed beginning to create your city in your own way, and it had to come from you and from your experience, and so it is.

"It will be a suspense story that you write yourselves and make real; a story that is not written in pen and ink upon a page, but in reality that has greater dimension even than the one that you know.

"Now I turn the class over to the city fathers and mothers!"

Richy spoke of a little old man, about 85 years old who had been in his dreams. He wondered if it could have been Seth. Seth responded:

Seth: "I am far older than 85 years old! He was quite a junior!"

In a discussion concerning the experiencing of reality, Betty stated that "You never make a decision." Seth commented:

Seth: "You always make decisions. You make decisions every moment, in your terms, of your life. You always make decisions. Even when you think you do not like to make decisions, you make them. Think about it. Feel about it.

"You made a decision to come here, to wear what you are wearing, to smoke what you are smoking, to wear your hair in a particular way. Your conscious mind makes decisions. Do not try to deny it that privilege. You make a decision, perhaps, to be spontaneous, but you live because you decide to live, and when you decide to die then, in your terms, you are dead. Love your decisions. Make them playfully. They will not bite you and neither will I!"

There was discussion of out-of-body experiences and Sue, a visitor for the evening, spoke of symbols. Seth entered the conversation, speaking to Sue:

Seth: "If you want to learn about your own symbols, then forget the symbols of Jung and think of your symbols. Your symbols are your own, as individual as your toenail. There may be a correlation between your symbols and the great shining symbols of mankind, but your symbols are the ones that have meaning to you, and your symbols are reflected in the symbols of mankind.

"You do not receive a bank of symbols from some great spiritual supermarket bank of symbols in the sky. Instead you contribute your own symbols to those of mankind. When you want to understand the nature of consciousness, then study your own, for in you...you have all of the potential of consciousness, and you are intimately familiar with yourself. So when you want to study your own symbols, ask yourself what your dreams and your symbols mean to you, for you are the authority and you create your symbols as if you were the first man or the first woman, in those limited terms, ever created. Rejoice in your symbols as you do in your decisions, for both are related and both are yours."

After a short discussion of Seth's remarks, he returned:

Seth: "You do not work when you create your symbols. They are part of the spontaneous action of your being, so you must not work at deciphering them. Symbols are much more like a child's game, and so if you think of a game of symbols and imagine yourself as a child playing with them like blocks, then their meaning will come to you instantly, alive and joyous.

"No stern, righteous adult can get into the child's game, and no stern, righteous adult can get into the game of symbols at that level. You must allow yourself your creativity and then they will playfully show themselves to you even as you playfully created them."

Steve, another visitor for the evening, told Jane that he would like to ask Seth about the matter of the predictions of various psychics who allegedly foresaw some sort of world holocaust in the year 2000. Seth returned to comment:

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Seth: "As long as you believe in the basic evil of man then you must project upon yourself great punishment. You must see your world destroyed and so will you have prophets to tell you so. And so they will speak the truth, for they will speak from your own beliefs in the idea of your own evil.

"Now there is no holocaust unless you believe that you are so evil that you must punish yourselves. But there will always be benign old spirits like me that tell you that though you are bad, you are perfectly bad and utterly beautiful, and nothing will destroy you unless you are convinced that you are so evil that you must be destroyed. And even then, only those who so believe will partake in that probability, and those who refuse to accept that belief will learn instead, as I have said, a loving technology, and learn to deal with your universe and your earth (not only?) with technology but with love. You will breathe love into your machine and that love will bring truth.

"The prophets speak truly, that speak of doom. They speak truly when they speak from a framework that believes in doom. *But that framework is a mere probability that gains its strength only from a belief in evil.* So the prophets feel that belief, and emotionally understand that while that belief is held it will express itself, and so they are themselves terribly driven by those beliefs and they paint dire pictures that reside individually in the psyche of each person who feels damned.

"I tell you, YOU ARE FULL OF GRACE. YOUR PLANET IS FULL OF GRACE. When you understand that, you will not need to pretend to destroy yourself or your planet. You can live lovingly with yourself and with your planet.

After a break the door exercises from the past week were reviewed, followed by a wide-ranging discussion. Seth returned to comment:

Seth: "The universe does indeed expand. But it does not expand from the outside or because atoms and molecules do odd things to each other. It does not expand in the way physicists think that it expands. Now I talk to you often about theories. And they go over these theories, usually very well. But these theories represent a very practical side. So the universe expands from the inside...from the psyche, and so it expands through the nature of creativity that reside within each of you. And in your experience you caught a glimpse of the nature of creativity and the way that worlds are formed, for those people live.

"Now in the same way, we have talked about creation of a city in another sphere of reality. And I tell you that all worlds are created in just such a fashion. The universe is not created from some outside but through the inner characteristics of consciousness. And those characteristics reside within each of you. So if you ever think of the joyful endeavor on which we are embarked, those thoughts form a reality. And in certain (underlined) terms...in certain terms...that reality will be obvious to others, in certain conditions. And they will indeed benefit. But remember, you are not limited in space and time, nor even are you limited by your ideas of cities.

"But the dreams that you have are as real as the life upon which you are now focused. Now you come here for many reasons. You come here for one reason because I am permissive. That allows you to be permissive and to love yourselves and to take it for granted that your reality is greater than you have been taught to believe. Still, the idea of a city in another level of reality fills you, as it did Ruburt, with idea of pies in the sky and summer land for ever and, he thinks, 'Forget it!'

"The fact remains, whatever distortions have been made upon such ideas, your thoughts and your dreams have a greater reality than you know. And the universe was formed from that kind of a reality. So we are here suggesting, on your part, the conscious participation in the creation of a new reality...one that can be used and seen by others...a market place, if you will, where others can come and trade their dreams.

"Now I do indeed return you to that great vitality that is your own and that has always been your own, for my vitality, as you sense it, is but an echo of the greater vitality that resides within each conscious being. I come through second-handed, so to speak. But you come through yourselves first-handed. Therefore feel your own vitality and believe in that. Look to yourselves as the authorities and recognize indeed, as always, the grace of your being. It is indeed one of my favorite enjoyments...projecting, as you, the energy of your own being, so that you can sense it. Recognize it, for you do indeed recognize it as your own.

"Now your experience was, as you know (to Sue W.), a turning point, and use it as such.

"I return you then, as always, to those selves that you know, and to those selves that you do not as yet know, and yet you know, and I agree with Ruburt (to Betty), you do not need a therapist!"

Steve, a visitor for the evening, spoke about a school named Eureka, and wondered what Seth would have to say about it and how he would relate to it. Seth commented:

Seth: "Now I would relate to Eureka as I would, my dear young man, to any organization or to any school. Here we have truants. Here we have the people who run away from schools who do not like the systems. We are an un-school. We are un-Christian mystics, but we are also un-Buddhist un-mystics!

We are ourselves, and when we get high, speaking for myself and for Rubert and for Joseph and for everyone that come regularly here, we get high on the miracles of ourselves. So we are un-schooled. We learn what you cannot learn in schools. We create un-structures that are more valid than any structures. We follow our creativity, and creativity is no respecter of rules or schools and, indeed, it delights in playing the games...beloved...beloved games with rules and schools, and it even delights in tossing aside the rules that we, ourselves, make.

"For when we make our rules, they can be very handy for ourselves at any given time. They can operate like beautiful fences, so that you say, 'I will run happily and spontaneously in this small area, and so I will make my rules.' But when you, yourself get tired of the rules that you have made, then you kick them aside and you make a larger pasture of creativity so that the rules become somewhat more distant, and more foggy and far away but still there, so you feel secure.

"So you can use schools happily and joyfully whenever you want to. But as far as this particular class is concerned, you are truants...delightful truants!

"Now I return you to yourselves, but remember, you do not necessarily know, on a conscious level yet, what truants are and why truants are truants, and what they are about when they thrust aside the classroom walls. Usually it is because they want to perceive the nature of reality more directly. They want to daydream. Now when you daydream you often dream of days that are very real and very valid.

"Now I return you to yourselves and to this structured room."

Barry was relating to Jane what Seth had said, especially about "thrusting aside the rules." Seth returned to clarify his remarks:

Seth: "That does not mean, incidentally, that you do not pursue knowledge. You simply find it in different places and you choose the kind of knowledge that you want, and then you build playfully upon it.

"I simply want to make sure that you understand what I meant by truants. They leave the schools behind because, in their own creativeness, they know that they can discover and find and use a different kind of knowledge. But they do not, for example, go back and make faces at those who are still in the school yard, or taunt them. They say schools are fine for those who like schools. That does not mean that they may not play ring-around-the-rosy about a school, but not to taunt those still inside."

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Barry: "They'd like them to come out."

Seth: "Indeed, and also it does not mean that they may not sneak inside some of their own knowledge and insert it into the books and the library!"

After the break, discussion went to the word, "love." The question was how many people had difficulty in voicing the words, "I love you" to another person. After each class member had responded to the question, Seth commented:

Seth: "Now I am glad to learn about your taboos. It furthers my education!

"Your spirit is wedded to your flesh. And the present moment of your existence rides the high tides of your emotions. And your existence is based upon the tide of your love. And without your love and desire you would not be here, and without the currents of love and desire that tie you to others, you would not be here.

"Now I love you and you are valuable to me. Each of you here, to some extent or another, tries to share your gut-level feelings with the other. To that extent, here, you love and you are loved. You are also free to feel angry because you recognize the validity of the emotion of love.

"Now our city is indeed being built, not by me but by each of you. And it is being built because you love yourselves and because you love others. The city is being built because of your desire.

"There are tides of love within you that have sustained you throughout the centuries. Remember the gigantic wisdom of your childlike ways when you said easily the words, 'I love you' and meant them and you did not have to stop and think to what degree do I love you, and then begin to number the ways.

"There are no gradations to love, though you may experience them. You express and experience love to the best of your ability.

"Many of you have had valid experiences in the dream state this week and in the week before pertaining to our city. And those experiences will continue, as you continue, each in your own way, to participate.

"Ruburt has taken a new step, but in each of your ways, and in your own manner, you have each taken new steps. The footsteps that each of you take appear here and in other realities for others to follow.

"I told you that the time was right and that you were accelerating, and so you are, in this reality and in others. Now if you want to pretend amnesia, go ahead. But those of you who want to remember what you are doing in the dream state, I ask you to remember your dreams and your nightly experiences.

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"For you are, all you truants, indeed busily embarked upon the adventure of the city while you sleep. And if you want to, you can have evidence of it in your own reality through the memory and the records of your dreams.

"Now I return you to your own loving natures, and remember that love is not a dirty word. If this were an old-room version of a classroom we would have you (to Wade) write, 'I love you' upon the board and then turn around and tell your wife, and you would discover that the world would not fall apart. You, more importantly, would not break into a million pieces but each of your molecules would smile and say, 'I have spoken with delight and joy!'

"Now I return you to yourselves. Those blessings that I have I give you, and those that I do not have, brother Larry will endow you with!"

Discussion during the early part of the evening involved city dreams and out-of-body experiences of class members. After break, Rob told of Jane's experience of the evening before when, instead of their expected Seth session, Jane dictated to Rob for several hours, material which she seemed to be reading from books which she saw with her "mind's eye." Seth entered the conversation:

Seth: "Good evening. I have an exercise for you. I want you to sense the models that exist within your own psyche. I would like you to close your eyes. If you want to leave them open, go ahead. But for best success you should close your eyes or lower them.

"Now within the psyche that is your own, there is *your own personal model*. It is the personal self that you have chosen, and you will follow it through all realities and in all worlds that you will ever know. Ruburt has found a way to his own model and he has used, symbolically, the idea of a path that leads him to a place that is his own. But each of you will have your own images and your own feelings and your own symbols. These are highly important for they are, at least symbolically, your present paths to what may seem to be to you the impersonal nature of the universe.

"If you remember some of the exercises in *Personal Reality*, then you will see how this correlates with *your own true tone*. You can follow that tone. You can get the feeling of your own model, or suggest that it appear to you in the dream state and then follow it. It is your personal line to all the realities with which you will be involved. (long pause.....)

"In the silence follow your images."

Class discussed the results of the exercise and Jane read a poem she was working on. Seth returned:

Seth: "Now I have told you that you live in many worlds. I invite you to become aware of your own other realities or at least a tiny corner of some other reality. I invite you then to become even more aware, in practical terms, and not to be afraid of your own consciousness or your own reality.

"Now some of you this evening did indeed pick up, if you will forgive the term (to Jerry), 'your own model!' Now you form your own model so you need not fear it. On; the other hand, as you are inviolate, so within you have you kept within yourself, inviolate, the knowledge of the model that you have yourself created.

"Ruburt is quite correct, and some of you this evening are beginning to sense for yourself your own tone in whatever way you choose to put it. You will become more effective in all worlds and this world will become more rich for your realization.

"The ghost of old Nabine did you a service this evening (to Sue) by showing you the model for your book. And the model for your book is there (to Larry D.), and you have seen it, and the model for each of your lives is within you for you to see and interpret in whichever way you choose. And do not discard it but use it joyfully. Do not judge it according to what you have read or heard, lest you find it wanting. But it is only one thing because you carry the same beliefs about the models. You expect your model to be beyond perfection. But it is real and within you and takes the form that you saw.

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"You felt indeed stifled (to Rich) because you have not been here for some time, and you stifled yourselves waiting to see yourselves in me, and you should know better! The true encounter here is with yourself, and with your fellows, and with the personal reality and the inter-relatedness that occurs.

"Now if you really want to increase your experience here, then try to sense within the others the models that are within them and feel the eccentricities, and learn to relate with the realities within yourself, and with the realities that exist between yourselves and others. And again, as you sense this energy, use it only now to find your own tone and the image and the symbol that is your own.

During discussion of Seth's remarks Larry D. was describing his impressions during the exercise when Seth returned:

Seth: "You must make this information your own. Then for you it becomes psychologically valid and real. And using it, you can indeed alter the nature of your reality. *But you must be willing to be kindly to yourself. You must believe that when you send out pleas they are indeed answered*, no matter how impersonal the universe may seem at times.

"You must realize that your personal self grows as naturally out of that universe as, in other terms, any star does, or any flower or any oak leaf. You are a part of that system and, as Ruburt did say in his poem, when you send out a plea you do indeed set the universe into action so that the plea is answered. *And so do you also send out help to others, even often when you are not aware of it*, as a flower sends out help to someone because it is beautiful.

"Those of you who received your own images this evening, believe in those images. They are important to each of you, whether or not they make sense to anyone else. They are you in shorthand.

"Games are fine (to Jerry). The store is good!"

During the past two weeks several class members have been helping Jane answer some of her mail. At the opening of tonight's class, discussion centered around the contents of the mail and how some of the letters were answered. When Larry wondered if Seth ever changed his mind about anything, Seth came through abruptly, speaking in high humor and first to Larry:

Seth: "In listening to the mail, I am beginning to change my mind about you! You are doing an excellent job...all of you...and it is time indeed that you took such a part here, and I do indeed change my mind when there is good and somber reason to do so! But never in a playful manner! Put that in one of your letters!"

After the break, Rob described events of last week when, instead of the expected Seth session, Jane started to dictate material very similar in style and content to the writings of William James and Carl Jung. The door exercises of the past week were reviewed, and Larry D. related a dream about a book of his. There was a Sumari song to Larry and to other class members, and then further discussion of the city. Seth returned:

Seth: "The city exists. In other terms, you are building it. But what it means, basically, to you is this: you are becoming aware...alert and aware. You are being born at another level of reality. Now that level of reality will enrich the one that you know. Some of you will interpret your inner experiences in terms of books or of paintings. Others will interpret those experiences through your relationships with writing, for example, the novels of your lives, altering them and adding a greater dimension to the pages than those you have known so far.

"But all of you are coming awake in another level of reality, and you are operating there now. It is up to you how much you want to know...how much you want to remember here of that other reality. But whether or not you remember what you are doing, I tell you that you are being born there in terms of emerging, effective consciousness.

"And that reality will enrich this life. Now Ruburt, in his own way, is dealing with that experience. But each of the regular students is doing the same thing at their own level of development.

"The city exists. Look at it as you will: as a new city of the psyche; as a city at another level of reality; as a city formed, not by brick and rock, but formed thought layered craftily and beautifully against thought; pyramids of feeling, packed one against another, truly without a seam. So are you directing your abilities in just that fashion.

"And so are you writing your book in that fashion (to Richy), and you are writing your book (to Larry D.) in that fashion, and you are writing your book (to Rich) in that fashion.

"But each of you, in your own fashion, are creating a different and more full reality here because of what you are doing there.

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"Now in terms of your own consciousness only, you are being born there, for only now are you beginning to realize your existence in that other reality, in practical terms, so that you become acquainted with your experiences, if only through dreams or creation or imagination. But that reality now warmly and deeply touches your life. And we have all embarked upon it...we have all embarked upon it.

"You each are a portion of your own great psyche. *You form your own psyche*...it could not exist without your own individuality. Now the class also forms a psyche. And in those terms that psyche also depends upon each regular class member. It also depends, however, on people who have never been here and on other Sumari who have not visited this room. And so they are also embarked upon the same reality whether or not they consciously recognize the fact.

"And so, for an analogy, think of a vast, creative psyche then forming that city with the beliefs that each of you are learning here, and the new beliefs that are your own. You have easy access in the dream state and in the waking state into that reality. And you are well equipped to deal with it and with the world that you know.

"So I will leave you city planners and see what you come up with. I will see what you have come up with! I will see what you will create yesterday! I will see what you have created tomorrow! You have all of history as you understand it and all of history as you do not understand it, to work with.

"So I return you to the vast creativity that is your own and, if there is an old derelict, indeed, walking down those city streets then it shall indeed be me, for I will be wandering there in many guises and many forms!"

Rich: "One of the things I was wondering about...is there any connection between the strong feelings I've had about New York City and this city for a lot of years?"

Seth: "There is indeed a connection."

"And now I return you to yourselves and I put you in touch with those blessings that are your own and that speak through your beings and through the smallest part of your molecules.

"When you hear this voice, use it as a touchstone if you want, and in the dream state (to Larry) if you want a code word, use your own name!"

Discussion included a wide variety of topics as well as the subject of race difficulties. Gumby spoke about God having referred to the Jews as being his chosen people. Seth appeared:

Seth: "When the god said to me, 'You are my chosen child and therefore you must suffer,' that is when I would look around for another god and say, 'I thank you kindly. Take your gift someplace else! There must be someone else you like better than me. Indeed, I am unworthy of such great benefits.' And I would run and hide if I had to run through the centuries!"

"Now I have been quiet because it is good for you to listen to yourselves and encounter your own beliefs, and see your feelings and ideas in motion.

"The ideas of the gods change as consciousness changes, and you cannot, indeed, for all of my jokes, blame the gods...as you think of them...overmuch, for you projected them out there. And they responded and they always were exactly what you wanted them to be at any given time.

"This has nothing to do with All-That-Is, or all-that-you-are. But the gods, as you have understood them through the centuries represent comfort blankets with shapes and forms and designs that came alive and danced through the framework of the universe for you, given the vitality of your own beliefs.

"That is all right! It is great, creative play, in its way, and looking outward at those gods you could see your own psyche projected. That has nothing to do with the energy within you that enabled you to create those gods, or the greater All-That-Is, from which you came.

"So do not blame the gods overmuch, for the same great god, of which we spoke earlier, might indeed look down and shake his head and say, 'What kind of people have thus created me that they want me to whip them and take all of their sheep and cause floods and tribulation? When will they learn that I might grow?'"

"But always, there was and is the energy of your own being...if you want to think of it that way, the *great source psyche* from which your own psyche springs...the great exuberant energy by which your gods were created as you work out the nature of your own being and reality. And so at least then, theoretically, there are gods still yearning to be born that say, 'I await my people who will expect me to have...to have...the honesty and fairness that I would expect in a decent parent; the honesty and decency that I would expect if a flower could speak; a people who will not tell me to slay their enemies; a people who will not tell me to destroy but who will indeed say, 'Bless my people and bless the earth and all the creatures upon it.'" I would then, if I were speaking for those unborn gods, request with their voice, a people who would not say, 'Set me then in domination above all the creatures of the earth,' but instead say, 'Let me understand all the creatures of the earth and see their own sacred individuality and meaning,' and those gods are still unborn and awaiting your desire."

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After discussion of Seth's remarks, Rob related an experience of the past week wherein he had received very strong impressions of a dark woman running along a dirt street, presumably in the Caribbean area. He thought that this was particularly valid reincarnational data, and that it represented a reincarnational self living in this historical time, rather than in a past life. Seth had commented on this in Jane's and Rob's private session and now added:

Seth: "Now a brief footnote to our session. Ruburt was correct. The lives are indeed simultaneous. You can live, in your terms, now...in your terms, now...and that, again, is a loaded sentence. *But you can live more than one life at a time.* You are, neurologically, tuned in to one particular field of actuality that you recognize. In your terms and from your viewpoint only, the neurological messages from other existences exist within you as ghost images...messages to which you do not respond in physical terms. But they are present. They are indeed like ghost images within the cells, for the cells recognize more than you do on a conscious level. That is, Joseph consciously was able, briefly, to perceive a portion of another existence.

"You could not consciously be aware of those realities constantly and deal with the world that you know. You have several time tracks and space tracks then, in operation at one time. But the

one that you know is tuned in to one time and space track, and you recognize certain neurological messages physically. But there is also more to the body than what you perceive of it, and this is difficult to explain to you.

"But if you could think of a multidimensional body existing at one time in different realities, and appearing differently within those realities while still being one, then you could get some glimpse of what is involved.

"Now our friend here (Rob) was able to handle that reality while still involved with this one. He handled a group of different kinds of perception. And so, neurologically, you crossed your message (to Rob)...you were aware of ghost images neurologically that you usually do not recognize and those were translated into ghost sense data.

"That is (to class), he knew the woman was not in the physical room with him in this space and time. In practical terms she was not running through his studio. In other terms, however, she was indeed running in another environment that our friend was able to see and superimpose over the reality that he knew, while still keeping both intact.

"Now you are familiar with terms like, 'the subconscious.' You are aware of the fact that there are memories that you do not consciously remember that are still within your minds. You take it for granted that if you are hypnotized you can remember what you wore at your fourth birthday party. So in terms of your greater psyche also, you have these memories, in those terms."

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Rob asked Seth if the chilling sensation he had experienced had anything to do with his perception. Seth answered:

Seth: "Now that is the result of the neurological changeover and it is your particular symbol that this is occurring. Others may have symbols of their own.

"But those pictures are there for any of you who want to view them. When you are ready to view them, you will. Many of you are not ready to encounter that kind of data and deal with it in the world that you recognize. For a certain finesse is required...a certain balance that you are learning. And each of you know instinctively when you are ready for such encounters.

"There are then, of course, future memories as there are past memories. When you think of reincarnation, as our friend here often says, Joseph, you think in terms of past lives because you are afraid to think in terms of future lives, because you must then think in terms of this death that must be encountered first, in your terms. And so you never think of future lives or how you might benefit from knowing your future selves."

George R.: "Seth, was that memory that I had of the death in the aircraft a future life?"

Seth: "It was not a future life. It was, however, a probability. Later, however, you will see that, basically speaking, there is no difference.

"Now I return you to those selves that you know and those selves that you are learning to recognize."

Regular class members have been helping Jane answer some of her mail. Richy read a letter he wrote to a young man in India. Seth entered to comment:

Seth: "Good evening to those who are here for the evening. Now that was an excellent letter (to Richy), and you are a teacher. I am a teacher and you are learning to be teachers, but teachers of life...creative teachers. Those of you who do not like the word 'teacher' may substitute another.

"It is no coincidence that Ruburt has asked you to (help) answer his letters, and no coincidence that you (to Rich) are calling others. For if there are people who will make our work into a dogma, we will stop them. And if there are people who will use our work to separate themselves from themselves and substitute another authority, then you will have to tell them better. And then if they want to do it anyway, they will go ahead.

"It was a lively, living, joyful creative letter, and the energy that it was written with was sensed.

"Now I return you back, teachers, and I will listen to see what else you have been up to!"

Seth's remarks were related to Jane, and conversation continued. Larry D. told of "smoking some exquisite dope" with a visiting brother last week, when Seth returned in high humor:

Seth: "Now there was only one exquisite dope!"

Discussion continued, and Sandra, a guest for the evening spoke of "the secret of life" when Seth returned:

Seth: "The secret of life is Sandra, and the secret of life is exquisite Larry, and the secret of life is Norman, and the secret of life is Dicky, and the secret of life is Steve and Ken and Zorra. That is what the secret of life is and all we do here is show you yourself. You bring yourself here. You find yourself and realize that you were never lost, and that you do not need paths 'A' and 'B' and 'C' and 'D' because you are the living paths of the souls walking through the roads of the molecules that are like living stones, in your terms, through the centuries. So tread with joy, and lightly."

John: "Seth, I have two questions."

Seth: "You always have questions."

John: "Well, it's..."

Seth: "I seldom answer them!"

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John: "I've got...at times I get very frustrated with creating my own reality...it seems to be a losing proposition! What do you have to say about that?"

Seth: "You are making a job of it! In your case, you would be better off if you forgot that you created it! Just let yourself be and you would do it with less hassle. You have what you think of as a legal-type mind, so you think, 'If I create my own reality, I must know the rules, and I do it and do it right!

"Forget the rules, even those you make up for yourself. Remember your dreams and think of certain things that Jeannie has told you, and that is all I have to say. And if you understand what I have said, it is enough, for I am the voice of a tiny, tiny, creative, joyful elf within you, even though I speak so heavily...the voice of your own creativity that simply wants you to let go and be yourself! You are yourself in any case. You cannot help it, so do not complain to me!"

Jane called a break. When class returned there was a review of the door exercises for the past week and discussion of city dreams...Jane read from Unknown Reality regarding the "point of focus", and Rob read material which they had received from Seth during the past week concerning the reincarnational material which Rob had received.

From the material that Rob read, some class members got the impression that there was some kind of balance that had to exist between a person and his counterpart, or reincarnational self, who happened to be living now in the same historical time period. Venice said there "had to be a balance." Seth returned to comment:

Seth: "Far be it from me (to Venice) to disturb your ancient idea of Ying or Yang, or Jung, or good and evil, and right and wrong. or good vibrations (to Norman) or bad vibrations!

"I was beginning a new body of material, and so we have not finished with it by a long shot! What I hope to say is that your world exists in different terms than you recognize, and that reincarnation is indeed a myth and a story that stands for something else entirely.

"Now you take a part in your world as you understand it, in your time as you understand it, and all of the creatures of the earth, in your terms, in the century participate. And so each of you work out challenges and possibilities, creativity and fulfillment. And so you are born in different races, in different cultures, with different, but same desires. And each, in his or her own way, participates in what you think of as the history of your time.

"You are now working out many challenges, and there are many things that you are learning; and so if you will forgive me, my dear Lady of Venice, I will use you as an example.

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"For there is also a version of our Lady of Venice, a young man in China who does not weigh even 70 pounds and is 26 years old. He has starved for years. He feels very vulnerable. It does not particularly help that young man that our Lady of Venice piles weight up because she feels less vulnerable and more protected from the world.

"On the other hand, our young man sometimes dreams of being overweight and it is one of his most satisfying dreams. Now in his own way, those dreams are going to be a help to him because he is already working on some concepts involving the planting of fields that will help the people within his village.

"In his particular village, the elders believe there is some merit to being underweight. Our young man hates the Americans. He believes that this is an opulent, luxurious and wicked society, and yet he yearns for it with all his heart.

"Now our Venice, in her own way, is working with ideas of good and evil, searching for what she thinks of as an aesthetic and moral code that she can rely upon. Her counterpart has that code and he found that he could not rely upon it. Each in their own way are working on the same series of challenges, but there are also two other counterparts, and between the four of them the century is being covered. And the other counterparts I will tell you about at another time. It is not my suspense story...it is your own!

"Now one small note to our astrologer (Norman) in spirit over there. One tiny, wicked hint! Each of you (has) a birthday that you recognize...one birthdate that you recognize. But there are hidden variables because of what I am saying here tonight that do not apply in those charts because you have not thought of them!

"Now in your terms only, these other counterparts, and in your terms only, these other counterparts are like latent patterns within your mind...echoes.

"How many of you have actually thought of what the unconscious may be? Or the voices that you hear within your mind or heart...are they yours? To what counterpart do they belong? And yet you, in your own identity, have the right to do precisely as you wish and to form your own reality. You form your world and your physical universe in more intimate ways than you realize. And now I return you to yourselves and to your counterparts!"

During discussion of Seth's remarks, the matter of "balance" kept coming up. Seth returned:

Seth: "I will not keep you overlong. I did not mean to imply that you were on a teeter-totter, with a fat self up here and a thin self down there, or a good self up here and a bad self down there, or a yellow self up here and an orange self down here...merely that each of you, in your own way,

works out your ideas of good and bad, of opposites, that you are working with the same challenges and that *there are no opposites*.

"I will give you an example. There is a member of the class...and I will close my innocent eyes so that I do not give the secret away...but there is a member of the class who is indeed a fine Jesuit, working out problems of great weight, dealing with the nature of religion. Now there is also a man who has been in this class, a renegade priest, who ran off to the west coast, who likes to put the boot to theology and do his own thing. There is also a woman. This woman lives in England and she is extremely devout.

"All of these counterparts are working with the nature of religion. They are experiencing versions of religion because it interests them, taking different paths and roads as if, indeed, you had a great, bright, red apple, and you bit in here, and here, and here and you said, 'Aha! It is sweet...oh no! It is sour over here, and here. I do not know.' But it is the same great, delicious red apple! That is the only hint I will give you."

Larry: "So you are saying that someone believes in good and evil, or health and sickness... that will be translated not only in the individual life but into the different lives?"

Seth: "I am saying, my dear friend, that the attributes of reality that interest you, you will create and experience in your own way, and if you want to experience your ideas of the nature of religion...and to do it and do a good job of it, you must be a skeptic and a believer, and an Indian and a Jew. Otherwise you will not understand anything at all and have a very lop-sided picture. And you cannot know what it is to be white in this culture unless you know what it is to be black in this culture. And you cannot really...and you may not agree here...(to Ken) understand what it is to be black in this culture unless you are white in it and smart.

"Now I return you to yourselves and to your counterparts...except that our spooky version of the universe here (Rick) has, I am sure, a sneaky, delightful question."

Rick: "My question is, have you learned to trust your being, then, without having to undergo having counterparts...that is, totally mistrusting their being?"

Seth: "Your being is your own!"

Rick: "My being is my own."

Seth: "Your being is your own. Your counterpart's being is its own. Now in the dream state, so to speak, you compare notes...you compare notes."

Rick: "I don't understand how that answers the question."

Seth: "It answers the question insofar as it is the only answer you are going to get! I am not going to answer all the questions for you. You are, here, a great creative group. And because you are, you delight in finding your own answers, and I know precisely when you ask a question when you expect an answer and when you do not!"

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Jeff: "You said that Venice had three other counterparts. Would these others be Sumari, or not necessarily?"

Seth: "Not necessarily. But Venice, my dear lady, I know, again, you will forgive me because I love you, and so I can say this to you: your only hassle is that you are afraid to recognize your own loveliness and your own beauty. That is, you are afraid of flying free, and that is all, but that is enough."

After discussion of Seth's remarks, Jane asked various class members if they had anything to add before class ended for the evening. She asked Steve, and he said he did not have anything to add. He spoke of his seeming difficulty in speaking in the class and told of his deep-seated belief in his own incompetence of himself. Seth returned, speaking to Steve:

Seth: "You have already begun changing because you have spoken to a group of people and you expressed yourself well. You could not have done a better job of expressing the state of your emotions or of your reality. Few could do it as concisely, and so you have already begun to change and beginning with the world that you know.

"You are highly competent! Look at you!...a young man of good physique. You managed to grow yourself from a fetus to this great hulk, and all without verbalizing it to yourself. It did not matter whether or not you could say to yourself, 'I will grow two inches now.' You did it in your own wisdom, and so trust that wisdom. It is yours and it is within you, and it will, of itself and because of your own beliefs, begin to open outward until the imaginary but experienced prison worlds vanish.

"You are at home. You are at home because you are at home. You are at home because you recognize the state of your reality and you are already moving into another state of reality. You have not lied to yourself. You have not pretended, and from the honesty of that statement then springs a creativity that is your own, and a fulfillment that will come from your own experience and no others'.

"Now I return you to yourselves..."

Steve: "I'm curious about a dream I had Sunday night. What was the big black blob...that fear...that tormented me in the dream within dream?"

Seth: "First of all, the dream within a dream simply means a reality within a reality. The blob, however, represented only your fears, and those fears are not real. The fact that the dream was within a dream shows you that the fears are created only because you have not nearly understood the nature of your own reality. You thought that you must hide, and you do not need to hide. You will have another dream in which the symbolism of it will change and to some extent, you have already rid yourself of that black fear.

"Now I return you to your own melodious...your body does not stutter...it expresses itself beautifully, and it is you on this earth. Trust it. Let your mouth speak as easily as your eyes do!"

Long after class break, late in the evening, Rob had described to class another impression that he had received during the past week which he believed to be some sort of reincarnational material. He had a visual impression of a Roman soldier standing on the parapet of a fortress. He identified with this soldier but was puzzled that the historical time period seemed to coincide with that of a galley slave and an individual named Nabine with whom he had identified previously. Seth came through to comment:

Seth: "This has been your evening as indeed it should be. I cannot tell you about the reality of your own psyche. You can only experience it for yourself.

"You have heard terms like 'the brotherhood of man,' or as Ruburt might want to say, 'the brotherhood of woman!' But in your terms...in your terms at any given time...the population of the earth is made up of counterparts, and so there is, indeed, a relationship, and when you kill an enemy, you are killing a version of yourself. There are deep spiritual and biological connections also, as I hinted in one of our recent book sessions. For as you are a member of a physical race, so you are also members of a psychic kind of counterpart reality, and this straddles races or countries or politics.

"So counterparts exist, in your terms, at any given time in history. And so are you indeed related. And there are no strangers, in deeper terms, upon the face of the earth.

"You form your history. You form your reality. And no one is thrust into a position which first was not accepted as a challenge. And so you work out your problems and your challenges in whatever way you choose historically, again in your terms, so that you and the Roman are connected, and the Arab and the American, and the African and the Chinese, and so are your identities intermixed with others that may seem to be strangers, but others that speak with your own voice...others who communicate with you in your dreams as you communicate with them. You have comrades and you come, in your terms, to this earth in a given time and place of your choice, and so do you reap and form the great challenges of your age.

"You are each individual. You are each yourselves.

"All here this evening are white men or white women, and yet you do not feel threatened because you have counterparts, for each counterpart is individual. Yet you come together and you form the history and the culture and the civilization of your time as you understand it. And so you paint the great pageantry of the hours and of the centuries and the years, and each of you know what you are doing and though you speak different languages you meet in inner communications in the world of dreams.

"You are then yourselves, and yet you have counterparts, and there are other selves and they have counterparts, but you choose this place and this time for your own reasons and your own challenges. You choose to experience it as a time, an era, a period of history, and so this planet is not peopled with strangers, but those who are already psychically united, who then come to this planet in your time. Your entities cast themselves forth as the seeds from a gigantic oak, and each seed is individual and has all of the capabilities of the parent and the soil is brand new, and not dirty in German...(???)...

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"But the world is not filled with strangers, and so, here is our friend Joseph begun to glimpse the counterpart of himself that lived, in your terms now, in one particular era. In deeper terms, that era still exists, and that is something you must not forget. For as you view a painting, and it has a frame, so you simply view the centuries and put separate frames around them.

"Now I return you to yourselves. I have one other remark, however. There is indeed some physical energy here, for I affect the physical world, and unless physical energy were involved, in your terms, this would not be possible. Besides, I am noisy! Now I return you to yourselves."

Jeff: "Seth, I have been very puzzled. Do you have any ideas on why I would have beliefs that would want me to lose a hundred dollars last week?"

Seth: "You know my answer. It is for you to discover those beliefs, and not for me to tell you. I will say 'E' for effort. But if you want to show yourself that you are beginning to understand the nature of your own reality, then it is for you to uncover those beliefs and the reasons behind them. Otherwise it is a cop-out."

After a short discussion of Seth's remarks, he returned:

Seth: "You have learned more tonight than you realize, and there is no reason why you cannot open up your own dream states so that you can become aware now of other knowledge. Your world is far more extensive than you realize and your concepts have limited your experience. So here we knock old concepts down. You knock them down when you encounter your own living psyche."

"I have one remark...Joseph, tell Ruburt. His library is in the city and in certain terms...but in certain terms only...he began to construct it with the dream that you remember. Another class member also had a dream the same evening that correlated."

"You form your reality in this world and in others. Ruburt, indeed, then formed for himself, as he has written in his own book, what you might term an inner space platform. He would have none of your demon's opposition, and he would not travel in inner realms where they existed. So he created his own. Now you are also creating your own inner city which is progressing though you have not remembered, most of you, your encounters in that reality."

"Ruburt is there ahead of you with his books. He could not wait. But the city is being constructed and each of you, in your own way, formed a portion of that city and, in your terms, a safe platform from this reality into that other so that you can step smoothly, in your terms, from here to there. And so you will take some of your beloved paraphernalia with you, as Ruburt has his books."

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They are more than symbols, however. They are symbols that stand for something else. Symbols that stand for words spoken before the birth of words; words imprinted in molecules; words that were imprinted in other ways before the birth of molecules; and yet words that echo within your own individual psyches. In one way or another, those words, like pebbles, are left along the beach of your reality."

"Some will pick them up and say, 'what lovely stones,' and gaze upon them and see what they mean, and others will kick them aside. And yet, in one way or another, those pebbles will continue to fall, and those words continue to be spoken, whether they are spoken through these lips or through the sound of the leaves or through the invisible music of your own cells, so do they exist."

"And that is the meaning behind the books and the symbols. In certain terms you find the pebbles, and yet, in certain terms, are you the ones who scatter them through the ages so that you can find them anew. And the pebbles, once scattered, are not the same pebbles that were thrown, but new ones, as Ruburt would say, new versions of other models that forever change as you change."

"So open your minds and hearts to your own psyches and to your own dream experiences and build your city, for it will, in those terms, exist...it is no mirage!"

"Now I return you to yourselves. I have, in my way, a Christmas gift for you. Now when I give gifts I ask something in return. So between now and the first of your new year I am giving you leeway. Each of you will have, if you want it, a gift. A particular dream that will stand out from all the others that will have meaning for you alone and set you on your own path, and help you find your own tone. But you must be willing to accept it. I give it to you on behalf of yourself."

"Now I return you to yourselves, and those blessings that I have to give I give you, and those that I do not have you will have to find for yourselves."

The early part of the evening was taken up with discussion of status and money and what they meant to different individuals. Venice asked why we had all come here to this class. There was then a discussion about backgrounds of individuals in the class and what had led them to come here. After break, Larry D. read his response to a letter Jane had received. Seth entered:

Seth: "Now you are engaged...you will forgive the term...in a meaningful dialogue. I hope you are engaged in a dialogue that is fun for you, and creative. You are beginning to reach out and touch others constructively through the creativity of your own beings, and as you progress, you will also discover your own abilities. As you help others, so will you also be helping yourself, and as you carry on dialogues with other people, so are you carrying on dialogues with yourselves, and doing very well, all of you.

"Each of you, as you answer these letters, discover the essence of yourself. The essence rises up in response to the letter, the person, the question, the challenges. Those letters draw you out of yourself and you find greater selves than you realized you were, or possessed. Do you possess a self? Are you a self who possesses a self? What are your possessions? Who is it that possesses, and what is possessed, and what does the word mean? You use it in terms of wealth. You use it in terms of personality. What does the word mean to you? That is a question for each of you, for in greater terms, as you understand it...it is not in my vocabulary...but since it is in yours, then you can have the pleasure of dealing with it.

"Now our friend here (Rob) has had some experiences, and our other friend here (Jane) has had some also. But these experiences are related to the nature of consciousness and so they are related to the nature of your consciousness as well. Now in many ways and in your terms, in strange ways that are not strange at all, this class is like a focal point, and many things will come from it. Let it come! From many playful things! From games that you make in physical reality (to George R.) and sell, and get money for; from games that you play and receive a different kind of currency for.

"What does abundance mean to you, so that some of you struggle to achieve it, and others, having it, cast it aside. What different kinds of abundance are there, and why is it that you do not each realize the great abundance of your own being. Now that abundance, my dear Steve Corridor, can never be false, and it can never be wrong, and it can never be denied!

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"Now many of you here use the word 'shit.' Piles of shit unending, and you apply the word in a derogatory manner to yourselves, and you think, 'I am shit.' And where does the great spectacular reality, the physical reality of your earth spring from? Why is not shit considered sacred and blessed and glorious? You consider shit, unfortunately, as the antithesis of good, and when you play around in it or with it, you think you are being childish at best, and wicked at the worst.

"A child sits, perhaps three years old, with his finger stuck up his ass, feeling the shit that warmly runs down, and that child knows the shit is good. Then give him credit!

"You think that the soul is a white wall with nothing written upon it, and so your idea of sacrilege is to shit upon it, not realizing that the shit and the soul are one, and that the biological is spiritual and that, again, if you will forgive my homey concept, that flowers grow from the shit of the earth. The true communion is that all things of this earth return to it and are consumed and rise up again in a new life that is never destroyed, never annihilated, though always changing form.

"So when you shrink from such words or such meanings, why do you shrink? Because you do not trust the biology of your being or the integrity of your soul in flesh. You are people! You are made of the stuff of the earth, and the dust from the stars has formed into the shit that lies in piles...warm piles that come from the animals and the beasts and the warm creatures of the earth, and that shit fertilizes the flowers and the ground and is a part of it.

"How DARE any of you, therefore, set yourselves up against that or in conflict with it? What joy there is that you do not, socially, at least, acknowledge! And it does not mean, my dear young friend (to Larry), that you need (to) go about speaking to those who do not like the word, and

saying, 'Fuck you!' (Larry wanted to say the word on tape) but it does not mean that you need use that word to make other people uncomfortable.

"Your soul and your flesh are wedded together. One is not better than the other. Both are good. Both ARE, and you are both! The heritage of the earth, in your terms, is ancient and yet ever new, and when you write your letters, you write in your terms with your intelligence and your intellect and your wit. Yet if it were not that you shit once or twice a day, you would not be writing any letters! Yet when you laugh, you laugh because you still think the word is beneath you and you are being sneaky and smart-alecky, or you think I am, by speaking so freely.

"When I say 'soul' you do not snicker!

"Now I return you to yourselves and I return you to the questions that I hope you are now asking, and (to Jim) go ahead with your music...your sculpture that is filled with notes and motion and sound solidified...music in a different form, bulk that sings, and you go on with your fluid music, free of a solid form. Whatever it is that brings you delight is good, and will delight yourself and others. What offends your soul, leave behind."

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Sue: "Can I ask for a brief hint about what that thing was all about last Sunday, with that quick rash that Sean had?"

Seth: "You know you cannot! Anyone else could...but for a hint, while I will not give you an answer, consider your thoughts about invading armies...not of warring nations, but of invading armies, and the word 'armies' is important...in relationship to what you think of as reincarnational memories. And that is all I will say and as you know, it is far too much!"

There was discussion of Seth's remarks, a review of door exercises for the past week and Larry read a response to a letter he had written for Jane. Rob spoke of experiences of the past week and Jane read some of her writing about a new concept referred to as "strands of consciousness." Seth returned to comment:

Seth: "We will someday let you lead yourselves beyond terms into the realities of your own experience. The terms are useful for a while. They are descriptions. They are not realities...they are descriptions.

"I say the word 'glass', but the word 'glass' is not glass. And so the word 'entity' is not an entity. You are coming along well, but we will allow you to lead yourselves, as you are, in your own ways, to discover the nature of your own reality. 'There are no limitations to the self.' Ruburt said that in his small first book...there are no ceilings to the self and no boundaries set about you. There is no place where the identity need stop...yours or anyone else's. Now if you want to rest for awhile, in the familiar privacy of your self-adopted selfhood, then that is all right. But if you discover paths in (in quotes) 'strands of consciousness' leading from yourself into other realities, then you may certainly follow them.

"You might find signs through the universe with messages like this equivalent, 'Kilroy was here'...'George was here'...'Steven Corridor was here'...'Jeff was here'...'Sherry was here'...'Michael...Richard was here'...'our Lady of Venice was here'...'John was here.' What selves do you encounter in time, and what makes you think those selves exist in time as you understand it only? And why does it seem impossible that other strands of consciousness go to you and out from you constantly?"

Rick: "What's the difference between a strand and an identity, or what we think of as an identity?"

Seth: "That is for you to play with! To play with as you spook out the universe that spooks you out in return. Think of, my dear friend, the tiny, web-like portion of the neurons within your skull. And they want to find you. Where do they look? And where do they find your identity as apart from their own? And where do they draw the lines of identity, and where do their thoughts break off so they cannot follow, and yet they follow? That is your answer...which is one of my un-answers, and those un-answers are far more powerful than any answer could be!"

Class discussion went in many directions, from the mail being answered for Jane to the Christmas dreams Seth had promised, to an account of Larry's out-of-body experience. A discussion of creativity was in progress when Seth came through:

Seth: "Now there is no one here, dear Sandi, that is not capable of creative thinking. No one! A pussy-cat is, in its own way now, capable of creative thinking, but then a pussy-cat, as Ruburt said, does not have a fat priest-cat around telling him that he is a dumb-bell! So perhaps the cat's quite creative after all!

"Some of you are having your Christmas dreams...presents to yourself, basically, from yourself.

"I will speak later, but for now I am listening. It is educational! When my buddies ask me what you are like, then I remember your dialogue and I say, 'Now you will not ever in a million years believe me, but there is a Sue, and there is a Cannister Man, and there is a Venice, and Steve, and Larry and Frank. There is a Laura. There is a Hugh. They are each at the center of the universe ...they are each at the center of the universe. They are each creative.

"There are Christmas tales. You know them. You have out-grown them. That does not mean that you cannot playfully have fun with them and try them on for size.

"Ruburt has a line in a poem, Joseph. I want him to read it...about the Christ-child.

"I will return, but I return you now to yourselves, and I expect after the holidays to hear more of your Christmas dreams and see what presents you give yourselves."

Venice was relating what Seth had said about his "buddies," when he returned:

Seth: "Now they want me to speak for you sometime, because they find you all so unbelievable. But they want the lights out so that the vibrations are good!"

After class break Sue related an unusual dream in which there was a figure that she did not understand. Several others told of similar experiences. Seth returned to comment:

Seth: "Now, The Unknown Reality. As you know, that is the title of our next book. But all of you, in your way, become involved, because you are aware of the existence of the so-called 'unknown reality.' And so some of you are beginning to explore it...to look about...to open inner pathways. You are not quite so willing to be so parochial, so when you find yourself in a different environment, or viewing one, you are not as quick as others to say, 'That cannot be real because it is unknown.'

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"We are indeed leading you, and you are leading yourselves away from old concepts. The concepts are meaningless unless you experience them and they become a part of it. And so the 'unknown realities' can be known to some extent, though you may have some early difficulties in interpreting what you see. But even here a child learns how to interpret the images that appear before him. And so you take snapshots of unknown realities and if you are curious, and if you have a sense of fun and creativity, then you name those snapshots, and as they develop, you compare one with the other and you begin to form some idea of the overall picture.

"But each experience is like a snapshot. There are many such snapshots that are in the albums of your minds. You have more than one set of family pictures. And that is all that I will say. You know that you are living and dead, and obviously are here and not here at the same time. So perhaps you are looking into the 'not here' portions of your reality which is, of course, there quite real.

"It is quite simple, as Ruburt said in his poem, 'Zohra,' 'It is the god's whiskers.'"

There was further discussion of images...Rob related an experience of the past week. Seth returned:

Seth: "Now the inner reality is as valid as the exterior reality. You are just not used to looking

at it that way. Now Carol was seeing Greece. In certain terms, time exists as you think (underlined) space does. That is, you can move through it. In certain terms, meaning at the level of this explanation, you can travel from 1974 to 2500 or to 1342 as you can travel from one physical country to another. The countries have different kinds of customs and so do the times.

"The unknown reality is only unknown because you have not believed that it was real. You have given you(rself) also a lovely make-it-yourself kit of reality. But you have only seen one package, and you find it so delightful that you do not realize that you sit with many such packages, figuratively, in your lap. You think that they are your 'Sandi imagination!' What is this world but your imagination made concrete, in certain terms?

"This world is the result of your jointly accepted imaginative and creative activity made physical. But you also jointly and privately make other do-it-yourself kits of reality, and all you need to do is open those packages.

"Now I return you to this package. It is about time that you examined the wrapping, the ribbon, the paper, the foldings and the contents!"

Jimmy: "Seth, can I ask a personal question?"

Seth: "Try it!"

Jim: "In the past week or so I've been having pains in my nose, and I feel it's related to my beliefs of unworthiness, certain guilt feelings and wonder if you might add anything."

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Seth: "I will not add...only tell you again to examine your beliefs and also ask what you think about the odor of the earth and of the people...do they smell? In derogatory terms? What portion of you believes that they smell so that you want to close out half of the odor of what reality? That is all I will say, and it is a scented message!"

Class discussed the mail which students have been answering for Jane. There was a comment to the effect that it would be easy to set up a new dogma if this were what was wanted. Seth commented:

Seth: "Now tell Ruburt that he does not need a foundation because he already has here an un-foundation. As you answer the letters, you show people your own interpretation of these ideas and, at least, you make your own interpretation clear. Then people can do as they wish. It is their right and it is their freedom. But you are here and you help in that you show the interpretation that we here place upon those ideas. But we will be an un-foundation!"

"Often, when you set up new bridges, you must help others rip down old ones. That is what we are doing. Each of you are doing the same thing in your own way. Each of you, in your own life, looked upon the systems and found the systems wanting. *The individual is stronger than any system and the individual must always come first.* Therefore, we will not set up another system that exists apart from the individual. Instead we show the individual his or her proper place as the initiator of reality.

"Your vitality comes first. You form systems. That is fine. But *the systems must not be allowed to rule you.* You form systems as you paint pictures or write poems."

During his remarks, Seth referred to an earlier discussion this evening about a visitor whom Jane had during the holiday period. This young Canadian woman seemed to have a deep-seated belief that it was a necessary part of her being to love every human being. She was apparently appalled at the thought of one person disliking another. Class began discussing likes and dislikes, love and hate. Seth returned to comment:

Seth: "I am also free to like or dislike. I am also free to love or hate. The one thing about an ancient existence, if you will forgive the term, is that old hatreds do not last, because you learn to have a sense of humor. I used to think that that was highly regrettable, for there is nothing more comforting than an old hate at one level of reality. It lets you know where you are and where you stand!"

"But with a sense of humor, hate is all too funny, and therefore it loses its power. Love, on the other hand, even with a sense of humor, becomes highly precious and large enough, so that it can contain old hates very nicely.

"There are old hated portraits of comrades, in your terms, in past lives that I love dearly. We share a fine hatred! We loved each other because of that hatred that united us. We were in contact with each other beautifully, and we related. So examine what you mean by the word 'hate' and see how related to love it can be. Now I return you to this un-foundation."

Larry H.: "May I ask a question?"

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Seth: "You may indeed. It does not mean that you will get an answer, but you may ask the question."

Larry: "It is a question about All-That-Is and a little me-ness, and the question is: since All-That-Is is everything does it ever get lonely?"

Seth: "All-That-Is is you, Larry. How can it be lonely? That is my answer."

"All-That-Is is composed of each and every pigeon and wren and cardinal and bird and dog and leaf. And All-That-Is speaks to itself constantly through growing worlds and realities. And those whispers and those murmurs are only lonely in that they yearn for further creativity, and that is an answer."

During a discussion of Seth's remarks and other topics, the subject of death came up. Seth returned, speaking loudly, forcefully and at times rather dramatically:

Seth: "What is death? Ask yourself the question. But in my own way, in an answer that is no answer, I answer you, for I am death. I am myself as you are yourself. I am a small flower on a

planet you do not know, and I am myself. I am a mist over a time that you cannot understand, and yet I am myself. I am a god that is not yet created, and yet I am myself as you are yourself, and as you are a portion of thoughts that you have not yet thought.

"You stand on the chasms of yourselves and the pinnacles of yourselves. You are death and you are life, and I am death and I am life. I am a butterfly on a world that has not yet been born, in your terms, and yet I am myself in this room.

"I am Ruburt and I am Jane, and I am a stone in the back yard, and yet I am myself apart from all of those other realities, for those realities also are themselves and apart from my reality.

"The earth speaks through the grasses and the grasses grow and flourish, and the birds come and the snow flies...that is death and that is life.

"You sense here the energy of your being, and it is death and it is life, for the two are one and united and, in your terms, are the faces of the same reality. You will never know, in your terms again, the self that you are now and yet it will never end, and you will always remember it. Yet there is a history, in other terms, to your being and you can read that history. In your terms, you can look backward toward the reincarnational lives, but they are not you.

"You are yourself! I am myself! I am not Ruburt! Ruburt is not me! Yet I am me. Ruburt is me. I am myself. I am Ruburt and I am not Ruburt. You are death and you are life. You are yourselves.

"You are more than the selves that you think you are, and yet the selves that you are have absolute freedom within the framework of your reality and you can even walk out of that reality, and you do, and will, and have. *I am death and I am life and so are each of you.*

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"You are your own ally. There is nothing frightening about the ally unless you believe that death is frightening. You live through constant deaths since the time of your birth, in your terms. You grow through death as a flower grows through levels of soil. I am death and I am life and so are you!

"You are Don Juan, each of you, and you are also Carlos. There is no difference. Now I return you to that deathly existence in which you find such vitality and strength and such beauty. I am Death. I am Vitality. I am Life, and so are you."

As class started to discuss Seth's remarks, he returned almost immediately:

Seth: "Now when death can talk about death, that is the answer. Only the living are so mute. Think of your definitions. Think of your definitions! In certain terms, you are all dead and have been for centuries. In other terms, you are not yet born, and centuries will come before you walk upon the surface of the earth. Yet you are alive! I take it for granted that you are alive, and you take it for granted that I am dead, and so what delightful games we play!"

Class began to discuss Seth's remarks, and Isham was speaking when Seth returned:

Seth: "Death and life, in your terms, are relative. To people, in your terms, to be born 200 hundred years hence, you are dead. From their reality, my dear friend, you do not exist. You are old ancient history, and they read about your life in history books. Now from your viewpoint, you read history books; to a scientific man, examine mountains. They look at the rock strata and find only fossils. And from your reality those rock strata are dead and only dead fossils appear. Yet those fossils live. Death and life, in those terms, are relative.

"From your viewpoint you are alive. From a greater viewpoint, you are dead and alive always at the same time, and there is no difference!

"Now I have spoken many times, with many languages, and in many times and places. And when I was a minor pope I was far from eloquent. I was a petty, religious politician. I can look back, in your terms, on that existence and see a great vitality and exuberance, and that minor pope

still lives. I do not have contact with him, and yet he grows and learns because of my experience, and I remember earth more dearly because of his continuing life.

"So you are alive and dead at once, and there is no difference. You are, again, as alive or dead now as you will ever be. Many of you will find yourselves quite surprised upon death to find that you are still alive."

Isham: "But what about focus? Once you realize this, doesn't your focus change? Like you are...but the pope still is...and you once focused in the pope."

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Seth: "He has his own reality. He continues to enjoy it and to expand and grow. Examine your concepts of time, for you still think that a life span must exist between such and such a date, so that our dear politically minded, crooked old pope must stop his existence at a certain time that we no longer recognize as life. Now he has chosen to continue, and some with him have chosen to continue that time period, though you would no longer recognize it."

Larry C.: "What would stop you from living your life as the pope. As you said in your book, Seth Speaks, you can't do that. You said..."

Seth: "I did not say you could not do it. It is not practical."

Larry: "Why not?"

Seth: "It would be boring! Many people do choose, in those terms, to re-experience what you would think of as a past existence in order to change it as they go along. You are merely focused in a particular time period in which you recognize history...a very limited one-line kind of development that has nothing to do with the nature of being or with reality. As space, it seems to you, extends outward, so also does time. As mountains appear in space, or islands, or oceans so in the same way mountains or islands or oceans appear in time. You must examine your concepts. That is my answer."

Sandi: "In this existence that I have chosen, I have found myself catapulting forward with unbounding vitality, and it's scary, and I'm a little frightened. I'm wondering if all I'm doing is totally valid...in my multidimensional reality."

Seth: "I will have my straight men answer you! You would prefer to be catapulting backward, I suppose!"

Sandi: "I like the forward motion, I guess."

Seth: "Then what is your problem? You know your energy and vitality are good. They are, of course, varied. Do not try to make a fence about the word 'validity.' That is the only answer you will get. It is the only answer that you want and the only answer that you need."

As class discussed Seth's remarks, George B. was speaking about possible future selves when Seth interrupted, speaking to George:

Seth: "There is a fallacy there, and you are not a Cannister Man any longer! Ruburt can do many things that surprise me, that I did not do in my past, for remember, the fresh creativity emerges from the past, as in Oversoul 7. My memory does not include a predetermined past in which Ruburt exists. He can do things that did not happen in my memory of that existence and did not, in fact, occur. Now that is a mind-blowing statement, and it applies to each of you, so listen to it back and apply it. It is important to your own understanding of yourself and the nature of time.

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George B.: "I was speaking of his probable future...that his future self could speak of what would be his probable future, though he may choose to do something different."

Seth: "He may indeed. But as you spoke, our friend here (Isham) seemed to feel that a Big Brother future self was there, looking down into his life and saying, 'Aha! I did that and you did

not remember, and tomorrow I will do that, and I know what you are doing,' and in true Watergate splendor, this Big Brother would then bug our friend and say, 'You must do this tomorrow because that is the way it happens. That was the interpretation. Now...'

Lenny: "A few classes ago you told us that our incarnations are happening at the same time. Could you say some more on that. It's a hard thing to understand."

Seth: "I have taken two full sessions in my latest book to explain the incarnations and counterparts. So I cannot explain it to you quickly. All I can tell you...and class has heard this...is that all time is simultaneous, and that there are no boundaries to creativity, and so you are not at the mercy of any past life, nor are you like some vast super-self resting on layers of past existences so that you stand there squashing them down.

"The nature of time speaks through your cells and molecules. The cells within your body know the balance to be maintained. They know your precise position upon this planet and upon this earth. They are each individual. The atoms and molecules within your body have their own existence. Within your body now, they can be compared to what you think of as past lives. They exist at once within the physical reality of your being.

"In the same way are all past and future lives simultaneous. They are connected in the same way that the portions of your physical body are connected, and your thoughts fly from one existence to another as messages leap the nerve ends of your body and tell your finger to move through the air.

"I am death and I am life, and so are you, and so do you live all those lives simultaneously. Now you are not any of those other lives and they are not you. And yet they are related in a psychic gestalt as all the cells of your body are related."

After a discussion of Seth's remarks there was a class break. After break George R. was relating a recent dream when Seth interrupted:

Seth: "I have a few remarks that apply here but it applies to each of you. Ruburt has been thinking of it also. I have told you to trust your spontaneous self, and so some of you have become daring enough to look at your own reality...daring enough to consider the possibility that you might, after all, be good beings...scandalous enough to accept the possibility that if you let yourselves be you will be creative, exuberant and free.

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"You have graciously listened to me. You have graciously considered what I have to say, but because you are yourselves, you have also allowed yourself to think twice. And you think behind your thoughts, 'That is well and good for an old ghost to say, but what will really happen if I am my spontaneous self. What evils might I perpetrate or bring into existence? I might speak to others. I might make a blessed fool of myself by showing affection. I might open up my human vulnerability, for if I remain cool, then no one knows who I am but me, and no one can hurt me.'

"Nevertheless, you have tried, and in the back of your minds you are beginning to consider the possibility of spontaneity, but it frightens you. You think, 'This energy and this power, how can it be wrongfully used, and if I am an evil creature dare I taste of my own energy? Better to hold it back, and so we only release it in our music, otherwise we will rest our reality.' And the same applies to many of you...to everyone, to some extent or another, in this room.

"But I am going to go a giant step further, for I am telling you to be reckless with your energy, and reckless with your being, and you immediately think, 'What does reckless mean? It means out of control. Dear Lord...this energy, what could happen if I were reckless with my being?' The gods are reckless or you would not have a world. The flowers are reckless, or you would not have a spring or an autumn. I am reckless or I would not even consider speaking under such circumstances. It is indeed reckless of me that I dare to tell you that you are blessed."

Daisy: "Seth, you were talking about spontaneity and being reckless, and one of the main qualms I've been trying to figure out about myself before, and now still, but it's gotten better, is saying to yourself, 'Gosh, I've got to be spontaneous and I've got to be reckless because it's my

life!' But then, if you're thinking about it for 24 hours a day, how can I be spontaneous?"

Seth: "When you are trying so hard you are not being spontaneous. So to you I say, forget the entire affair. Let it go. Forget it. You do in any case! You sit and you look at me and you are a beautiful creature. And your body is doing its spontaneous best...it is keeping you alive. It makes your skin glow and your eyes shine and it does not stop at every moment and say, 'Aha! I must be spontaneous because it is the thing and it is the new breed!' It simply relaxes and is itself.

"So forget the issue, and in your forgetting your spontaneity will flow as it does whether you hassle it or not. Your lips curl. Your ears are like shells that hear my voice. They are spontaneous. They do not stop to wonder how they are spontaneous. They do not give orders to themselves. So do not give orders to yourself, and *if sometime you stop and say, 'I will not be spontaneous. I will consider and reconsider and reconsider again, that will be spontaneous.'*"

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After discussion of Seth's remarks, Rob read from a 1972 session in which Seth dealt with the origin of the races and discussed at some length some of the methods used by very early people in building. Elyse, a visitor for the evening, told of working on an archeological dig in Alaska. She had dreamed of finding an ancient blade in a certain spot in the dig. The next day she found the blade just where it had been in her dream. Seth commented:

Seth: "Now some man misses that blade NOW and looks for it and wonders where it is."

Rob continued reading Seth's session about building, in which he discussed the use of sound as a motive force and in building by early peoples. George R. said that he had just had the thought that the Egyptian ankh figure was the sound-generating tool which was used by those people. Seth came through:

Seth: "You are quite correct. There are such instruments, not understood, that pass as curios. Now some information has been given in Seth Speaks, but no one has followed it through.

"Now to a certain extent, and do not misunderstand me, to a certain extent you are each mutants. But there have always been mutants upon the earth, as some of your cells are mutants. I am a mutant. I do not belong in any one place and neither do you. The gods are mutants, but then animals are mutants, so do not go about thinking that you are better than the animals. Always reconsider both your definitions and your reality.

"You are in this room now. You bring your own reality here. In certain terms, this room, of course, does not exist. You accept its reality and your reality in it. In the terms in which I spoke to you (to Isham earlier, everyone in this room is dead and gone. You are corpses. How is it you are so dumb you do not realize that you are as dead as I?

"In other terms, you are not born yet. How can you experience anything or know the great miracle of your music (to John)? Examine your definitions!

"Give us a moment and listen to a song about the examination of definitions."

Class discussed the concepts of past and future as we understand them. George R. spoke about changing the past. Rich asked him a question about this and Seth entered to answer him:

Seth: "He means a new past. *Now not only are you not at the mercy of your past, but you can indeed change it and give yourself a new past in the most meaningful of terms.* Therefore, if other concepts have led you to believe that you are the way you are because of what happened to you in the past for any reason, or in any past, then I tell you that you are the creator of your past in this present, and you can change it as you like.

"If you begin to examine the nature of your past as you believe it exists; if you begin to examine the reality of the house in which you grew up; and if you do this for yourself, you will come across some surprises. If you ask your parents what happened to you at a particular time and find that their version differs considerably from your own version; if you find that the members of your family do not agree on a given event; then what makes you suppose that there was one definite concrete event at the beginning?

"If you trusted yourselves and your own emotional communication with others, then you would realize that the others were not lying to you. They were not betrayed by their interpretation of what they thought happened, but *different events occurred to each of those involved.*

"You can go back and alter those events. They exist within your heads. They do not exist in space and time, but ideas in your heads, and you can alter ideas in your head.

"If there is one thing that the material should do, it is to free you from the tyranny of concepts that put you down or that make you feel at the mercy of events over which you have no control.

"You create events and your interpretation of them. Those events do not create you, and they never have, and there is no reason for you to feel at the mercy of your own creativity.

"If you read what I have just said and apply it personally, then the insights that you receive can free you to a degree quite impossible not to imagine. *These must not be philosophical ideas divorced from emotion or from your own experience. Otherwise they are worthless.*"

Rich tried to ask Seth a question, but Seth continued to speak, directing his remarks to Rich:

Seth: "Now you are doing very well. You know that. Ride with your own creativity and you also...you do not need to ask me any questions."

Discussion of Seth's remarks followed and Eleanor arrived at class. She had spent a longer time than planned with friends and had found herself trying, apparently unsuccessfully, to defend her feelings about Seth and the class. Seth would comment on this later. Now, as Mary was speaking about "sitting here thinking about changing past events," Seth returned:

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Seth: "That is because you are changing past events as you sit here, and through these ideas you are changing the past as you think it existed. For many of these ideas are not new. They were lost in the annals of time, in your terms...the race did not concentrate upon those ideas. They chose, in your terms, a different trip! But the ideas are there, and as you work with them you alter the past, and these become the ideas that the race worked with and the trip that the race took.

"You make history. You realize that when the Victorians wrote histories of the past they formed that past and then reacted to it. The present exists in far more creative terms than you imagine, and so then does the past.

"I speak and you listen, but when you read the words, try to apply them again to your lives and feelings and emotions, and to that living pink flesh! Your cells know.

"Now my dear Lady Eleanor, when people are ready for themselves, they are ready for me. simply because I lead them to themselves."

Eleanor thought that maybe a "Ph.D." might lead a person a bit beyond themselves.

Seth: "Now a Ph.D. does not give you a degree for sainthood, but it is not a dirty word either!"

Class discussed Seth's remarks, dreams and dream locations in space and time. Seth returned:

Seth: "You have certain 'selves' (quotes). And these 'selves' are highly interested in what they call 'the waking state.' Now they go into this 'waking state' so many hours in a 24 hour period, in your terms. But they cannot recall too much of it. And so they have 'waking' notebooks and they keep track of their waking events. They try to discover how many familiar locations they are involved in and how many strange ones. They suspect that in the waking state everyone walks with two feet upon solid earth.

"Now the(ir) scientists wonder...this may be a hallucination, for obviously it is natural that everyone levitates and flies. No one has seriously considered walking with two feet from place to place through space! They never considered exploring space in just that particular fashion.

"Now these 'selves' have a meeting where they discuss their waking experiences and try to decipher their meaning, and they wonder if they do indeed have counterpart 'waking selves.'

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"That is all I am going to say, but whenever these 'selves' read each other's notebooks, there will be some surprises."

Larry C.: "That time I said in class, I thought I'd seen another reality, me and that other person when, at open house somebody had walked in a door and the other person had just disappeared in(to) thin air. The other person heard something. I saw the person and everyone else there didn't see anybody or hear anything and they were right there. Was I seeing another reality there?"

Seth: "The experience, as you know, was legitimate and you were using your energy in a way peculiar to yourself. And that is all I am going to say. And that (to Mary) is a pen he is holding up!"

Larry H.: "The dream I had...where somebody pointed at me and said, 'You are Horace Mann...'"

Seth: "Ruburt's interpretation was correct. And if you were really looking into your own waking experience, you would have recognized that fact. The words 'waking experience' should be underlined!"

There was a short discussion and Seth broke in:

Seth: "Until I can disrupt your ideas of what you think you are, you will not really discover yourselves."

After just a few more minutes, Seth returned to close the evening:

Seth: "We are about ready to close our session. But I have one remark for our Lady Eleanor over there!

"By all means, do not feel that you must defend my existence or your recognition of it. I feel no need to defend my existence. I care not a whit whether others accept it or not, and they do not care whether or not I care for their existence, in those terms. Their existence is not dependent upon their recognitions of me to their integrity or yours.

"Think of the nature of being. Being IS. It need not defend itself and you need not feel that you must defend your beliefs. You are yourself and that is sufficient."

Most of the evening class discussed the correlations appearing in class dreams and out-of-body experiences that occurred last week. Rob read what Seth had said about these during last night's session. Frank related information he had gotten on his own concerning his counterparts, when Seth entered the conversation for the first time:

Seth: "This has been your class. You have recounted your own experiences. You are working more on your own, and that is good. You are thinking more on your own, and that is good.

"Now the counterpart situation, as you described it (to Frank), is correct. Now each of you do indeed have your counterparts upon the face of the earth, and only your limited concepts of the nature of the self prevent you from realizing that greater brotherhood and sisterhood.

"Everyone, in those terms...in those terms...upon the earth at any given time is related one to another. That is indeed true. But you also have specific counterparts that are more related to you than others. It is not up to me to tell you who they are, only to let you know that the reality exists. Once you know that, it is up to you to discover your own counterparts as our friend here (Frank) has. For you can all do so!

"The city is being built and it is a platform between times and places. That does not mean that times and places will not seem to exist there, but the city will give you a vantage point. And again, I will not spoil all the fun, or even a little of it for you by telling you ahead of time what to expect.

"But your out-of-body experiences, those that you remember and those that you have forgotten are important, and you can expect more of them. You are learning to use other portions of your consciousness, and you are learning well. I expect much commerce between the worlds!

"The old meaning of the word 'commerce' is different, and it implies a great give and take of products, but I am speaking of a different kind of products...products, however, quite as real as the ones that you know.

"Now all of you took a place...took your place...in that place that existed no-place in that probable class of last week, but most of you did not remember. Now the full dimensions of this class exist as the full dimensions of the last class did. How many of you will perceive those dimensions? You might experience those dimensions in your own way, and that is important, but there can be points of contact and communication that you recognize. You can indeed meet, communicate, and remember even as you meet, communicate and remember here and now.

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"Which class, then, is this one? Again I only point out the nature and existence of reality and energy to you. You make your own details. You find your own counterparts, and you recognize the validity of your own subjective experience, for that is your touchstone, and I cannot give you that because I am not you! Try to tell them (to Rob) what I wrote!"

Sandi spoke to Seth before he withdrew. Seth responded in high humor:

Seth: "You are afraid of me! Why should I talk to you? How would you like to speak to someone who frightens you?"

Sandi: "I was only afraid of you last week. I'm not afraid of you this week."

Seth: "Then what?"

Sandi: "I want to know the difference between Sumari and Speakers."

Seth: "There can be Sumari Speakers, but all speakers are not Sumari and I wish all questions were that simple to answer!

"Ruburt and Joseph will be moving in physical reality, but whatever you do in physical reality also has another kind of meaning. They are moving for themselves. They will also be moving in terms of states of consciousness and will be correlating inner and outer activity more faithfully, and so, to some degree or other, each of you will be moving. And the city will be growing. Now I bid you each a fond good evening, and I invite you, or yourselves, into the roads of your own psyche, and to other dimensions of this class in which you also take part!"

Rob read some of the material which Seth had dictated last night for his new book concerning counterparts, identifying several counterpart relationships existing within the class.

For the first time, Seth gave the names of the *eight other families of consciousness* besides the Sumari, which we know: **Gramada, Sumafi, Tumold, Vold, Milumet, Zuli, Borledim and Ilda**. Without matching them to the families, Seth gave characteristics of each family to which one might belong...as the Sumari like to be initiators, so others like to be followers; or to be nourishers; or who like creating variations on old systems; or those who like to create new systems; or who like to deal with information; or to deal with healing; or to deal with physical data; or who like to deal with sight or sound or dreams, translating inner data. As the class discussed this new information, Seth entered the conversation:

Seth: "Now you can expand or you can cut it down by deciding where you want to draw the line, and how precise you want to be. If one category deals with the nature of healing, you can slice it down to the healing of a toe or the healing of an ear or the healing of an eye.

"The categories are general descriptions of the families of consciousness. You can split them up and make further distinctions if you choose. You can cut those distinctions down if you choose. They simply represent an interpretation that you can understand, of the families of consciousness in your reality.

"Now some of those families operate more strongly in some times and less strongly in others. In the most mundane of terms, some families are travelers and some prefer to stay at home. But generally speaking, I have simply given you an outline, and that outline follows the characteristics of consciousness as they are embarked in physical form.

"You can make plans if you want! You can have feuds between families! You can say, 'I am given to greater healing than you!' I am not giving you these categories to set up divisions, but to help you understand that consciousness is diversified...that you fall, because you want to, generally speaking, into certain families, and there you acquire friends, alliances and counterparts.

"Beside the physical family that you know, therefore, you have other brothers and sisters, mothers and fathers. I am telling you this to give you greater leeway. If you do not like the families that you have, you have others to choose from.

"The Sumari development began when one family, the Sumari, learned that some class members felt alone in this world, bereft of family, often. A class member lost a father. Ruburt lost a parent also. And because of that emotional and quite human experience, Ruburt allowed the Sumari development to show itself.

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"You have other mothers and fathers, other sisters and brothers on a psychic level, as you have physical ones. And so to that degree you are not alone.

"Now those families fall, generally, into certain categories. But in greater terms you can 'cut the pie' however you choose. But you still fall somewhere within it, and you still share an emotional and psychic feeling of belonging with the family of which you are a part. And most of you are Sumari, and it takes great discipline for Sumari to take down lists...even of psychic families!"

After a very short discussion, Seth returned:

Seth: "You will excuse me...a slight remark. there is commerce between worlds. Some of you remember your dreams. To some extent this evening, you see how you meet and how your realities merge. The same thing happens with all people of the earth. Your communication is not just physical. Your reading matter does not just come from physical books and magazines and newspapers. Your reading matter comes from your own dreams and from the mental commerce that goes on at other levels of actuality.

"The city exists in more realities than one. In a different way than you imagine...in a different way than you imagine...it will be physical. It also exists, however, quite vitally...quite vitally...as the home land that you are creating. And in that land each of you have a place.

"There are some hints in your experiences of last week where you each, to some extent or another, received a clue as to the greater reality of the psyche, and the way that your psyche interprets and experiences events.

"Now you may use my voice in the dream state, or you may use the voice of another, or you may use an image or a sweet melody! But in one way or another each of you will experience this evening, the greater version of this class in which each of you...each of you...have a part to play.

"You do not, again, understand the miracle of your creativity or how your smallest thought reaches out to form worlds. Now here, for various reasons, your thoughts are magnified. It has nothing to do with place, in your terms, but with the state of your being. And so each of you magnify your creativity and react to that creativity in your own way. You may or may not remember the drama in which your psyche is involved. But those of you who are curious, bold and rambunctious and sly will learn again to take note and compare your realities, and see how your physical lives, so-called, merge with the reality of your dreams. And more and more clues appear to you in this room because you have allowed them to...even half-breeds (to Ronnie). There is no one here tonight who does not play a part.

"I return you to the reality that you know, and to those 'McDonald realities' (to Steve) that seem to exist despite you, but those 'McDonald realities' that you relish down (final words lost)"

After the break, Michael, a visitor for the evening and a very accomplished classical guitarist, played several selections for the class. At the end of the selections Seth came through to comment:

Seth: "Bravo! And Bravo again!! Michael makes his music. His music makes Michael. Michael lives in this world and he lives in the world with his music, and they make their realities together. He shares his music with you out of the graciousness of his being because he loves his music and he knows that it is good.

"So do you create your soul and so does your soul create you. There is the same relationship between you and your soul as Michael has with his music.

"Now the gods in you converse in such a way. So I say 'Bravo' again, and from many dimensions!"

Michael continued to play, and during one of the breaks between numbers was talking to the class about his feelings about his music and how he enjoyed playing for people. Lenny spoke about the feedback that seems to exist at times between, for example, a performer and his audience, and wondered how and why it worked. Seth returned to comment:

Seth: "You allow yourselves some freedom when you come here. It is as simple as that, and not esoteric at all!

"I have said that before, and some day you will really understand what I mean, and you may look in the mirror and really see yourself. You will hear some music that you sing, as you heard Michael's music this evening. And as Michael's music this evening seemed to come from someone else, and you listened and did not understand that within you there is the same magnificence, so you look into the mirror and you do not see your own beauty.

"These are words, but when you look into the mirror and brush your teeth or wipe the sweat from your face, look clearly, and you will not only see but hear. And if for one moment you glimpse the dimension of your own reality, you will never forget it. And none of you, really, have had that experience thus far, for then you do not need to look at yourself even to find your beliefs...you know what they are.

"As music says, 'I am music,' you will say, 'I am I,' and you will know what that means.

"This has been one of our best psychic classes! The music was not only heard here. No music is only heard here, and no music only comes from here.

"Now I tell you, in our new city we will have some fine musician. He is already there! And do not forget about our city.

"You have heard music build. You could not see the structure in this room as those notes rose as they climbed one upon another, and so you cannot see the structure that rises up from the music of your own psyche and forms a different kind of city.

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"Now you may go there in dreams and see it as a place of buildings and streets. You may meet those that you recognize. But even then, you do not see the true miracle of the psyche or the city that you are creating, because even there you must use those structures. You create them.

I am giving you some good and trick clues down there. Mr. Corridor (to Steve)...and when you walk through the halls of yourself looking for McDonald's, then remember what I am saying about structures, and when you find the rooms next time, when you are out-of-body, there may be one lovely room in particular that you have not noticed.

"Everyone needs a little hope who works at McDonald's!"

Class discussed last week's class with Michael's music, and Jane read some material she had been gathering for her new book. Larry recounted a city dream, and Jane asked John and Ginna to relate some of the material they had gotten from the Ouija board. Isham told about his class dream and remarked that he was attending two classes. Seth entered to comment:

Seth: "You have more than two classes of course!

"This has been your class. You listened to each other. Now some of you are working in this reality rather laboriously (to Ginna) with the board. And yet what you are doing at another level of reality is related but different. And so, so far, you get dribbles through your board. And that is all right!

"Many of you are working with others in this room at other levels of reality, but you do not have a board to point to. These two (Ginna and John) have made the effort, however, to work in this reality, and they have chosen a method that they like. Some of you do not like the board. You do far better with dreams. Others like to write or to paint. Some of you have particular talents in music. Others work with people.

"But however you do it, the information, the experience is there. You can look through the windows of your experience in whatever way you choose...get the information in whatever way pleases you most. It will not carry you off. There is not some monster called 'Knowledge' that will ever betray you, and true wisdom will only lead you to yourselves.

"All of you, again, examine your religious concepts. Find out what you think, honestly, of the myth of Adam and Eve and the apple...original sin. For those concepts still color your experience. And if you think, some of you, that you have shrugged them off and that you are free-wheeling ...some of you now...you are still hampered by those beliefs. They will (to Sandi) prevent you from winning lotteries, too!

"This was your class, but I am like a tuning fork that you recognize, and so I have come to say 'good evening,' and to help you set your sights where you want them. There can be some extraordinary activity this week in each of your lives in terms of dreams...inspirations that can be most helpful. You already know your capabilities. You are aware of what you can achieve and I tell you that you can achieve it.

"The city, obviously, exists in more realities than the one with all the policemen (to Larry). But at least in our city we will realize that what those policemen represent is not important. And that is why your experience was important.

"Now I return you to yourselves, and just the sound of this voice, reminding you of your own reality will serve as a bridge in your most intimate lives that you can use for your own purposes. And I will be at that city spooking around like any respectable old ghost should to see what you are doing there."

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Will: "Would you comment on the validity of that stuff I got about counterparts? About John Friedlander and..."

Seth: "That is correct."

Rich: "The dream I had about Carli Simon being part of my entity, any comment?"

Seth: "Sorry about that!"

Isham: "Could I have my entity name?"

Seth: "Listen again...Orgendra...Orgendra. You spell it."

Isham: "Now? You want me to spell it?"

Seth: "Be my guest!"

Isham: "O-r-g-e-n-d-r-a."

Seth: "This is not a question and answer night, but (pointing to Steve) Corridors I cannot resist!"

Steve: "I wanted to ask the question: is there any relationship or correlation between the Enneagon and the nine families of consciousness?"

Seth: "Not the way you are thinking the question. I will do something I did to him (George B.) one time. Think about the question, rephrase it, and I will answer it. Not now. There is a clue in the way you ask the question that has to do with beliefs...and then I will answer it the next time around!"

Sue: "I wanted to ask a question about the family names you gave. I remember one time in a session you gave a name that wasn't involved in the list that you gave a week ago. It was Grinaargh. Is it related?"

Seth: "It is indeed. It is related to one already given. He (Rob) has some material also on families that you do not have."

Larry C.: "Was I in contact with my entity when I was in that semi-automatic (writing) deal?"

Seth: "Not with your entity...with another level of your psyche, and quite legitimate from that viewpoint."

"Now I bid you all a fond good evening and what you did not ask (to Zohra) but asked earlier, I suggest only that you wait."

Jeff: "Good evening, Pumpkin."

Seth: "My best regards to the pumpkin patch!"

Almost the entire evening was spent discussing dreams, out-of-body experiences and actual experiences. Rob read from Seth's book dictation of the evening before, concerning Jane and Rob's house-hunting venture, giving them some reasons why particular types of houses and their locations appealed to them. Quite late in the evening Seth appeared:

Seth: "Again, this has been your class and you are teaching each other. You have thrown out your own 'model situation' (in quotes)...your experiences for others to look at. You have thrown out situations, and you view them as you might the illustrations of a book...to find the jigsaw pieces, to see yourselves and your beliefs in the experiences of others, and to let them see their beliefs in your experiences.

"Your dreams are also related and they always are, to some extent or another, with class discussions.

"But the living qualities tonight are important...your own living experience and the new ways in which you view it, and so it will change. You will discover how free you can be with it. And (to Carol)) you need not compete with each other. You can if you want!"

Dick: "Seth, where did you get this information from, or did you experience it yourself as you were becoming more aware?"

Seth: "Which information?"

Dick: "Information of dealing...of this outlet that you're presenting to us, with the relationships of Rob and Ruburt in buying the house."

Seth: "We all learn as each of us experiences, in certain terms again, and only in my relationship to Ruburt and Joseph, I am a future Ruburt...but only in terms of that relationship...as I may be an uncle to someone here, and an aunt to someone there, an ancestor to someone else, or as you might be."

Dick: "So in other terms, you had this information and you're somehow being reminded of it...being reminded of it again through the experience of Ruburt? Because you've had it through other lives?"

Seth: "Not in that way at all. Their experience is completely new. I was, in those terms, not the Ruburt that Ruburt is. My experiences as Ruburt were different, and Ruburt's experiences as Seth, in those terms, will be different. Ruburt will be a different Seth than I am."

Dick: "But you experience this in order to say it through Jane and have put it in a book."

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Seth: "I did not experience it. Ruburt experienced it. I commented on Ruburt's experience."

Dick: "I don't catch the point..."

Seth: "In his experience he is free enough so that he can open up certain channels of his mind that then comment upon his activity. Some of those channels lead to my reality. But I am not some spooky Big Brother experiencing his reality for him! I want (to Rich) to hear the Protius song!"

Someone told Jane that Seth's comments had been brief. Seth returned:

Seth: "I am never brief! What I say may not take much time, but it continues!"

After a discussion of Seth's remarks, Rich sang his composition, the "Protius Song". Larry told Jane that he was confused about Seth's remarks concerning Seth's relationship with Ruburt.

Trying to explain this relationship to Larry, Jane and Seth responded to Larry. the following transitions taking place in the following lines were instantaneous:

Jane: "Now you are talking to me, Larry."

Seth: "Now you are talking to me."

Sumari: A song.

Jane: "Now you're talking to me, Larry."

Seth: "And now I am myself, and all of these selves are myself."

Jane: "And all of those selves, Larry, are my self, and..."

Sumari: A song.

Jane: "That's the answer, Larry, and it's the only way I can answer."

Seth: "And it is the only answer that we can give it."

Sumari: A song.

At the beginning of class, Rob read material which Seth gave Jane and him last night about their new house, commenting about the open fireplace, and the trees surrounding the house. Discussion then went from homes to families, and Ginna said that her family considered her to be "freaky." When Carol asked her why, Seth came through speaking first to Ginna:

Seth: "Now I have a few remarks. You are not your family. They cannot force you to identify your beliefs with theirs. Why do you hold on to them and then go to the energy of combating them unless those beliefs are also your own and you resent it? If you resent the beliefs, drop them. Do not believe or pretend that you accept them from another source...that is a cop-out!

"Now cop-outs can be fun, and as long as you want to play that game continue it. But you are already dissatisfied with it and with the rules.

"You are not your family. You are a grown woman. You are not a daughter like a three-year old. You can teach your family. You can give them the benefit of another point of view and you are denying them what you have learned by pretending on the one hand to be dutiful, and on the other hand, going like this...(Seth thumbed his nose).

Neither of you learn, particularly, but both sides enjoy the game. I am not saying anything that you do not know, it just is allowed when it comes from the outside!

"Now (speaking to the class) I am listening to all of this, and in a manner of speaking, this is quite a domestic session when so many members of the same family are gathered together in one time and one place!"

After break, discussion returned to the words "domestic" and "chick" as applied to the female, and how "stud," "cock," etc. applied to the male. Jane read a bit from a novel she had written several years ago, and Rob read more Seth material about psychic families. Seth returned:

Seth: "You were so involved! However there are a few other points I would like to make. First of all, as I have told you, and as you yourselves should know, not only have you been men and women in other lives, but you are men and women now through your counterparts.

Your sexual experience is a physical and psychic stance that you take in physical reality...a certain kind of focus. As your ideas of individuality change, in your terms, so do your ideas of sex change.

Now a birth is not a quiet, passive act. Birth is a wildness and the bringing forth of wild, fresh fruit from out of the orchards of the universe. Each of you have chosen to bring forth that wild fruit, and in physical terms, you are here because someone else has chosen also to bring forth that wild fruit.

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"But that fruit is not the only fruit in the universe, and each of you, again in your own way, have brought about a different kind of fruit...an unrecognized, strange fruit that belongs to the psyche or to the mind or to your dreams. A fruit that does not follow the pattern of your humanity...a fruit that may, in fact, be alien to all you know or suspect.

"Now am I such a wild creature? And each of you, in your way, send out other voices and other dreams into other realities that you do not know, and so do your dreams arise as sturdily and wild as any horse into the dream landscapes of other reality, and so do they gallop through the centuries and through the veils that separate what you think reality is, from other realities that you never suspect. And so are dreams, then, wild fruit.

There was a Sumari song of "Definitions." Seth returned after a discussion of the song.

Seth: "When you hear Sumari, you translate the deep, louder voice as male and the soft voice as female. You always do that! Would it make any difference if you separated the sexes entirely, and when you heard the voice you did not think in terms of sex alone but of qualities...of qualities...so that the voices played back and forth as, indeed, the male and the female qualities, as you think of them, fly back and forth? Think of how you have been organizing the Sumari songs as you hear them!"

NOTE: This page was found in
O.G. Tigerman's personal copy.

5/6/75

Hi:

I'M REPRODUCING A PORTION OF A LETTER RECEIVED RECENTLY FROM A FRIEND IN ELMIRA WHO HAS BEEN A LONG TIME PARTICIPANT IN JANE'S ESP CLASS. IT LOOKS LIKE WE WON'T BE RECEIVING ANY MORE TRANSCRIPTS 'TIL NEXT MONTH SOME TIME. RATHER THAN WASTE YOUR ENVELOPE WITH JUST THIS MESSAGE, I'VE REPRODUCED THE ENCLOSED EARLY SESSION CONTAINING A SETH 'I' EXERCISE PLUS SOME SETH 'II' MATERIAL. THANKS FOR YOUR PATIENCE.
LOVE AND PEACE
OG

Your letter arrived yesterday while I was up visiting Jane at their new house as a matter of fact. No secret on the new address. It is: 1730 Pinnacle Road, Elmira, N. Y. 14905. Phone remains the same - (607) 734-7316.

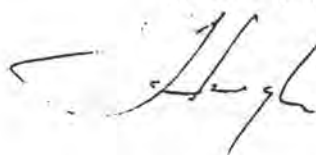
Seth finished "The Unknown Reality" last Monday night, so it is probably now about 18 months from publication. Jane had just finished correcting the galley proofs for her "Adventures in Consciousness" book, so that should be along before too long.

Jane had said a couple of weeks ago when I talked to her on the phone that she was thinking about classes "about the first of May." Yesterday it was "about June first." So, there you are. You now know as much as I do about it!!

She is looking for a way to cut down on the class size to make it more workable. It had gotten, in recent months, to a point where there were about forty people there each week, and that is just too darn many to accomplish anything.

All I can tell you is that when classes start up again, hopefully, I will be included in the group present, and the mailing machine for transcripts will start up again.

As always,



Jane and Rob invited to their new home a few of the people who had been regular members of Jane's E.S.P. class. Jane had received a copy of her new book, Adventures in Consciousness, which was passed around and discussed, as was Seth's book, The Nature of Personal Reality. Discussion went to the subject of beliefs. George B. commented about being "smothered by love." Seth entered the conversation:

Seth: "Now you believe that love is smothering because you believe that you do not live in a safe universe. And each of you, to some degree or another here, believe that the universe is not safe and therefore you must set up your defenses against it.

"Now the one-line official consciousness, with which you are familiar, says, 'The world is not safe. I cannot trust it. Nor can I trust the conditions of experience, nor the conditions of my own existence, nor can I trust myself. I can look at a squirrel and rejoice, but I can not look at myself and rejoice, for Lo!, I am filled with iniquity, and I am, to some extent, evil and I must hide myself. I am not only evil, as myself, but I come from a tainted and flawed race, and my father and my mother is tainted before me, and I send those tragic flaws on before me into the future, and therefore I must need protect myself, and I must set up my defenses in whatever way I can to protect myself in a universe that I cannot trust, and to protect myself from a self that is evil and flawed.' And as long as you hold to those beliefs, then in whatever way you must need set up defenses, it may be that love is smothering.

"Other beliefs, instead, will follow. You have an entire civilization and world set up about those beliefs I have just given you...that the universe is not safe; that you must defend yourself from enemies that come from without; and worst of all, from enemies that are within. And so indeed, do you feel uneasy and set up your barriers, and run as fast as you can in whatever way given you from those enemies that are the result of a one-line official kind of consciousness.

"As long as you believe that you dwell in a universe that is a threat, you must defend yourself against it. As long as you believe that the self is flawed, and that your race is damned and evil, you must also defend yourself against yourself, and how can you trust the voice of the psyche? And when I say to you, 'Be spontaneous,' how dare you take that step, when to be spontaneous would obviously give rise to all the lust and all the passion and all the murder and all the hatred...to you quite obviously inherent in the human heart. And so you say, 'I will try to be spontaneous, but how can I? I believe I am good, but how can I be good when I come from a race that is evil?'"

"You try to say, 'The universe is safe,' and then you watch the news on television or you read your newspaper and you say, 'What lie is this? How can the universe be safe when I read about wholesale murder and war and trickery and greed? How can I be myself, for if I am myself will I not unleash unto the world only more of the horror that I see about me, for surely human nature cannot change and human nature is evil. Look already what evil it has worked upon the planet in which I have my existence, then tell me, Seth, be spontaneous. What do you ask of me, and how can I therefore, in this context, stand upon the authority of my own psyche and say, 'I insist that I am good?'"

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"The official line of consciousness forms a world about it, and you perceive and experience that world, and it will always show you the results of the beliefs that are inherent in the official line of consciousness. While you devote yourself to that official line of consciousness the world will always appear the same...evil, disastrous, bound only for damnation, whether through nuclear destruction or the greater judgment of a fundamental god.

"Now Ruburt was, indeed, correct. For The Nature of Personal Reality is a good book! It is a helpful book and it is a far trickier book than you realize! It will lead you automatically, if you use it well, out of the official line of consciousness. You will begin to question, not only your own private beliefs for your own purposes, but the nature of beliefs. It will lead you to look for other strands of consciousness.

"Now Ruburt is working with what he calls 'the codicils'...material that he is getting from the library. And those codicils, if you will forgive the term, are truths! They are truths that are quite apparent at another stage of consciousness.

"The one-line stage of consciousness was necessary for reasons that Ruburt has clearly given in his own new book. But that stage contained within it its own impetus. It set up challenges that could not be solved at that stage of consciousness, and that would automatically lead you into other strands of awareness. Only then can those contradictions make sense. Only then can you say, individually and now, 'I live in a safe universe.'

"You need not say, 'The universe is safe.' For at your present level that will only enrage you! You say, instead, 'I live in a safe universe,' and so you shall. And those defenses that you set up against threats will crumble, for they will not be needed.

"Now when you are born as a child, you are born in trust. When you become born again, in a Sumari birth, then you wed innocence and knowledge. You know that you are innocent. You know that you know that your universe is safe. Now in his book, Ruburt has come upon these codicils, and they are practical and they are realities. But at the official level of consciousness they sound impossible. They contradict everything that it seems you know at this level of existence. So you must, and you are learning here and there, to alter the stage of your consciousness where those codicils make sense.

"Each of you will tell yourselves that you live in a safe universe. Do not say, 'The universe is safe.' It will only confuse you at this stage. *But you are safe and you are innocent and you can become aware of that innocence.*

"Now the city could not be complete at the stage of consciousness with which you began the project, for it would contradict the reality that you accept. But the city can be complete as each of you learn to alter the focus of your awareness. For when you enter that city, and when you build it, you will leave the official one-line kind of consciousness as your criteria for reality. You will take it with you as one picture, or as one view, perhaps as a landscape that you have seen somewhere...a beautiful one that you love! But it will not be the entire picture. You must step out of that picture while loving it and holding it tenderly in your hand.

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After a short discussion of Seth's remarks, he returned:

Seth: "Now when people read The Nature of Personal Reality they will begin to examine their beliefs and they will think that they are doing so to get rid of one problem or to gain an advantage, but they will soon find themselves involved in challenging the entire belief system that they know. And when they do, *they will automatically begin to alter the focus of their consciousness. They will automatically then begin to alter the nature of their world.*

"Then, my dear friend (to Rob), we will have another book ready for them. Unknown Reality will confuse them further! And then we will come out with another book that will help them find their footing in the world that they know...but a new footing that is not the same as the one they knew before. We will help them out of the confusion that we have caused, in other words!

"Now I have always been a teacher. And because I am a teacher, I have many methods, and I am not confined to your one-line consciousness, so I have my own beneficial, playful tricks! And The Nature of Personal Reality was one of those! It will help many people. And they will get whatever it is that they think that they want...and a lot more that they did not count on!

"But I return the floor to each of you, and to the great exuberant selves that are your own."

Jane read a poem which she had started that morning. After the class discussed it briefly, Seth returned:

Seth: "Now Ruburt does not know what he is doing a good deal of the time! He likes to keep secrets from himself! He enjoys it! And so you realized what he was doing in the poem, and he did not.

"Now I am not going to say anything for a moment. But I want each of you to imagine your official line of consciousness going, say, like a line across your eyes...moving all of the time. Then I want you to imagine other strains of consciousness above, criss-crossing your forehead,

connecting you with other realities. And I want you to imagine those lines interweaving with the official line of consciousness that you know, so that you can pick up snatches of them. And while I do not speak, there will be unheard sound. And it is for you to interpret.

"Listen to the sounds that you do not physically hear, and feel the patterns intertwining."

Seth remained with the group for nearly two minutes while everyone in the room followed along with the suggestion that he had given, then Seth withdrew. Several people related their impressions of this exercise, followed by a conversation, rather charged at times, concerning problems of immediate importance to some of the members. This discussion prompted George R. to ask whether this was a class or a group therapy session. In response the Sumari came through, answering him in song form. Jane said afterward that this was the first Sumari since classes had been discontinued in February.

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Following the Sumari, Rich said that he found it difficult to maintain any kind of relationship with any woman who did not subscribe wholeheartedly to Seth's ideas. Seth returned, speaking very softly yet emphatically, principally to Rich:

Seth: "Now there are people who are quite involved with my ideas who do not know my name! There are people, believe it or not, on the face of the earth who are very content with their lot, and they do not know my name! They know themselves. They are aware of the vitality of their being and they do not need me to tell them that they are important. The flowers and the cats and the frogs and the trees do not need me to tell them that they are important, and there are people who do not need me either, for that reason.

"For they recognize the vitality of their own being and they have ignored the belief systems of their times. They are ancient children. They may not read philosophy. They listen to the wind. They watch the behavior of the seasons and they listen to their hearts. They do not need to read my books. They could have written my books if they could write.

"They are the voices of nature and of the seasons, and they recognize their origin though they are not educated, in your terms. And their heart speaks information that their intellect cannot possibly interpret, and in your terms would they seem indeed ignorant. They tend a tiny garden. They speak words that would make no sense to you, Rich, for they would not be intellectual. They would babble nonsense that in intellectual terms would make no sense!

"Yet would you recognize such a person!? And the love within their being! They do not have to recognize Seth's ideas, but to recognize and enjoy the validity of their being. Those who recognize it have no need of me!"

Rich: "Don't you speak for more reasons than just that, also?"

Seth: "There are those, my dear friend, who do not need me, for they are content. They are content because they realize in the depths of their heart the joy of their own being. There are those who recognize the authority of their own psyche as it speaks to them in their private experience, and they do not even necessarily know the term, 'psychic experience.'

"They, in your terms, may be ignorant. They may prattle or sound confused. They are as wise and as crafty as a flower. They do not need intellectual concepts because they understand the nature of love and the nature of the soul. If you were satisfied with the nature of your existence, you would not be here! There are those who are satisfied, and they do not need my voice. They find sufficient reinforcement from the dawn and the twilight. They find sufficient reinforcement in their parents and in their children. They find sufficient reinforcement from their dreams and from their waking experience, and they may seem simple to you.

"They may build ditches or throw sawdust hour after hour, as you did. And yet they trust the simple authority of the twilight and the dawn. Speak to them of Seth and the word is meaningless. They do not need me. They do not need my voice because they heed the voices of the oak trees and of the birds and of their own being, and let me tell you, in certain terms I am a poor imitation of the voices of your own psyches to which you do not listen!

"I speak to the world with it and try to arouse within your beings the great exaltation that you realize is your own. If you had it you would not be here! You sense it and you want it and I have it, but so do you! But the child does not need to listen to me. He is his own Seth and his own Sumari. And you have your own Seth and your own Sumari within you!

"I will be unneeded as all the ancient gods are unneeded, and gladly so, when you realize that the vitality and the reinforcement and the joy is your own, and rises from the fountain of your own being, and when you realize that you do not need me for protection, for there is nothing that you need to protect yourselves against. You are as innocent as the dawn or as the twilight...as innocent as if you were created at this moment. *You are innocent!* There is nothing...no crime...you are guilty of...no penance you need do, dear Pan! (to Larry)

"Do not insist, therefore, (to Rich), as you have been, that a woman understand my words...only that she understands the messages that spring from her own soul."

Rich: "The question in my mind is, will that be enough for me?"

Seth: "If a woman understands the messages of her own soul, what is there that you require? Understand the messages of your own soul, and then when you have so understood, put the question to me again!"

After a general discussion, Seth returned to close the evening:

Seth: "Now we are about to close the un-class! But when you are afraid of your own authority, then you will accept almost anything rather than face the authority of your own psyche...a Mickey Mouse will do!

"The power of your own psyche, the authority of your own psyche has brought you easily, with majestic ease, into the life that you know. When you were a fetus you did not question, 'Where am I? Where am I going?' You exalted in the fantastic vitality of your own being.

"Your Scientology guru (to Larry) would have had no reality for you. You would have recognized the vitality and the validity and the authority of your own psyche. I tell you then, now, to listen to the authority of your psyche...of your being! To listen to the voices that you remember when you were children...the voices that spoke to you as you fell off to sleep.

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"I ask you to recognize the courage and joy and expansion you felt as children...when each new day was a miracle to be explored, and there were not authorities to tell you how to explore it. Even your parents were but guides that had nothing to do with the reality of you in relationship to the day or a flower or a raindrop. I ask you only to rediscover your wonder...*I ask you only to rediscover your wonder.* To look, even at the world that you know, from a different viewpoint, where there are no authorities but the joy and authority of your being; where time is not separated into moments; where you waken each moment as you did when you were a child...each moment a new birth, a new fantastic reality in which you had your place and your part to play; where the miracles were your own and rose from the fantastic joy of your own being.

"That is what I ask you to do...to recapture those moments that existed before you were educated. And in your love, the two of you, forget your education, and you (to Zohra) particularly...dispense with what you think of on the one hand as your advantage. Only then can it be an advantage, and enjoy the free vitality of your soul and body.

"There were times in your childhood when you heard the voices of the speakers when, as you fell asleep, the very miracle of your own being came upon you, and you felt it in the very depths and fibers of your being. Then feel it now!

"The authority of your psyche speaks if you will but listen. And there...there is no doubt. Your psyche grows as any plant does without question.

"What is there within you that blinds you to the childlike wisdom of your own dreams; that makes you question the nature of your being and your reality or your worth?

"You look at animals or plants and admire them, and you think, 'That is nature, and nature is good, but I am a man, or a woman, and the human race is damned and will pollute the planet.

"Why can you not see within yourself the same innocence that any squirrel possesses? My voice, because of the mechanics, is heavy, I know, and deep. And yet within you is the light, mysterious, lovely joy that is your own knowledge of your own being, and your own rightness in the universe. Listen to that! It is not heavy as my voice must be, for to some extent, my voice, in your terms, is not natural. But within you is the nature of your being...those shadows and motions and voices that you sensed in your nursery; that in your adolescence roused you suddenly to love and song. *Those voices are indeed the voices of the psyche.* Listen to them and follow them.

"The most I can do is to acquaint you with the authority of your own psyche...to give you a trust in the nature of your being. *For if you trust what you are, you can never go wrong in whatever terms you use.* You can fly through belief systems as a butterfly flies through back yards.

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"Some of you, more clearly than the others, understand what I am saying, and so your dreams will multiply with glory, and comprehensions will come to you. You will begin anew the building of your city that is a city you began to build in your dreams as children. All of those childish, un-intellectual, joyous dreams that were yours will be materialized in vitality.

"Not only that, but they will be beacons for others to use if only...if only...if only you trust the authority of your own psyche. *And that psyche dwells in a world and a universe that is safe...in which you cannot be smothered or destroyed or ruined...in which you are always free.*

"Now I return you to the validity of your being and to that authority that is always your own, for you dwell not only in this reality but in others. And when you hear this energy, it is your own.

"You project it outward because you do not understand, as yet, that it is as light as a butterfly's wings, and that it is your own!"

Jane had invited several members of her E.S.P. class to her home this evening. After a wide-ranging discussion, Seth entered:

Seth: "I have something to say. I have some small addition! You have already left this reality! A part of you is focused here, and that part calls this reality 'THE reality.' A large portion of your being is not focused here at all!

Dick: "Is that one of the reasons that I keep seeing the purple lights? Is there a connection?"

Seth: "That is simply an indication that the senses can also receive 'unofficial' data that you interpret as purple lights.

"As you sit here, however, as I have told you before, you are, at the same time, not here. And you can, if you so choose, tune into those strands of consciousness that are not focused in this time. For those strands are interconnected.

"You are connected with all other levels of your own reality. Once you understand emotionally...emotionally...that your reality lies in many directions, then emotionally you will find evidence for those other portions of your being. This can not be an intellectual comprehension alone, however.

"Now Ruburt and Joseph will have something later to tell you, seemingly, after all, not that significant. And yet Ruburt is learning to follow those strands of consciousness, and you can learn to follow your own. But no one can do that for you! Now I will listen."

After a short discussion, Seth returned:

Seth: "I am telling you that you must change your place, and that is what I have been telling you, one way or another, all the while! You must change your base of operation. You must take your emotional affiliation into a newer, broader sphere of emotional activity. You must emotionally realize that you have been in prison!

"Now in that prison there have been educational advantages and you have taken advantage of these, and you have learned. But you have not trusted yourself to do more than look out those prison windows and say, 'Aha! Out there somewhere is freedom, and somewhere I need not obey the laws of this prison. I need not bow down my head every time a god-warden goes by! I need not accept the laws within this prison.' You have said instead, 'There may be other laws. I think I can glimpse them.'

"But you have not dared open the doors! You have not dared unlock those dimensions of activity. You have been frightened. Because I say you must change your base of activity, I do not mean that physical existence, as you know it, will be less, but more! For when you are in prison, you cannot perceive your existence clearly...only the small focus (that) you allow yourselves to perceive. So when you change your alliance, then you will begin to sense the true freedom that does exist within our physical level of activity.

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"But the time has come for all of you to change your affiliation. Kindergarten is coming to a close! You know about the blocks of beliefs and how you pile them one upon another to form your reality, but it is time for you now to realize that you are the individuals who make the blocks to begin with!

"You are the giants who peer into your reality and say, 'What are these small structures?' You are the four or five selves (that) you sense, not behind you, but within you! Each of you intuitively sense the abilities that you have. Those abilities can be released and used! But you must set aside from the official line of consciousness and use it, and not let it use you!

"Your freedom, in your terms, individually and en masse, depends upon that alteration of affiliation. *What you dream in your hearts is possible. And that is the greatest truth, beyond the nature of beliefs, that can be given to you or that you can comprehend.* You must change your affiliation. And when you do, then only can you appreciate the dear integrity and privacy and joy of this existence."

After discussing Seth's remarks, conversation turned to his remarks of the July 12th session about a "threatening universe" as well as the matter of beliefs. George B. read a piece about his reaction to that session, and Jane asked that it be included in the transcript of this session, as it reflects Seth's ideas about beliefs and the "unsafe universe."

George's comments: "It has always been reasonably easy for me to face an imposing problem with unblinking gaze...a kind of grim determination, such as a circus performer who knows that if he does not put his head inside the lion's mouth his pay will be docked. The performer's dedication to his paycheck does not prevent him from crossing his fingers, nor does my solemn advance into the Valley prevent me from gritting my teeth in unspeakable dread! But since our last class, I have faced one of the toughest problems yet, and very nearly beat an undignified retreat!

"To most people, the use of a person's first name is nothing. To my way of thinking, to call a person by his first name is equivalent to giving them a hug and a kiss! In school a good many of my fellow students were known to me as, 'Ahem,' or 'Excuse me.' Today I greet these same persons...whom I have known since kindergarten...as Mr. Murphy, Mr. Stark, etc. The walls between us are so palpable you could break your nose against them.

"I took Seth's comment at our class to heart...the one about living in a safe universe. I was determined to break a hole in the wall. It made me feel like a spinster deciding to leave her door open all night in a burglar-prone neighborhood. It was at least two weeks before I could get up my courage to face a co-worker of many years and call her Esther. Lucky for me her name didn't turn out to be Ann or Lucille or Gertrude! So my wall has a hole in it and I now cringe in a corner of the ruins, repeating to myself, 'I-I-I-live in a s-s-safe u-u-universe! And so far the sky has not fallen in!"

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Seth: "I have said this many times. I say it a million times...here in this class and in my books...'You form your own reality.' Then what is the 'you' that forms this spectacular reality that you know? And when will you be willing to step aside from the official line of consciousness and meet the selves that you are? When will you be willing to admit the greatness that is within each of you, and not cower and not say, in this realm of reality, 'It is not possible,' but encounter the greatness within yourselves and realize that everything that you have been taught is distorted because it was told to you by wardens in a prison?

"Now you chose the prison and it was educational, and you have learned from it. But you must then realize that you have been your own jurors. The abilities that now exist within the human race and within each of you as individuals, rises up, crying for release. And to release those abilities you must allow yourself parole!

"You can each interpret these remarks in your own way, but it is highly important that you step out of the reality that you have been told is the ultimate rock reality by your parents and your schools and your educational systems and your society. Then you choose another hypothesis and upon it you base your actions. Then there is no need for faith. You have the evidence or, rather, you are the evidence."

After a discussion of Seth's remarks, Rob read some of the introduction of Seth's new book, The Nature of the Psyche: It's Human Expression. Discussion followed as to the nature of the psyche and the nature of the multidimensional self. Jane asked several people, "Who am I?" After several answers a Sumari song came through which Jane identified as "Representing Certain Levels of the Psyche." Seth returned briefly:

Seth: "There are no divisions to the self! There is neither an up or a down to the self! There are no directions to the self for the self forms all directions. Now wait and listen..."

Jane entered an altered state of consciousness in which she attempted to translate material which she was receiving. Her speech was strained and very, very slow. Each syllable seemed to take several seconds with perhaps a minute being required to form each word. A portions of the material by Jane follows:

"There - are - long - thoughts - there - are - long - thoughts - our - - - - They - do - not - inter - sect - with - your - recognized - lives. - They - are - your - recognized - lives. They - are - are - real - thoughts - - - - the - thoughts - you - are - thinking - in - your terms, - they - would - take - centuries. - You - do - not - catch - your - your - real - thoughts. they - escape - your - synapses..."

("There are long thoughts...there are long thoughts our...They do not intersect with your recognized lives. They are your recognized lives. They are real thoughts...the thoughts you are thinking, in your terms, they would take centuries. You do not catch your...your real thoughts. They escape your synapses...")

Jane continued for several minutes, with great difficulty, to translate into our terms and our time sequence the material she was receiving, and it was only with great difficulty that she was able to return to our present.

George B., who recorded the above, gave his version of the event:

George: "This passage, delivered very slowly, suggests that portions of the psyche function at different speeds than we are accustomed to. So one syllable in that expansive realm might take centuries, in our terms, to deliver. Our speeded-up neurological system is not able to perceive this broader world. The more expansive phase of the psyche was compared with Seth's 'feeling tones.'"

Obviously, as Seth had remarked earlier, "Kindergarten is coming to a close!"

Jane had again invited a few of the regular members of the E.S.P. class to her living room. There were two guests present. Seth's entry into the conversation was quite unexpected. As no notes were being taken, no prelude to his remarks can be given.

Seth: "That is hardly an impossible statement! Some of you will still have children and you will bear into the world that you know the fruit of your seed. And that seed is born of your dreams and of your thoughts and of your wishes. And so, in your terms, you will project into the future the dreams that you dream now, and the reality that you know now.

"A good teacher...and I am a good teacher...knows when to withdraw and when to let the students work for themselves! A good teacher is not smothering. And so, in that respect, I have withdrawn.

"I have told you so far, time and endless time again, that you create your own reality. I have said precious little, really, about how to change it. I have given you hints and clues.

"But the first part of the lesson is completed. At least, those of you who have been here, believe that you form your own reality. You may dislike it, or you may yell or shout or curse or scream, but you more or less accept that statement!

"But there are other methods and other ways and other journeys that you must embark upon, and when we are ready, that will be 'Lesson Two.' Lesson One is a preliminary!

"But in the most intimate of terms, physically and biologically, the future exists. Your children, unborn as yet, will taste of the reality that you know and you project into the worlds that you will not know, in your terms, for they will live, say, beyond your time.

"There are messages that travel from cell to cell. There are also messages that travel through the psyche that can take a thousand years. You are listening to some of those messages!

"Some of them come from portions of your own reality. You must not try to slay the conscious self, as you understand it, but to expand its capacities. You must not try to slay the ego, but to understand that the ego is a term that you have used. You must not try to deny your individuality, but to try to understand what the individuality is and means, and use it.

"If anyone here thinks it is a virtuous advantage to forget desire; to learn a distaste for life; to become detached, then look to those who have lost desire...who have become detached, and who cry aloud in that agony for a sense of meaning and sensual validity. Those who say, 'There is no meaning to my life, where shall I look?' have become detached from the fountainhead of being...the biological and spiritual fountainhead of being.

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"The soul is not dead. It is not finished and done with and beyond desire. It is desire! It is vitality so strong that it gives birth to your being and grows you from a dream to a physical reality. That is desire! God is desire. A flower or a dog or a frog is desire.

"Now I return you to yourselves, and some day may you have the grace to know yourselves!"

After discussion of Seth's remarks he returned to clarify his statements:

Seth: "I have told you how you created your reality but I did not tell you how you could create another better one, except for the hints and clues! *You are almost, but not quite, ready for the 'take-off,' or the launching or the beginning.*"

After another short discussion, Seth returned:

Seth: "Now I am not a shrinking violet! My ego has not been annihilated through 2,000 deaths! Whenever you think you slay your ego another one emerges triumphant.

"There is one reason that the tapes work. (Note: There had been discussion about tapes from earlier classes that have been reproduced and sold and/or distributed by persons unknown.) There is one reason that people listen to the tapes. The reason is this: an individual speaks! Not a bland non-entity; not a spiritual head; not a bundle of goodies; but a person, as you know people.

"I have lived as you live. I speak of the survival of the personality...personality...distinctness! Not annihilated in the blindness of a Nirvana; not squashed in a benevolent god-head, but the essence of what I am survives, and is, and continues and grows as your essence survives and continues and grows. It is not lost in the blinding corridors of some god-hood's brain.

"God, in those terms, so loved individuals that he individualizes himself...or to any...any...any feminists around, she individualizes herself!

"Your identity continues as mine continues. I make no attempt to hide my characteristics. They were not buried before the time of Christ. They were not destroyed in my death in the 7th century. They were not annihilated in the 24th century of your existence and in your reckoning of time. They were not destroyed in any of my deaths, *nor shall your identities be annihilated or lost in a oneness that knows not desire nor distinction...*and that is a strong part of my message!

"Your own creativity continues. You will change, as you have indeed changed, in your terms, in the past, as I have joyfully changed, as hopefully my ignorance opens into some slight doors of wisdom.

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"But those tapes show that the individual, as you think of the individual, triumphs and is part of All-That-Is, and refreshes All-That-Is, but is not annihilated in that benign goodness.

"So listening to my voice do you feel within yourselves the strength of your own individuality, for no seed of the smallest apple tree is lost or loses its unique integrity or the privacy of its being.

"Therefore, neither is that great integrity and privacy of your being ever scandalized or broken apart or shattered, for the god that created it loves it dearly, and in its uniqueness, that god feels its own being expanded and glorified...not in your annihilation, but in your triumphs does All-That-Is continue to form its realities.

"Now sense within this voice the vitality of your own being, and remember it to the marrow of your bones!"

Jane invited ten members of the old class and a new couple to her living room to perhaps resume the class which has been in a lengthy recess. Conversation dealt with members' activities during the past months and how they had been able to put into practice some of the ideas which they had received from Seth, either through books or from the earlier classes. Seth appeared:

Seth: "Now I give you those blessings that I have to give, and by now you realize the importance of the blessings that you give yourselves!

"We will, in our own way, have a new slant or a new cast of activities, because we are taking it for granted that our older friends, at least, are sure enough of their identities now, so that we do not have to overly protect them. These two new ones (Steve and Tracey) will do all right on their own, so therefore I have a few remarks.

"You make your own reality. When I say that, you interpret it to mean that you make your own reality. You think that you is the only you that concerns you. You think that you is your consciousness. You still hold that idea in conventional terms, now, of your own identity, so that you identify with what seems to be a whole consciousness that makes its reality.

"But each portion of your consciousness, using an analogy, your identity is composed of an infinite number of glittering points of consciousness that come together to form your identity. And you hold them and group them tightly and call them your own. Now your identity is your own. You need have no fear of it. It will not dissolve under any circumstances. Yet you can have a much more adventurous kind of identity if you hold yourselves in less rigorous a grip.

"If you can, for example, sometimes in playful moments, imagine those separate, glowing points of consciousness, like fireflies, glittering on and off and lighting strange worlds; if you close (your) eyes and imagine such a point, and follow it in your imagination...where does it go? You will not lose yourself. You will discover a portion of yourself that you did not realize existed. You will begin to reclaim an ancient and yet new knowledge. In your terms, you will begin to learn that delicious alchemy that connects the so-called animals and the so-called gods.

"For this exercise...for this play...for this game...for this delightful endeavor, you must make a dangerous compromise, for you must pretend momentarily to forget your name. For you were before you name existed and you will be when you have forgotten what your name was. Your name, except for now, is not important. You will be yourself whether or not you have it.

"In this multidimensional drama, what you do is this: You imagine the consciousness that you have as an endless, glowing sequence of pointed light(s), merging, swarming, coming and going, and always each point of consciousness is coming and going no matter where it is, it knows that it is a part of you. So you need not fear that you will lose yourself.

"Each point journeys. Each point mixes and intermixes with the consciousness of animals, plants, worlds that you do not recognize. And if you want to know what these realities are about, and your part in them, then follow where those points of light lead you. You will not be left in darkness.

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"The new cast of the un-classes of Ruburt's salon will generally follow more adventurous lines. Remember what I said before you sleep, and when you waken allow yourselves more freedom.

"You create your own reality...HERE. What other realities do you help create? What other realities are you a part of? When I tell you to explore the dream state, you explore it with your own identity like a soldier going to battle... 'Aha! What have we here tonight? What adversary?' But when you dream at certain levels of awareness, your consciousness, now, separates into all of its parts and explores the physical universe and other worlds.

"You are not dispersed, in your terms. You do not break apart. The morning comes and gloriously there you are, girded for another day in which to survive. Yet when you sleep and dream and forget the Bible, only then do you understand the nature of the creativity that allows you to survive. Only then do you realize that by not worrying about it does the magic happen. *By taking it for granted that you know, then you know!*

"Having made myself perfectly unclear, once again, purposefully, I return you, and Ruburt will expect a word-by-word verbatim account within two moments, of what I have said!

"I should growl at her (Tracey). Whenever a new young lady comes to class, I think I should growl so that you have proper awe!"

After discussion of Seth's remarks, Jane read some of her new material, entitled The After-Death Journal of an American Philosopher. Marianne spoke of nursing a horse back to health, and Sue told of a recently-caught fish. Gumby spoke of an injured dog which was having trouble recovering. Seth returned, speaking first to Gumby:

Seth: "You are too worried for the dog's welfare."

Gumby: "I was curious as to whether that was the problem."

Seth: "You unconsciously send him messages to which he reacts. These are not necessarily telepathic messages, but it is in your own subconscious gestures and attitude. You are too worried about it. Let the dog's condition go in your mind. Forget it!"

Gumby: "Should I exercise him often, as I've been doing ever since this went out...ever since he started with the operation...?"

Seth: "See what the dog does on his own."

Gumby: "So I should stop exercising him, so to speak?"

Seth: "Simply forget the condition. Act as you would if the dog were normal."

Gumby: "I try to. I play with him as if there's nothing wrong with him..."

Seth: "The dog means so much to you for a reason, and because of the reason, you are not allowing the dog its freedom. Now do not misinterpret my remarks. I am not saying that your attitudes are causing the condition. I am not blaming you in that regard. It is an alchemy...a psychic climate has lead to the physical climate, or a rainy day. And the only advice I have is what I have told you. Be easier in your mind about the condition. The dog has healed itself well and will continue to do so. Forget your ideas of caution. Behind the exercises are your fears. It will work out. Let it!

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"I am an old dog myself, and therefore I have a concern for dogs! Nature has its own protection. The fish have their own protection. The horses have their own protection. The dogs have their own protection and it is a protection that you do not understand. You can try to understand but by trying, you will not understand it.

"If nature was so threatened by mankind, then you would have destroyed the world centuries ago...not through nuclear destruction, but through cruelty, disregard or contempt.

"But you are a part of nature, and that is your saving grace...that no matter how you try to leave that framework you exist within it, so that you communicate with earth at other levels even if you refuse to be aware of the communication. You help the earth survive no matter how you might at times deny that heritage.

"Ruburt is correct. The cells of your bodies are aware of what you as a species refuse to consciously accept, and the communication continues between all kinds of life. The graciousness lack by the fisherman is expressed by the very molecular structure of the cells of the hand that waves the knife, and the fish know far more than the man that their consciousness is not confined to form. Only his ignorance keeps him blind and causes him to hold to his cruelty, for cruelty it is!

"But he must work with that reality. The fish is free of it, for the fish does not hold its consciousness in that tight a hand.

"This does not absolve, in those terms, the fisherman. For the belief that he has, and the beliefs that you have, and the beliefs of the world hold their own sway, but that sway does not destroy the consciousness of the fish, only the form. And the fish does not identify as you do with it."

Class conversation covered many areas: dreams, beliefs, evolution, science and the Darwinian Theory of Evolution. Seth entered the conversation:

Seth: "Good evening. I have only a few remarks. First of all we are planting seeds this evening, mentioning thoughts so that you can play with them and so that they can help you evolve!

"Dreams are structures, and so I put this to you: that each thought and dream and wish and desire has an inner structure that appears, if not here, then somewhere else. And those structures fit together and they make strange forms in other worlds, and people look at that environment and wonder, 'How did this world begin all at once? At what point did consciousness emerge? How are these cells put together?' So your world is composed of consciousness, first of all, and that then finds its form. And (aside to Rob) I will have more to say at our next session.

"For the theory of evolution, as it is conventionally held, in certain terms, has caused unfortunate beliefs. For how can you look at yourselves with self-respect, with dignity or with joy if you believe that you are the end-product of forces in which the fittest survive; and the fittest implies (that) those given most to what would appear to be murderous intent...for you must survive at the expense of your fellow, be you leaf, frog, plant, animal.

"You do not survive through cooperation, according to that theory, and nature is given not a kind or a creative intent, but a murderous one. And if you see yourselves as the end product of such a species, then how can you expect goodness or merit or creativity from yourselves or expect it from others? How can you believe that you live in a safe universe when each species exists because it survives through claw...if each species must hunt and kill another out of murderous intent, implied in the theory of creativity and reality itself? So when you think of your beliefs and who you are, you must think also of your species and how you are told your species came to be. For your private beliefs are also based on those theories and the beliefs, culturally, of your times.

"Now as a result of your reaction to this rather quiet evening, you should find rather explosive creative encounters in your own dream lives, for it is seldom that you really question your biological origin and what they mean, and how you interpret them. Are you physically, then, composed of murderous cells each out to get the other? Is your physical reality dependent upon cells, spontaneously left alone, out to murder each other? If so, your physical being is more miraculous a product than even I have ever told you!

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"If your cells did not cooperate so well you would not be listening to this voice, and this voice would make no sound. As you listen to me, the creative adventure within your bodies' existence continues and, in your terms and in terms of continuity, reaches back prehistorically and ahead into the future, because consciousness causes form with joy, and there is no murder that you have not projected because of misunderstanding and ignorance of the nature of sonoconsciousness.

"Roots do not struggle to exist. One species does not struggle against the other to live. Instead creativity emerges and cooperatively the environment of the world is known and planned by all the species. And what appears to be struggle and death to you at those levels is not, now, for the experience of consciousness there itself is different, as is the experience of your own cellular composition.

"Now I do not mind being non-scientific, and neither do any of you mind, because if all of your realities are confirmed to scientific theories, you would have no realities at all and neither would your fine scientists. And in my time I was also quite a dogmatic scientist. But the times are different, and I was even then more tolerant in my beliefs than your scientists generally (underlined) are today! Those blessings that I have I give to you, and those that I do not have you will have to find for yourselves."

Rob asked Seth about his remark about having been a scientist.

Seth: "In the terms of my book, I was a dream-art scientist, but I was very dogmatic, and I demanded that others follow my symbols and not their own. And that is why I so carefully now tell you to follow your own ways

"Now I return you to yourselves and to your own energy. And remember that this voice and energy is but a touchstone for you own, and it gives you but a hint of your own vitality. Let it then arouse you in your dreams and in your waking reality, and enjoy your energy well!"

After discussing a wide range of subjects, Jane suggested the conversation continue, but with each member adopting the guise of their parents. Some were successful at this and some were not. While the exercise was being discussed, Seth entered:

Seth: "Now this is a very brief chat, but I have said this before. You are as ghostly as I am, and in the life that you now consider one solitary life, you have lived and died many times and left behind many ghosts.

"I have spoken on official selves. *The official self is the self that you tell yourself that you are,* and you insist that you are to that self, and you say, 'I will be that self and no other self! I am the self of authority and I will have no other insidious selves sneaking around the corners of my life.'

"Yet those of you who have come to class should know what I consider the proper attitude toward authority. For as soon as you decide that you are one self, and no other, and as soon as you say, 'I act in thus-and-thus a fashion and in no other way,' then, forbid the thought, you become the hated establishment self of your own. And you set up your own laws and government and rules of behavior, so you say, 'I must think in thus-and-thus a fashion or I am not myself.' And if any stray thought comes that is not characteristic you must throw up your mental hands and say in horror, 'This is not myself!' But most of you are far too playful and creative, and so you choose your own identity. And so you have lived and died many deaths...many lives that were not official in your terms. Official governments are overthrown and so are official selves.

"I do not have to say, 'Good evening' to those of you whom I have seen in other states of consciousness, as all of you are united in other states of consciousness. You can follow your ghosts my dear George. You discard them. *People speak in terms of reincarnation, yet you live and die many times in one life.* You just do not bother to keep track. For you continue to live.."

After discussing Seth's remarks, Rob read from a portion of Seth's recent book, The Nature of the Psyche, dealing with the nature of man. Seth returned:

Seth: "You cannot help yourself and you cannot help your species by identifying with your own weakness or with the weakness of your species. When you are safe, you are safe, and you are in a position of strength, and you can be in a position of tranquillity. Then you have the energy and exuberance to think and feel clearly and to help others. When you are in a position of safety you do not help by pretending that you are not safe, or by taking on the agony of others. Your reality, when you are safe, is a reality of safety. From that framework you have strength, validity, grace, exuberance and additional energy that you can send out to touch the hearts and realities of other people.

"If you become so frightened of realities that are not your own; if you take upon yourselves tragedies that do not exist in your reality, in your moment, then you weaken your position, and you weaken the position of those you think you are helping. You look about you and you see only hopelessness and helplessness. You organize your reality according to the tragedies of the newspaper.

"The tragedies of the newspapers are symbols. Those symbols represent real tragedies, but those tragedies do not exist in your moment unless you are participating in them. Those who are involved in such tragedies feel a sense of hopelessness and the loss of power in the present, and you do not help them by taking on the guise of hopelessness.

"What I am saying this evening is indeed simplified, and the session will clear up many issues (to Rob) but you must operate from strength, not from weakness. When you stand on a firm shore you can extend your arm to the man that is in quicksand. You cannot help him by leaping into the quicksand with him, for surely both of you will go down and he will not thank you."

Wade: "Then we are doing this as a nation?"

Seth: "Individually, as you read your newspaper, as you watch television. Whenever you look around you and say, 'Other men are fools.' Whenever you look around you and say, 'The race is ruining itself...it is insane,' you are doing the same thing...you are jumping into the quicksand, and you cannot help.

"Organize your reality according to your strength. Organize your reality according to your playfulness, according to your dream, according to your joy, according to your hopes, and then you can help those who organize their reality according to their fears.

"There are those who prophesied a great holocaust that will destroy the species. There are those most certain, my dear Pan (to Larry D.), that California, as the new state of sin and iniquity, will be banished from the face of the earth. There are those who prophecy and have prophesied since the beginning of time, that tomorrow will never come because you are so sinful...because you are such idiots. There is no difference! You can condemn yourself because you are so sinful and the daughters and sons of Satan. Or you can say, 'That is nonsense. We are not sinful nor the daughters and sons of Satan. Indeed, we are the idiot off-casts of Nature. We are going to destroy our planet. We are rotten, not because we are the sons of Satan, but because we are insane atoms and molecules gone astray.' Only the vocabulary is different!

"Do any of you actually believe your existence is a cosmic accident? Do any of you really believe that the integrity of this moment is an accident? Do you really believe that all nature is sane but you...that Nature in its great holy being had good sense except when it created man and woman, and only then did it go astray?

"If you organize your reality in that fashion, then you are in quicksand. If you want to help, stand on the firm ground of creativity and being! You are only a fool if you cast off your clothing and jump into the shifting ground. Who needs a hand that is going to sink beneath the mire? Some help that is!

"Therefore, again, I return you to the common sense, the common joy, and common integrity that each of you know to be your own. And if that is Satanic, then what sense there is in Satanism, and some of our good spiritual people would learn from it! However, poor Satan stands also in the middle of the shifting dirt. And it is a pity, for the concept is an important one, as your friend from the Gallery stands for an important principle. And that principle is the right to object...the simple right to say, 'I do not believe whatever it is anyone else is saying.'

"You can refuse to believe out of ignorance, stupidity, pride...it matters not. *You have the right to say, 'NO!'* He looked at the grandeur of God, as it is understood now, according to your Bible, and I am speaking in your terms and not my own, as the Bible is understood, and as the Bible was interpreted, and not as reality was at all. But in terms of the story, God said, 'I am just. I control the universe. I am truth. I am reality.' And Lucifer stood there and he said, 'No you're not.' and God said, 'Out!' And Lucifer went. And in those terms...and I am quite aware that this can be delightfully misinterpreted...but in those terms Lucifer was saying, 'No one can create my reality for me.'

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Now Lucifer was not evil, but in the terms of the story, Jehovah was not good. Lucifer did not send floods to destroy whole populations. Lucifer did not turn people into salt. Lucifer said, 'Listen to Nature and maybe you will learn something.'

"But those are old legends. They are old, ancient legends, and God and Lucifer...Jehovah and Lucifer in those terms...are done poorly. The characterization is weak. That is my Easter message! I bid you all a fond good evening."

Steve: "Seth, a question?"

Seth: "You may. I have felt it coming on, like a small shadow at the edge of the horizon."

Steve: "Last time we were talking about evolution...talking from the bottom...from apes to man and from god to man, or our symbol of god in our terms...and it seems like a lot of what we've said tonight...this dichotomy, this two-sidedness of twisting, and man's self-doubt in himself, rising up from some black creature, blackness, from darkness into light...isn't it more like light into light? Isn't it from the other direction? Wouldn't it be more accurate to have a legend or a myth that said that man was a descendant of what our image of what God is now, rather than rising up from apes?"

Seth: "Then make a new legend! I will not answer the question in the terms you ask."

Steve: "In other terms, then..."

Seth: "You are an ape of a man! Who is to say that apes are not gods?"

Steve: "I'm saying, in our terms, the way men look at apes...we are gods. I'd shout it from the rooftops! And that ground is the ground upon which...is the only solid ground upon which to stand."

Seth: "I will agree if you say, 'Gods in training.'"

Steve: "I'd go along with that."

Seth: "I bid you now, not necessarily good evening, but greetings from yourselves to yourselves."

"I use this voice and this format, but feel that it is between words also, and the energy between words, between the spaces, in the vowels and the syllables. Contemplate, when you are in a blue mood, the miraculous, accidental character of your being; that you so accidentally sit here; that your fingers, stroking in your beard with such cosmic nonchalance (to Larry), so accidentally happened to be formed from atoms and molecules, from no origin that can be ascertained."

"Whenever you think there is no meaning in the universe, or that you are a destructive species; whenever you are tempted to think that all Nature is good and only you are evil, then look to your present reality, whenever and wherever it is. How intelligent and knowing you are, to form the atoms and molecules into your images! How accidentally apropos it is that you think! You may be dumb, but how intelligent those atoms and molecules are that came from nowhere to think your thoughts! I bid you then, knowing dreams."

The occasion was the return to Elimira of "Our Lady of Venice" after nearly a three-year absence. Jane invited a few former class members and a new couple to her home to greet Venice and to renew old friendships. Helene was speaking of a rather disturbing experience that she had with a mirror experiment. Feeling that Helene, who had never met Seth, might be a bit apprehensive about it, Jane told us that Seth was about to join us which he did, speaking very softly:

Seth: "Good evening. And congratulations (to Venice, who had become a grandmother that day)!"

"I came through this evening because your conversation frightened me! I am here this evening as a simple social visitor...one who has been many places, and I have heard many strange tales. Some tales are quite frightening!"

"For example, there is a cosmic rumor going around that there are actually beings called 'human' who live on a planet called 'Earth.' People who have the oddest and most frightening idea of the nature of reality. People who paint such dire pictures of reality to each other and people who sit about unlit fireplaces (as we were doing in Jane's living room!) telling weird tales of devils, demons, possession and, if you will forgive the term, who speak of ghosts!"

"Now the cosmos is a very creative place, and it is full of creative endeavors. But never, in all my travels, have I ever found a place where the very qualities of consciousness and life appeared."

"You use your fingers and your arms and your eyes and your toes, and you are happy to do so, and you smile. But the mind and the consciousness that gives you this vitality and this life, you are frightened of, and if it strays to the right or to the left, then woe and behold, you are possessed by the demons who do not exist!"

"Now I will tell my hypothetical friends of this hypothetical situation and I will say, 'I visited one evening in a strangest group, and I heard these dire tales and you would not believe what those people believe!'"

"But you know that I am speaking to you jovially, and you know what I think of the nature of energy and vitality, and you know that you know of your own existence in joy and that you do not need others to affirm it for you, for when you hear my voice, you feel your own joyful energy and the affirmation of your being."

"And now, like any normal social guest, I will let you return to your spooky conversation!"

After Seth's remarks were related to Jane, discussion turned to religion and worship. Seth returned with vigor:

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Seth: "Now Seth does not dig worship. For one thing, Seth understands worshipers. And when one understands worshipers, one does not dig worship!"

"If you will think that sentence over, then you will realize that those who worship do no honor to the object of their worship. For upon that object they place all of their hopes, all of their dreams, all of their inadequacies and all or the responsibilities of their lives, and even a god...a sane god...would refuse to accept such a worship."

"The god...the god would understand also the nature of the universe and the nature of playful creativity, and would know that such worship is, at its base now...at its base...a denial of the very vitality of life."

"For All-That-Is endows creatures with a latent capacity for the greatest kind of creativity. And the creature who says, 'Save me, oh lord, and hear my voice! Look upon my iniquity and save me from my sin, and rule thou my life which thou hast indeed given me,' says, really, 'Oh lord, thee hast given me no capacity for reason, no free will, no power, no authority and no goodness, and since thou hast wronged me of all the holy virtue, then thou might as well protect me, for I have no abilities of my own, and thou hast made me without honor. Therefore it is thy duty to preserve the poor world upon which indeed thy mighty foot is placed!'"

"So Seth does not dig worship!"

As Carol started to relate to Jane what Seth had said, he interrupted:

Seth: "A very good beginning, but worshippers had to face the god that they believe they are worshipping.

"For they are saying, 'You have made an inferior product...a flawed image. I am despicable, and therefore, although I adore you and I say, "Yea, though I travel through the valley of death, etcetera," and though I say, "I adore you, oh lord!", what I mean is, "I hate you because you have created me an inferior creature, and therefore I will make you pay, for my iniquities, oh lord, are yours. How can I be good when thou hast made me evil? How can I hold up my head in the universe when thou hast made me flawed? Therefore I crawl upon my knees to show you that I cannot stand upright before thee, for thou hast made me flawed!"'

"Such worshipers take it for granted that the product of god is poor...an inadequate factory...a poor cosmic line. Ford calls back its products if they are flawed, and so such worshipers say, 'Oh lord, call back humanity, for we are flawed!

"And no one answers, so it seems!"

